



AL-SHAJARAH

ISTAC Journal of Islamic Thought and Civilization

Published by IIUM Press

2020 Volume 25 Number 1

AL-SHAJARAH

EDITORIAL BOARD

EDITOR-IN-CHIEF

OSMAN BAKAR, ISTAC-IIUM, Malaysia

EDITOR

AHMAD MURAD MERICAN, ISTAC-IIUM, Malaysia

SECTION EDITOR

IMTIYAZ YUSUF, ISTAC-IIUM, Malaysia

BOOK REVIEW EDITOR

ZALEHA KAMARUDDIN, ISTAC-IIUM, Malaysia

ASSOCIATE EDITOR

SUZANA SUHAILAWATY MD SIDEK, ISTAC-IIUM, Malaysia

MEMBERS

SYED KHAIRUDIN ALJUNIED, NUS, Singapore

BADROL HISHAM @ FARISH AHMAD NOOR, NTU, Singapore

PETER CHANG, UM, Malaysia

MOHAMED ASLAM MOHAMED HANEEF, IIUM, Malaysia

THAMEEM USHAMA, ISTAC-IIUM, Malaysia

DANIAL MOHD YUSOF, ISTAC-IIUM, Malaysia

TENGKU MOHD AZZMAN SHARIFFADEEN, ISTAC-IIUM, Malaysia

INTERNATIONAL ADVISORY BOARD

AFIFI AL-AKITI (UK)

JOHN L. ESPOSITO (USA)

MOHD KAMAL HASSAN (Malaysia)

YASUSHI KOSUGI (Japan)

AMIN SAIKAL (Australia)

TU WEIMING (China)

AZYUMARDI AZRA (Indonesia)

MUHAMMED HARON (Botswana)

IBRAHIM KALIN (Turkey)

SEYYED HOSSEIN NASR (USA)

MUHAMMAD SUHEYL UMAR (Pakistan)

SALLEH YAAPAR (Malaysia)

Al-Shajarah is a refereed international journal that publishes original scholarly articles in the area of Islamic thought, Islamic civilization, Islamic science, and Malay world issues. The journal is especially interested in studies that elaborate scientific and epistemological problems encountered by Muslims in the present age, scholarly works that provide fresh and insightful Islamic responses to the intellectual and cultural challenges of the modern world. *Al-Shajarah* will also consider articles written on various religions, schools of thought, ideologies and subjects that can contribute towards the formulation of an Islamic philosophy of science. Critical studies of translation of major works of major writers of the past and present. Original works on the subjects of Islamic architecture and art are welcomed. Book reviews and notes are also accepted.

The journal is published twice a year, June-July and November-December. Manuscripts and all correspondence should be sent to the Editor-in-Chief, *Al-Shajarah*, F4 Building, Research and Publication Unit, International Institute of Islamic Thought and Civilisation (ISTAC), International Islamic University Malaysia (IIUM), No. 24, Persiaran Tuanku Syed Sirajuddin, Taman Duta, 50480 Kuala Lumpur, Malaysia. All enquiries on publications may also be e-mailed to alshajarah@iium.edu.my. For subscriptions, please address all queries to the postal or email address above.

Contributions: Submissions must be at least 5,500 words long. All submissions must be in English or Malay and be original work which has not been published elsewhere in any form (abridged or otherwise). In matters of style, *Al-Shajarah* uses the *University of Chicago Manual of Style* and follows the transliteration system shown on the inside back cover of the journal. The Editor-in-Chief reserves the right to return accepted manuscripts to the author for stylistic changes. Manuscripts must be submitted to the Editor-in-Chief in Microsoft Word. The font must be Times New Roman and its size 12. IIUM retains copyright to all published materials, but contributors may republish their articles elsewhere with due acknowledgement to *Al-Shajarah*.



‘Treasures of Sciences in the Lovely Realm of Sights’: An Investigation into Āmulī’s Manuscript of *Nafāis al-Funūn fī ‘Arā’is al-‘Uyūn*

Amir H. Zekrgoo

Introductory Remarks

The Library of the International Institute of Islamic Thought and Civilization (ISTAC), which in 2012 was named SMNA Library after its founder Seyd Muhammad Naquib al-Attas, is custodian to a wide range of manuscripts from all over the Islamic world that includes some 350 titles in Persian. One of such titles is a manuscript of *Nafāis al-Funūn fī ‘Arā’is al-‘Uyūn* (Treasures of Sciences in the Lovely Realm of Sights), a remarkable work on the classification of sciences authored by the 13th century Iranian scholar and physician Muḥammad bin Maḥmūd Āmulī. This paper aims at providing an expanded understanding of the volume via pushing the boundaries of conventional codicology, with the hope of a panoramic view that allows its study, not only as an academic source of knowledge, but also as a significant cultural object. Our research begins with a brief introductory remark on the author’s ‘Literary legacy’. The quality and styles of calligraphy, decorative elements, layout, and physical conditions are reported under ‘About the Manuscript’. ‘Viewing Outside the Box’ covers interesting elements that are mostly found outside the main body of the manuscript – especially on the reverse of the ‘unwān page and fly-leaves. Here are displayed personal visual elements and texts – such as seal impressions, random writings, notes by former owner(s) recording names of places and dates; together they provide a platform upon which the manuscript can be viewed and studied as a cultural object. The paper is complemented with images taken by the author. At the end of the paper we have included an Appendix that provides the table of content of *Nafāis al-Funūn* in the original language; this addition may be a useful aid to researchers who wish to embark on a thorough study of the work.

Keywords: *Nafāis al-Funūn, Persian Manuscript, Seals, Sciences, Classification of Knowledge, Cultural Object*

Āmulī's Literary Legacy

Muḥammad bin Maḥmūd Āmulī (c. 7th-8th century H. / 13th century CE), also known as Shams al-Din Āmulī was a renowned physician of his time. His exact date of birth and demise are not known, but through the information reached to us about the works he had authored and the positions he held, it is obvious that he was born in the second half of the 7th century AH and lived at least until mid-8th century AH. *Nafāis al-Funūn fī 'Arā'is al-'Auyūn*, the most important book by Āmulī, was authored perhaps between 744 and 753 H (1338/39 – 1351/52) towards the end of his life.¹ *Nafāis al-Funūn fī 'Arā'is al-'Auyūn* can be literally translated as 'Precious Skills in the Beautiful Realm of Observation', or 'Treasures of Sciences in the Lovely Realm Sights'. In this book, which is a remarkable Persian source on classification of sciences, Āmulī presents a systematic categorization of various branches of knowledge that includes a wide range of subjects, from exact sciences to theology as well as other general human sciences, from the perspective of scholars before him. The other books by this author include *Sharḥ-i Kulliyāt-i Abu 'Alī Sinā*, *Sharḥ-i Kulliyāt-i Ṭibb-i Sayyid Sharaf al-Din Īlāqī*, and *Sharḥ-i Mukhtaṣ-i 'Uṣul-i Ibn Ḥājjib*.² Āmulī died and was buried in Shiraz, Iran. The present manuscript entered ISTAC Library sometimes during 1990s. A brief report of the specifications of the volume follows.

¹ See Ḥāj Hidāyat Allāh Mustarḥam Jarqūye'ī Eṣfahānī's, *Introduction to Shams al-Din Muḥammad Āmulī, Nafāis al-Funūn fī 'Arā'is al-'Uyūn*, annotated edition by Ḥāj Mirza Abu al-Ḥassan Sha'rānī, 1381 HSh (Volume I) (Tehran: Islāmia Publishing, 2nd edition, 1977-8).

² Ibid.

Mss Title	Nafāīs al-Funūn fī ‘Arā’is al-‘Uyūn نفائس الفنون في عرايس العيون
Accession No.	SMNAL. Persian MSS-5
Author	Muḥammad bin Maḥmūd Āmulī, (7 th -8 th c. H / 13 th c. CE), also known as Shams al-Din Āmulī
Date	10 th c. H. (16 th c. CE)
Language	Persian / Farsi
Script	Very good Nast’liq style, seldom use of Naskh script in margins
▪ Folios/Pages	▪ 339 pages, with one fly-leaf at the end
▪ Line Per Page	▪ 19 L/P
Dimensions H X W (Cm)	Page size: 26x14.5 cm Text area: 19x9cm
Binding / Auxiliary Support	Modern western hard binding with the title gold-stamped on the spine

Nafāīs al-Funūn: Content Arrangement

Nafāīs al-Funūn fī ‘Arā’is al-‘Uyūn is a valuable encyclopedic compilation of various branches of sciences, covering some 120 fields. It begins with an introduction, followed by three short passages on the ‘advantages’ (فوائد) of the book as follows:

- A. در بیان شرف علم (On the Nobility of Knowledge)
- B. در تقسیم علوم (On the Classification/Division of Sciences)
- C. در ترتیب کتاب و فوائد تقسیم علوم (On the Organization of the Book and the Benefit of Classification of Sciences)

Section A (On the Nobility of Knowledge) is more of a brief introductory remark on the importance of acquiring knowledge as emphasized in religious traditions. The supporting arguments are from:

1. The Qur’an
2. The Taurāt (Torah) or Old Testament
3. The Injīl (Christian Bible) or New Testament
4. The Ḥadīth (Prophetic Tradition)

5. That which is available in other writings, with special reference to Imam ‘Ali’s response to his disciple Kumayl ibn Ziyād on the question of knowledge.

Section B (On the Classification of Sciences) is a short account expounding the subject matter of the book.

Section C (On the Organization of the Book and the Benefit of Classification of Sciences) provides a structural framework for Section B. It divides the categories of knowledge into two major divisions:

1. The first section of the book covers human and religious sciences that include topics such as literature, religious judiciary sciences, Islamic mysticism and so on. It is called “The Latter Sciences” (علوم اواخر) as it emphasizes on the trends that were developed after the advent of Islam up to the time of the author.
2. The second section that is called “The Early Sciences” (علوم اوایل) refers to the sciences that were developed much earlier in the history, continued during the Islamic era, and were being studied globally among various peoples. This section covers disciplines such as logic, mathematics and natural sciences.

Table No. 1 provides a concise display (bird’s-eye view) of the structure of the book.

Nafāis al-Funūn fī ‘Arā’is al-‘Uyūn is organized in complex divisions, subdivisions, and multi-layered sub-subdivisions. Since the manuscript in hand is incomplete, and due to the fact that there are often inconsistencies among different hand-written copies, we have resorted to a published annotated edition of the book³ and, by using that alongside the present manuscript, developed a semi-comprehensive table of content – in the original language – that may come beneficial for researchers who may wish to embark on further study of the subject. (See Appendix)

³ Shams al-Din Muḥammad Āmuli, *Nafāis al-Funūn fī ‘Arā’is al-‘Uyūn*, annotated edition by Hāj Mirza Abul Ḥassan Sha’rānī, 1381 HSh. (3 Volumes) (Tehran: Islāmia Publishing, 2nd edition, 1977-8).

Main Structure	Subdivision	Sub-subdivision
Introductory Section	On the Nobility of Knowledge	
	On the Classification of Sciences	
	On the Book Arrangement and the Benefits of Classification of Sciences	
Section 1: "Later Sciences" consisting of four Chapters	Ch. 1: Literature Sciences	<ol style="list-style-type: none"> 1) Script / Calligraphy 2) Lexicography 3) Grammar 4) Etymology 5) Syntax 6) Science of adapting language to specific requirements 7) Oratory 8) Science of novelty 9) Science of measurement in poetry 10) Science of the Rhymes 11) Poetry 12) Proverbs 13) Poetry Compilations 14) Composition 15) Science of keeping records

	<p>Ch. 2: Religious Sciences</p>	<ol style="list-style-type: none"> 1) Scholastic Theology ('Ilm-i Kalām) 2) Interpretation of the Qur'ān ('Ilm-i Tafsīr) 3) Science of Ḥadīth 4) Science of the Principles of Faith ('Ilm-i Uṣūl) 5) Science of Religious Jurisprudence ('Ilm-i Fiqh) 6) Science of Recitation ('Ilm-i Qarā'at) 7) Science of Counter Argument with the Support of Intellectual and Religious Rationale ('Ilm-i Khilāf) 8) Science of Conditions ('Ilm-i Shurūt) 9) Science of Prayers ('Ilm-i Da'wāt)
	<p>Ch. 3: Sciences of Mysticism (wayfaring the spiritual path)</p>	<ol style="list-style-type: none"> 1) Science of the Spiritual Path ('Ilm-i Sulūk / 'Ilm-i Ṭarīqat) 2) Science of the (divine) Truth ('Ilm-i Ḥaqīqat) 3) Science of Observation ('Ilm-i Marāṣid) 4) Science of the Letters ('Ilm-i Ḥurūf) 5) Science of Spiritual Chivalry ('Ilm-i Futuwwat)
	<p>Ch. 4: Sciences of Discourses</p>	<ol style="list-style-type: none"> 1) Science of Speech/Phraseology ('Ilm-i Maḥāwarat) 2) Science of Epochs ('Ilm-i Tawārīkh) 3) Science of Biographies ('Ilm-i Siyar) 4) Science of the Opinions of the Residents of the World ('Ilm-i Maqālāt-i Ahl-i 'Ālam) 5) Science of Genealogies ('Ilm-i Ansāb) 6) Science of Battles ('Ilm-i Ghazawāt) 7) Science of Extracting Complicated Meanings ('Ilm-i Aḥāji)

Section 2: "Early Sciences" consisting of five Chapters	Ch. 1: Sciences of Practical Wisdom	<ol style="list-style-type: none"> 1) Science of Moral Purification ('Ilm-i Tahdhīb-i Akhlāq) 2) Science of Home Economics ('Ilm-i Tadbir-i Manāzil) 3) Science of Civil Governance ('Ilm-i Siyāsat-i Mudun)
	Ch. 2: Sciences of Theoretical Wisdom	<ol style="list-style-type: none"> 1) Logic ('Ilm-i Mantiq) 2) Methaphisics ('Ilm-i Falsafa-i 'Ulā) 3) Science of Divinity ('Ilm-i Ilāhi) 4) Science of Nature ('Ilm-i Ṭabī'ī)
	Ch. 3: Mathematical Sciences	<ol style="list-style-type: none"> 1) Geometry ('Ilm-i Hindisa) 2) Astronomy ('Ilm-i Nujūm wa Hay'at) 3) Arithmetic ('Ilm-i Khawāš-i A'dād) 4) Music ('Ilm-i Mūsīqī)
	Ch. 4: Natural Sciences	<ol style="list-style-type: none"> 1) Medical Science ('Ilm-i Ṭibb) 2) Chemistry / Alchemy ('Ilm-i Kīmiyā) 3) Science of Charms ('Ilm-i Sīmiyā) 4) Science of Dream Interpretation ('Ilm-i Ta'bīr-i Khāb) 5) Science of Judging Characters / Physiognomy ('Ilm-i Firāsāt) 6) Astrology ('Ilm-i Aḥkām-i Nujūm) 7) Science of Properties of Objects ('Ilm-i Khawāš-i Ashyā') 8) Science of Nature-related Professions ('Ilm-i Ḥīraf-i Ṭabī'īya) 9) Science of Breath ('Ilm-i Damm) 10) Science of Mind and Imagination ('Ilm Wahm)
		<ol style="list-style-type: none"> 1) Science of the Form of the Celestial Bodies ('Ilm-i Hay'at-i Ajrām-i 'Ālam) 2) Science of Optics ('Ilm-i Manāzīr wa Marāyā)

	Ch. 5: Branches of Mathematical Sciences	3) Science of Proportions ('Ilm-i Mutawassiṭāt) 4) Arithmetic ('Ilm-i Ḥisāb) 5) Algebra ('Ilm-i Jabr wa Mūqābila) 6) Science of Measurement ('Ilm-i Masāḥat) 7) Science of Constellations ('Ilm-i Ṣuwar-i Kawākib) 8) Science of Numbers and Astrolabe ('Ilm-i Arqām wa Uṣṭurlāb) 9) Science of Ways and States / Kingdoms ('Ilm-i Masālik wa Mamālik) 10) Science of Correspondence of Numbers ('Ilm-i Wafq-i A'dād) 11) Geomancy ('Ilm-i Raml) 12) Sagacity ('Ilm-i Ḥail) 13) Science of Pleasantries ('Ilm-i Malā'ib)
--	--	--

Table No. 1

About the Manuscript

The manuscript is incomplete and lacks a colophon; hence the exact date, place, and name of scribe – that are valuable components of the colophon page – are missing.

Rekābeh (رکابه) system has been adopted for pagination.⁴ (Fig. 2) *Rekābeh* is sometimes referred to as "catch-word."

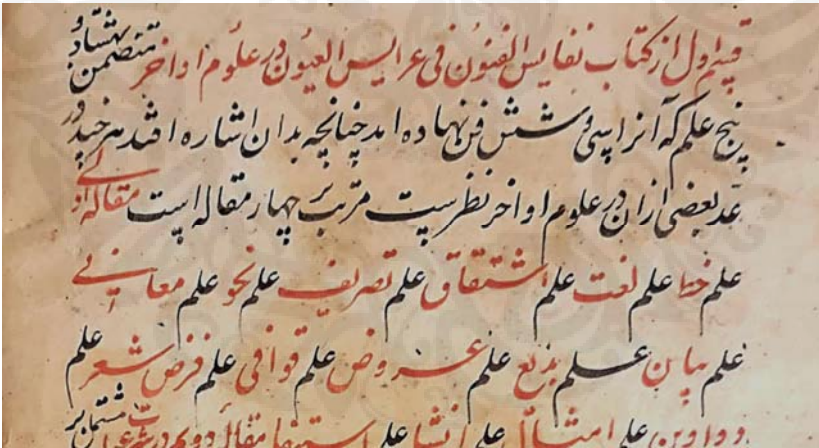
Our manuscript is simple in its overall appearance, and lacks any conventional form of decorations such as illuminations, illustrations and text-frames. The effective use of red ink that highlights the headings and the multi-layered subheadings is remarkable. Red ink is also used as a distinguishing feature for important terms and Qur'anic

⁴ The scribes that followed this system recorded the first word(s) of the first line of the left-hand page on the bottom left corner of the right-hand page's margin. This system helped the binders to organize the loose papers in the right order before stitching them together.

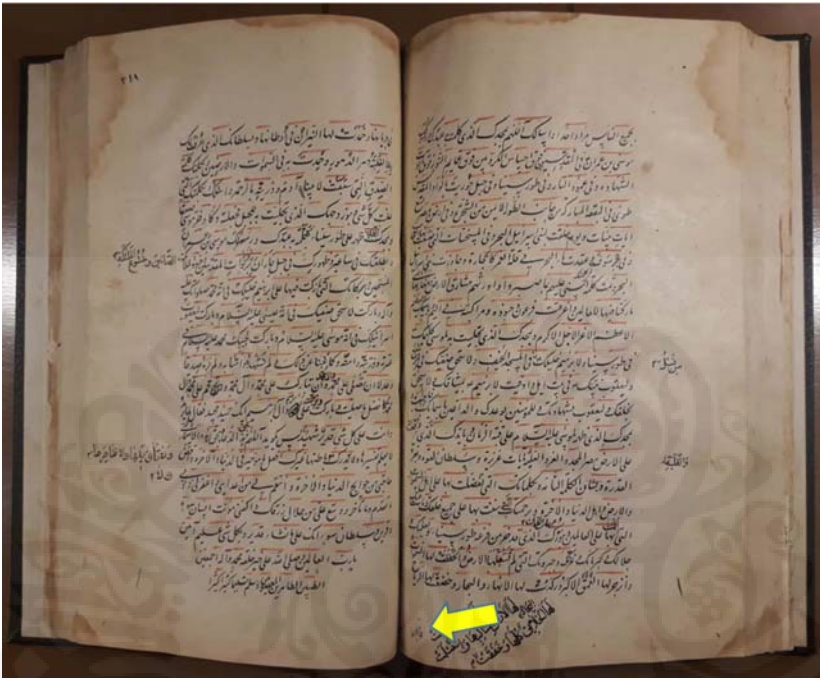
verses within the text; red strokes appear above them. (Figs. 1 and 2) A closer look at the pages shows not only a beautiful hand product of a master calligrapher, but an exceptional creativity in the layout of certain pages; the latter feature was adopted to accommodate images/diagrams that were essential components of the book – elements that were sadly never included. (Fig. 3, 4, 5, 6)

The main text of the manuscript is penned in black ink, in a very fine and consistent handwriting in Nasta'liq script. The headings, subheadings and divisions are penned in red ink. The size of pen and quality of writing is consistent throughout the volume, except for the last couple of pages that exhibit a smaller pen by a less experienced hand.

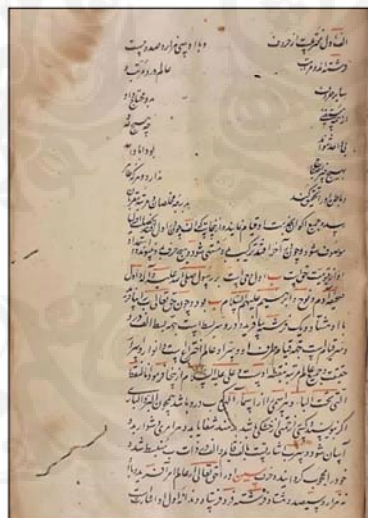
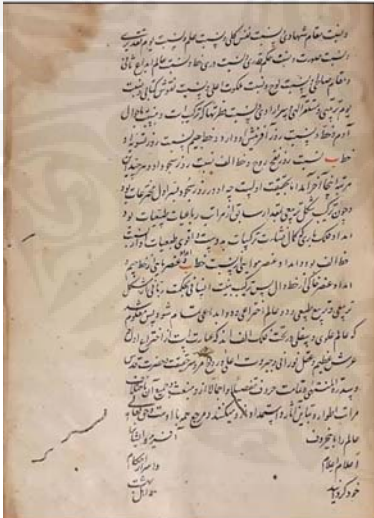
The manuscript is in an overall good physical condition. Major water stains are observed on folios towards the end of the manuscript, and minor traces of ink smudges are visible in some areas. Wormhole damages are observed throughout the manuscript, mostly on the margin of pages outside text area (Fig. 7). Edges of some pages have undergone restoration while in possession of previous owner(s).



Figs. 1. Title and subtitles in red ink in fine Nasta'liq script (detail of p.9).



Figs. 2. Red strokes over the important words and Qur'anic exerts. (pp. 217-218). *Rekābeh* system of pagination is adopted: On the lower left-hand corner of the right page two words appear in small pen that correspond to the first two letters of the left page. *Rekābeh* was a guide for the binders to keep track of the order of pages.



Figs. 3, 4, 5, 6. Empty geometric shapes in the middle or at the edge of text area were initially meant for educational diagrams and illustrations. Top-left (p. 42); Top-right (p. 50); Bottom-left (p. 316); Bottom-right (p. 318).

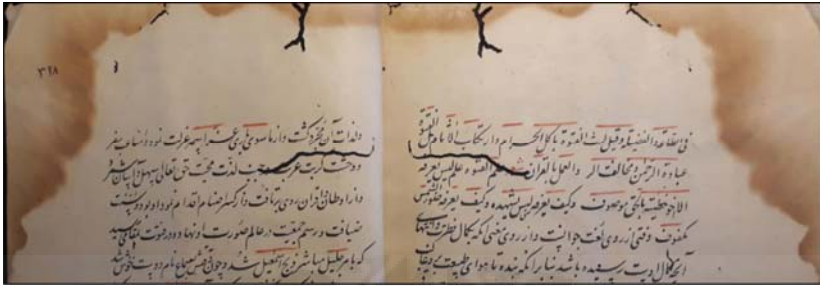


Fig. 7. Water stains and wormholes have left their marks on certain pages (pp. 327-328).

Viewing Outside the Box

Among the visually striking features of the manuscript is the reverse of the 'unwān page. Containing a wide range of assorted elements, the page resembles an abstract painting at first glance; its surface displays a random composition that includes traces of writing passages (that in most cases are not easily legible), seal impressions, and ink smudges on a background of yellowish-brown paper (fig. 8). The scattered elements on this page are elaborated under two main headings: Seal Impressions and Writings.

-- **SEAL IMPRESSIONS:** A total of five seal impressions are visible. The smallest one, measuring only 4x6mm, is located on the top left of the page (fig.9). Below this small seal appear two identical larger squarish seals of 10x11mm, with the lowest one (partially faded) slightly above the center of the page to the left. (Fig.10-a & 10-b) The two square seals are inscribed in Thulth script. The seals were probably put there to legitimize the ownership by the seal owner Ali Ridā (علي رضا).

Largest seals are a pair of oval shaped ones, 11x19mm in size, on the lower two-third section of the page, engraved in excellent Nasta'liq script; though the writing is obscure. (fig. 11)

-- **WRITINGS:** The reverse of the 'unwān page is also host to scattered traces of writings in different pens, colors, and sizes. On the top of the page the underlined title of the book نفانس appears in

careless handwriting; to its left the word **حاضر** is penned. The style of writing is somewhat similar to the script on the small seal (fig. 9) as if the writer was trying to copy it! Below the underlined title, a section of *Ayat al-Kursi* is penned diagonally in fine Nasta'liq style; the text is faded and not easily recognizable. (fig. 12) Further down, the phrase **قيمت نفاس** (value of the Nafā'is) can be seen; this perhaps refers to the price paid for the copy at one of the stages of its journey, though the reference to price has been removed. At the same level towards the left edge of the page, the phrase **هو الله تعالى** is penned in red ink in *Shikasteh* style. (Fig.10-a) This is usually an opening expression for a passage that follows, but the passage – that was also penned in red ink – has been removed via smearing the text.

The largest piece of writing on this interesting page is an excerpt of *surat al-Fātiḥa* that reads: **ملك يوم الدين اياك ...** Underneath this the phrase **... الملك المملوك المملوك** (The king of the rulers of the ruled) is inscribed, and to its lower left the phrase **اين كتاب** (this book) appears in smaller pen between two oval-shaped seals. (Fig. 11) These excerpts once testified to an existing text below – which has been wiped, leaving a large grey area of smudge on the lower right-hand corner of the page. (Fig. 8)

The two seals and the missing text perhaps pointed to a different owner of the volume at a different time. The term **تاريخ** (date) that appears above the large Qur'anic excerpt, also the obscured text above the square seal, are indicative of an intentional action of removal of historical evidences related to the volume. An effort to wipe the seal impressions makes this argument stronger. It is worth mentioning that other writings on the page that are either of religious nature or related to the title of the book (and are of no historical or ownership significance) have been kept intact.

The manuscript also preserves the handwriting of its former owner, Muhammad Abd al-Rahman Barker (1929-2012)⁵, in Urdu

⁵ Philip Barker, an American born and raised (whose ancestors settled in America in 1661) converted to Islam in 1951, at the age of 22. This took place on his first trip to India on a Fulbright Scholarship to study Indian Languages. Barker admitted in one of his letters that he had experienced an “[unimaginable] feeling of awe and religious ecstasy” when he heard the recitation of the 99 names of Allah at Taj Mahal in Agra. [See Phillip Barker (1951), “A Letter from Phil Barker/India Barks”. *Sinisterra*. Seattle, Washington: The Nameless Ones (Gertrude Carr and Richard Frahm). 2

language/script – before entering ISTAC’s collection.⁶ This is observed on two places, at the beginning and at the end of the manuscript. The writings provide dates and geographical locations that are important in tracing the journey of the manuscript. Both notes begin with number 786 which, among the Urdu speaking Muslims of the Subcontinent, is a symbolic expression of the phrase **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**. (Figs. 13 and 14). The details are provided below:

-- On the end fly-leaf of the manuscript Barker recorded 9 Aug. 1962 and Karachi (Pakistan) as the date and place of receiving the manuscript as a present from one 'Maulānā Shams al-Din'. The note is penned in Urdu in blue fountain-pen ink. (Fig. 13)

-- Another Urdu writing by Barker appears on modern thick paper that was perhaps added while the volume was being bound when in his possession. The date and place are recorded as 13 Oct. 1964 in Montreal, Canada in blue ballpoint pen. (Fig. 14)

The brief yet important documentation by Barker indicates that the manuscript has travelled with him – as part of its journey – to Karachi in Pakistan and Montreal in Canada before arriving at its present home in Kuala Lumpur, Malaysia. It is hoped that one day the missing part of the manuscript is recovered, for its colophon would perhaps shed new light to its interesting and mysterious journey.

(1):14-25]. Barker then adopted Muḥammad ‘Abd al-Raḥmān as his first name and continued his career using his Muslim name onwards.

⁶ Muḥammad ‘Abd al-Raḥmān Barker taught at McGill University’s Institute of Islamic Studies from 1958 to 1972. During this period Syed Muhammad Naquib Al-Attas was also at McGill where he received his M.A. degree in 1962. This is perhaps when Al-Attas was introduced to Barker and took interest in his collection. In 1990s, when Al-Attas had already established ISTAC and was leading it as its Founder-Director, Barker’s collection was purchased for ISTAC Library.

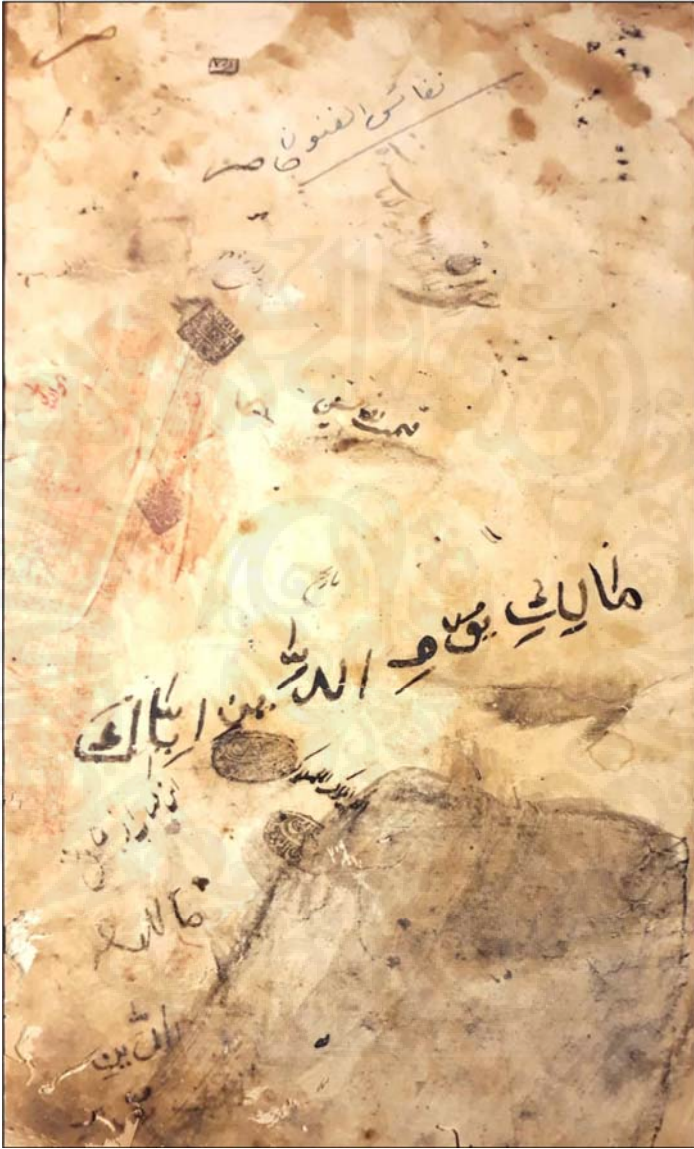


Fig. 8. The reverse of the 'unwān page, with traces of writings, ink smudges and multiple seal impressions resemble an abstract painting.



Fig. 9. Smallest seal impression on the top of the reverse of the 'unwān page measuring only 4x6mm.



Figs. 10-a and 10-b. Traces of two squarish seals (10x11mm) appear toward the left of the upper half of the reverse of the 'unwān page. The surface of the seal is divided into three sections using the extend form of letter ya (ي). The top two sections carry a zikr (prayer or invocation) that reads 'I delegate my affair to Allah' (افوض امرى الى الله). The bottom section reads 'Ali Riḍā (على رضا) perhaps the name of an individual who once had the manuscript in his possession.



Fig. 11. A pair of identical oval-shaped seals (measuring 11x19mm) at the lower mid-section of the reverse of the 'unwān page.

Fig. 12. Traces of a section of Āyat al- Kursī (The Verse of the Throne) towards the right edge at the upper mid-section of the reverse of the 'unwān page.

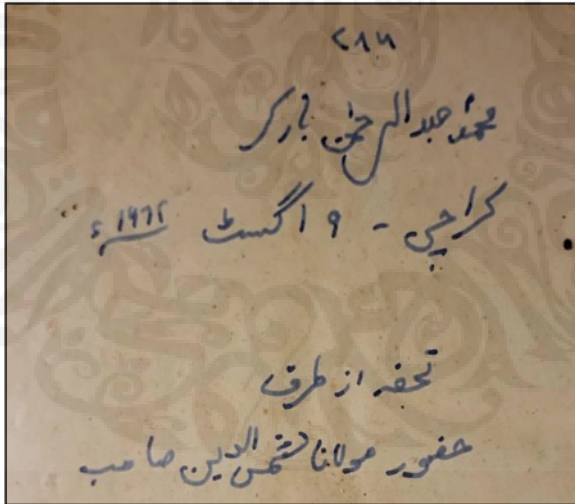


Fig. 13 (Left). Urdu handwriting by Muhammad Abd al-Rahman Barker on the end fly-leaf recording 9 August 1962 and Karachi (Pakistan) as date and place of receiving the manuscript as a present from one 'Maulānā Shams al-Din'.

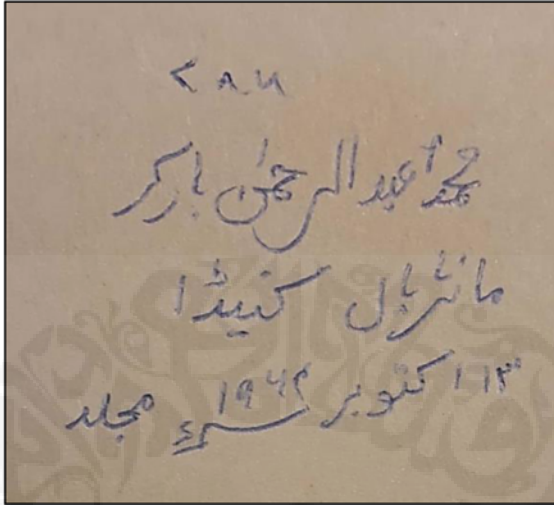


Fig. 14 (right). Another Urdu writing by Barker on modern thick paper next to the front cover. This was perhaps added while the volume being bound when in his possession. The date and place are recorded as 13 Oct. 1964 at Montreal, Canada.

Appreciation

I am grateful to Dr Mahmoud-Reza Esfandiar, Rector of the Islamic Azad University (Islam-Shar Branch) who, as always, extended his generous hand of assistance and provided me with a Pdf file of a three-volume edition of *Nafāis al-Funūn fī 'Arā'is al-'Uyūn* – an important source for conducting this research. Most of the study was conducted in the premises of Syed Mohd. Naquib al-Attas Library – a conducive place for contemplation and research. The staff of the SMNA Library were supportive; I approached Ms. Rasyidah Mohd Daud, Senior Librarian, a few times in search of various sources and she always responded in a pleasant professional manner, for which I am thankful. I should also extend a vote of appreciation to Dr. Seyed Sadra Zekrgoo, a conservation scientist of Islamic manuscripts from the University of Melbourne, for accepting to review the semi-final draft of this paper.

APPENDIX:

❖ قسم اول کتاب نفايس الفنون في عرايس العيون در علوم اواخر مشتمل بر 85 علم است که آثر بر 36 فن نهاده اند. این مقولات در چهار مقاله تنظيم گردیده:⁷

مقاله اول در ادبيات شامل 15 علم

1. علم خط
 - (a) باب اول در کیفیت تصویر حروف و قانون آن⁸
 - (b) باب دوم در بیان اثبات بعضی از حروف که مفلوظ نباشند و حذف بعضی از مفلوظ و اختلاف صور در بعضی⁹
2. علم لغت¹⁰
3. علم تصریف¹¹
4. علم اشتقاق¹²
 - (a) اشتقاق صغیر
 - (b) اشتقاق کبیر
 - (c) اشتقاق اکبر
5. علم نحو¹³
6. علم معانی¹⁴
 - (a) فصل اول در ارتباطات راجعه با حکم
 - (b) فصل دوم در ارتباطات راجعه با مسند الیه
 - (c) فصل سوم در ارتباطات راجعه با مسند
 - (d) فصل چارم در ارتباطات راجعه با متعاقب جمل به اعتبار فصل و وصل و طی و لاطی
 - (e) فصل پنجم در طلب و انشا
7. علم بیان¹⁵
 - (a) در تشبیه
 - (b) در مجاز
 - (c) در کنایه

⁷ Shams al-Din Muḥammad Āmulī, *Nafāis al-Funūn fī 'Arā'is al-'Uyūn*, annotated edition by Hāj Mirza Abul Ḥassan Sha'rānī, 1381 HSh. /1977-8, Vol. 1, 21.

⁸ Ibid., Vol. 1, 24

⁹ Ibid., Vol. 1, 29

¹⁰ Ibid., Vol. 1, 33

¹¹ Ibid., Vol. 1, 40

¹² Ibid., Vol. 1, 54

¹³ Ibid., Vol. 1, 63

¹⁴ Ibid., Vol. 1, 76

¹⁵ Ibid., Vol. 1, 91

8. علم بدیع¹⁶

9. علم عروض¹⁷

- (a) عروض اول - سالم، و آن را یک ضرب است
- (b) عروض دوم - محذوف بر وزن فاعلن، و آن را سه ضرب است
- (c) عروض سوم - محذوف و مخبون بر وزن فَعْلُن
- (d)

10. علم قوافی¹⁸

- (a) در تعریف قافیه
- (b) در حروفی که در قافیه شعر عرب رعایت کنند
- (c) در حرکاتی که در قافیه شعر عربی رعایت کنند
- (d) در بیان اقسام قافیه شعر عربی
- (e) در عیوب قافیه شعر عربی
- (f) در ذکر حروف و حرکاتی که پارسیان در قافیه اعتبار کرده اند
- (g) در قافیه اصلی و معمول و ذکر شایگان
- (h) در عیوب شعر فارسی

11. علم قریض شعر (کیفیت انشاء شعر)¹⁹

- (a) فایده اول - در بیان آنکه اول شعر که گفت؟
- (b) فایده دوم - اندر آنکه شعر گفتن رواست یا نه؟
- (c) فایده سوم - آنکه از اکثر صحابه و تابعین عدول ثقات ابیات بسیار نقل کرده اند ...
- (d) فایده چهارم - اندر شرایط متقرض
- (e) فایده پنجم - در کیفیت تقریظ و ترتیب آن
- (f) فایده ششم - در عیوب قریض غیر آنچه در عروض و قوافی ذکر رفت

12. علم امثال²⁰

13. علم دواوین²¹

- (a) فایده اول - در بیان حاجت این علم
- (b) فایده دوم - در کیفیت دانستن دواوین
- (c) فایده سوم - در ذکر اشعار لطیفه و ابیات سائره از عربی و فارسی مناسب هر مقام

14. علم انشاء²²

- (a) فصل اول - سر نامها به القاب و ادعیه و شرح اشتیاق در جائیکه لایق بود

¹⁶ Ibid., Vol. 1, 102

¹⁷ Ibid., Vol. 1, 130

¹⁸ Ibid., Vol. 1, 155

¹⁹ Ibid., Vol. 1, 167

²⁰ Ibid., Vol. 1, 182

²¹ Ibid., Vol. 1, 235

²² Ibid., Vol. 1, 275

- (b) فصل دوم – در اجوبه که در جواب امراء و وزراء و ملوک نویسنده
(c) فصل سوم – در تعازی و تهانی و بقیه احکام سر نامها
(d) در تفویض مناصب و احکام و تعیین ادرار
15. علم استیفا²³
(a) فصل اول – در مقدمات
(b) فصل دوم – در ارقام متعارف اهل دیوان
(c) فصل سوم – در ذکر برات و تعلیق و مثنی و تسلیم نامه و موامره و مفاصات
(d) در بیان ام الحساب و منها آت و ذلکات
(e) در حشو و بارز
(f) در ترقین
(g) در اضافات و الحاقات و جملتان و فذالک
(h) در ذکر باقی و زیاده و طرق اوضاع آن
(i) در معرفت اصول دفاتر از دفتر روزنامهچه و توجیحات و قانون ودخل و خرج و مقرری و اوارجه و دفتر مفرد و جامع
(j) در بقیه اصطلاحات ارباب این صناعت (دیوان، دستک، تذکره، حکایت، قبض، ادرار، تنظیز، معیشت، توفیر، تقدمه)²⁴

مقاله دوم در شرعیات شامل 9 علم

- 1. علم کلام²⁵**
2. علم تفسیر²⁶
(a) فایده اول – در عدد کتب منزله و اوقات نزول هر یک و عدد سور قران و آیات و کلمات و حروف او
(b) فایده دوم – در اعجاز قرآن²⁷
(c) فایده سوم – در اسامی کتاب، که حق تعالی این کتاب را به سی و دو (32) نام یاد کرد²⁸
(d) فایده چهارم – در فرق میان تفسیر و تاویل²⁹
(e) فایده پنجم در بیان اموری که رعایت آن بر مفسران لازم است³⁰
(f) فایده ششم – در استعاذه³¹
3. علم حدیث³²

²³ Ibid., Vol. 1, 303

²⁴ Ibid., Vol. 1, 327

²⁵ Ibid., Vol. 1, 329

²⁶ Ibid., Vol. 1, 359

²⁷ Ibid., Vol. 1, 359

²⁸ Ibid., Vol. 1, 368

²⁹ Ibid., Vol. 1, 369

³⁰ Ibid., Vol. 1, 370

³¹ Ibid., Vol. 1, 372

- (a) فایده اول – در بیان اصطلاحات³³
- (b) فایده دوم – در تقسیمات حدیث³⁴
- (c) فایده سوم – در نقل حدیث³⁵
- (d) فایده چهارم – در کیفیت علم به حدیث³⁶
4. علم اصول³⁷
5. علم فقه³⁸
6. در علم قرآنت³⁹
7. علم خلاف⁴⁰
8. علم شروط [که آن معرفت کیفیت سجلات است]⁴¹
9. علم دعوات⁴²

مقاله سوم در علوم تصوف و توابع آن شامل 5 علم

- 1- علم سلوک یا طریقت⁴³
 - (a) در بیان اعتقاد سالک⁴⁴
 - (b) در کیفیت اعمال سالک⁴⁵
 - (c) در شرایط سلوک⁴⁶
 - (d) در آداب سالک⁴⁷
 - (e) در تزکیه و تحلیه⁴⁸
 - (f) در مقامات سالک⁴⁹
 - (g) در بیان حالات سالک⁵⁰

³² Ibid., Vol. 1, 395
³³ Ibid., Vol. 1, 396
³⁴ Ibid., Vol. 1, 397
³⁵ Ibid., Vol. 1, 403
³⁶ Ibid., Vol. 1, 406
³⁷ Ibid., Vol. 1, 419
³⁸ Ibid., Vol. 1, 450
³⁹ Ibid., Vol. 1, 494
⁴⁰ Ibid., Vol. 1, 521
⁴¹ Ibid., Vol. 1, 538
⁴² Ibid., Vol. 1, 568
⁴³ Ibid., Vol. 2, 2
⁴⁴ Ibid., Vol. 2, 3
⁴⁵ Ibid., Vol. 2, 4
⁴⁶ Ibid.
⁴⁷ Ibid., Vol. 2, 7
⁴⁸ Ibid., Vol. 2, 12
⁴⁹ Ibid., Vol. 2, 16
⁵⁰ Ibid., Vol. 2, 26

- (h) در بقیه اصطلاحات ارباب سلوک⁵¹
(i) خلوت و آداب آن⁵²
(j) در سماع و آداب آن - مستحسنان متصوفه⁵³
- 2- علم حقیقت | که نزد اهل تصوف عبارت است از 15 علم⁵⁴**
1. علم به معرفت اشیا از نفس و روح و حقی و خاطر معرفت حصول بدن مکتسب و معرفت مکان لطیفه باقیه و تنعم و تالم او در آخرت و معرفت بدن محلولی شهادی فایبی
 2. علم توحید و مقامات آن
 3. علم به کیفیت ایجاد مفردات
 4. علم به کیفیت حصول تعدد و تالیفات
 5. علم جمع و توفیق میان مختلفات
 6. علم مشاهدات
 7. علم مکاشفات
 8. علم تجلی صفات و ذات
 9. علم انوار
 10. علم اسرار
 11. علم تسخیر کائنات
 12. علم طی زمان و مکان
 13. علم اسمی حق تعالی و صفات جمال و جلال و افعال او
 14. علم مبدا و معاد
 15. علم اصول
- 3- علم مراد (شامل 12 علم)⁵⁵**
1. علم فریضت
 2. علم فضیلت
 3. علم دراست
 4. علم وراثت
 5. علم قیام
 6. علم حال
 7. علم خواطر
 8. علم ضرورت
 9. علم سعت
 10. علم غیب

⁵¹ Ibid., Vol. 2, 33

⁵² Ibid., Vol. 2, 38

⁵³ Ibid., Vol. 2, 39

⁵⁴ Ibid., Vol. 2, 43

⁵⁵ Ibid., Vol. 2, 72

11. علم لدنی
12. علم موازنه
- 4- علم حروف⁵⁶
1. علم جفر و جوامع
2. علم دوایر و نقاط
- 5- علم فتوت⁵⁷
- 58 مقاله چهارم در علوم محاوره (مشمول بر 7 علم/فن)
- 1- علم محاورت⁵⁹
- 2- علم تواریخ⁶⁰
- 3- علم سیر⁶¹
- 4- علم مقالات اهل عالم⁶²
- 5- علم انساب⁶³
- 6- علم غزوات [مواقف و وقعات]⁶⁴
- 7- علم احاجی⁶⁵

❖ قسم دوم از کتاب نفانس الفنون فی عرایس العیون در علوم اوایل متضمن 75 علم که با 34 ذکر کرده شد مرتب بر 5 مقاله

- 66 مقاله اول در حکمت [عملی] مشتمل بر 3 قسم/فن
1. علم تهذیب اخلاق⁶⁷
2. علم تدبیر منازل⁶⁸
3. علم سیاست مدن⁶⁹

مقاله دوم در اصول حکمت نظری مشتمل بر 4 فن

1. علم منطق⁷⁰

⁵⁶ Ibid., Vol. 2, 91
⁵⁷ Ibid., Vol. 2, 110
⁵⁸ Ibid., Vol. 2, 129
⁵⁹ Ibid.
⁶⁰ Ibid., Vol. 2, 170
⁶¹ Ibid., Vol. 2, 170
⁶² Ibid., Vol. 2, 264
⁶³ Ibid., Vol. 2, 287
⁶⁴ Ibid., Vol. 2, 301
⁶⁵ Ibid., Vol. 2, 334
⁶⁶ Ibid., Vol. 2, 359
⁶⁷ Ibid.
⁶⁸ Ibid., Vol. 2, 394
⁶⁹ Ibid., Vol. 2, 412

- (a) ایساغوجی
(b) قاطیغوریاس
2. علم فلسفه اولی⁷¹
(a) علم امر عامه
(b) اعراض وجودی و اعتباری
(c) علم جواهر
3. علم الهی⁷²
(d) علم واجب الوجود و نعوت جلال و کیفیت صدور آثار و عنایات او
(e) علم عقول و آثار آن در عالم جسمانی و روحانی
(f) علم نفوس و صفات و آثار آن
4. علم [اجسام] طبیعی⁷³
(g) علم سماع طبیعی
(h) علم سما و عالم
(i) علم عالم کون و فساد
(j) علم آثار علوی
(k) علم حیوان
(l) علم نبات
(m) علم معادن
- مقاله سیم در اصول ریاضی
1. علم جومطریا (هندسه)⁷⁴
2. علم اسطرنوما (نجوم و هیات)⁷⁵
3. علم ارثماطیقی (علم خواص اعداد)⁷⁶
4. علم تالیف که به آوازها بکار دارند (به اعتبار تناسب یکدیگر و کمیت زمان و سکانات که در میان آوازها افتد، آن را علم موسیقی خوانند.⁷⁷ علم موسیقی
- مقاله چهارم در فروع طبیعی مشتمل بر 10 فن
1. علم طب⁷⁸
2. علم کیمیا⁷⁹
3. علم سیمیا (تسخیر و طلسم) (که آن را سه فن نهاده اند⁸⁰)

⁷⁰ Ibid., Vol. 2, 441

⁷¹ Ibid., Vol. 2, 468

⁷² Ibid., Vol. 2, 493

⁷³ Ibid., Vol. 2, 519

⁷⁴ Ibid., Vol. 3, 2

⁷⁵ Ibid., Vol. 3, 26

⁷⁶ Ibid., Vol. 3, 45

⁷⁷ Ibid., Vol. 3, 73

⁷⁸ Ibid., Vol. 3, 109

⁷⁹ Ibid., Vol. 3, 158

- (a) علم طلسمات
- (b) علم دعوت کواکب
- (c) علم عزایم
4. علم تعبیر خواب⁸¹
5. علم فراست⁸²
6. علم احکام نجوم⁸³
7. علم الخواص [اشیاء] و غیره⁸⁴
8. علم حرف طبیعیہ⁸⁵
9. علم دم⁸⁶
10. علم وہم⁸⁷

مقالہ پنجم در فروع ریاضی [مشمول بر 13 فن]

1. علم هیات اجرام عالم⁸⁸
2. علم مناظر [و مرایا]⁸⁹
3. علم متوسطات⁹⁰
4. علم حساب⁹¹
5. علم جبر و مقابله⁹²
6. علم مساحت⁹³
7. علم صور کواکب⁹⁴
8. علم ارقام و اسطرلاب⁹⁵
9. علم مسالک و ممالک⁹⁶
10. علم وفق اعداد⁹⁷

⁸⁰ Ibid., Vol. 3, 183

⁸¹ Ibid., Vol. 3, 219 (This division is missing in the manuscript's introductory essay)

⁸² Ibid., Vol. 3, 271

⁸³ Ibid., Vol. 3, 281

⁸⁴ Ibid., Vol. 3, 303

⁸⁵ Ibid., Vol. 3, 345

⁸⁶ Ibid., Vol. 3, 361

⁸⁷ Ibid., Vol. 3, 364

⁸⁸ Ibid., Vol. 3, 367

⁸⁹ Ibid., Vol. 3, 393

⁹⁰ Ibid., Vol. 3, 408

⁹¹ Ibid., Vol. 3, 418

⁹² Ibid., Vol. 3, 430

⁹³ Ibid., Vol. 3, 435

⁹⁴ Ibid., Vol. 3, 446

⁹⁵ Ibid., Vol. 3, 459

⁹⁶ Ibid., Vol. 3, 475

⁹⁷ Ibid., Vol. 3, 501

11. علم رمل⁹⁸
12. علم حيل [نقل المياه و جر نثقال و آلات حروب]⁹⁹
13. علم ملاعب¹⁰⁰



⁹⁸ Ibid., Vol. 3, 537

⁹⁹ Ibid., Vol. 3, 557 (This description is missing in the manuscript's introductory passage)

¹⁰⁰ Ibid., Vol. 3, 561

AL-SHAJARA
Vol. 25, No. 1, 2020
Contents

ARTICLES

- ISLAMOPHOBIA IN INDIA: AN EXPLORATION OF ITS ROOTS, RISE AND HISTORY 1
Thameem Ushama
- REPRODUCING THE HUMANITIES: MEVLANA RUMI'S CORPUS 31
IN RESTRUCTURING THE STUDY OF MAN AND SOCIETY
Ahmad Murad Merican
- PROBING THE THEORY OF SUBJECTIVE DEVELOPMENT IN MULLĀ ŞADRĀ'S 59
EPISTEMOLOGY
Abbas Kharabi
- NEITHER CREATED NOR DESTRUCTIBLE: IBN SĪNĀ ON THE ETERNITY OF 85
THE UNIVERSE
Syamsuddin Arif
- THE STUDY OF SPIRITUAL EDUCATION IN SEYYED HOSEIN NASRS' 107
WORKS AND COMPARING IT WITH SOME CURRENT DEFINITIONS
Babak Shamshiri, Saeed Rahimian & Hosein Ali Tajali Ardekani
- MORE THAN TOLERANCE: THE ISLAMIC CALL FOR INTERRELIGIOUS REVERENCE 127
Tarik Quadir

MANUSCRIPT STUDIES

- INTRODUCTORY NOTES ON ABDULLAH MUNSHI'S *HIKAYAT BINATANG* 155
Baharuddin Ahmad
- 'TREASURES OF SCIENCES IN THE LOVELY REALM OF SIGHTS': AN INVESTIGATION 163
INTO ĀMULĪ'S MANUSCRIPT OF *NAFĀ'IS AL-FUNŪN FĪ 'ARĀ'IS AL-'UYŪN*
Amir H. Zekrgoo

BOOK REVIEW

- KRISTIAN PETERSEN, *INTERPRETING ISLAM IN CHINA: PILGRIMAGE, SCRIPTURE, &* 191
LANGUAGE IN THE HAN KITAB, NEW YORK: OXFORD UNIVERSITY PRESS.
2018. 285 PP
Reviewer: *Min Ke-qin @ Omar Min*
- KOYA, P. K., *ISLAM IN CHINA: HISTORY, SPREAD AND CULTURE, A PICTORIAL BOOK,* 196
KUALA LUMPUR: ISLAMIC BOOK TRUST. 2019. 193 PP
Reviewer: *Min Ke-qin @ Omar Min.*
- SYED FARID ALATAS & ABDOLREZA ALAMI, EDS., *THE CIVILISATIONAL AND* 201
CULTURAL HERITAGE OF IRAN AND THE MALAY WORLD: A CULTURAL DISCOURSE,
PETALING JAYA: GERAKBUDAYA ENTERPRISE. 2018, 187 PP
Reviewer: *Zaid Ahmad*
- MUHAMMED HARON, *CONNECTING SOUTH-SOUTH COMMUNITIES:* 206
A NARRATIVE OF SOUTH AFRICA-MALAYSIA RELATIONS, NEWCASTLE UPON TYNE:
CAMBRIDGE SCHOLARS PUBLISHING, LADY STEPHENSON LIBRARY. 2018.
Reviewer: *Danial Yusof*
- MICHELLE R. KIMBALL, *SHAYKH AHMADOU BAMBA: A PEACEMAKER FOR OUR* 210
TIME, KUALA LUMPUR: THE OTHER PRESS SDN. BHD. 2018.
Reviewer: *Imtiyaz Yusuf*
- NOTES ON CONTRIBUTORS 215

WoS-Indexed under *Arts & Humanities Citation Index, Current Contents/Arts and Humanities* and *Scopus*

ISSN 1394-6870



9 771394 6870091