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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.

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Manuscript Studies

***Kitāb al-Mawāhib al-‘Aliyyah fī al-Jam‘i Bayn al-Ḥikam al-Qur’āniyyah wa al-Ḥadīthiyyah* (Book of High Talents in the Integration of Qur’anic and Hadith Wisdom): A Manuscript Study¹**

Mohamed Aslam Akbar²

Abstract

This article is based on my doctoral study of an unpublished manuscript retrieved from the SMNA library³ titled Kitāb al-Mawāhib al-‘Aliyyah fī al-Jam‘i bayn al-Ḥikam al-Qur’āniyyah wa al-Ḥadīthiyyah written by ‘Alī al-Muttaqī al-Hindī, a sixteenth-century Islamic scholar who authored Kanz al-‘Ummāl (one of the most extensive Hadith compilations). The manuscript of Kitāb al-Mawāhib is a compendium of one thousand pieces of wisdom. Five hundred of them are from the Qur’an and the rest from the Hadith. The wisdom of Qur’an is identified in this manuscript as al-iqtisābāt (quotations) and Hadith as al-tadmīnāt (inclusion or embodiment). This work is one of the earliest and most excellent compilations on wisdom ever made. It is an introduction to the virtue of wisdom to which the Qur’an refers as a great bounty in these words: “and he, to whom wisdom is granted, indeed has been granted abundant good”.⁴ The significance of the manuscript, as the author himself indicated, lies in four things, i.e., preserving the

¹ This article is based on a doctoral study of the author submitted to ISTAC, International Islamic University Malaysia.

² Mohamed Aslam Akbar is an assistant professor in Shari’ah sciences at International Islamic University Malaysia. Email: aslamakbar@iium.edu.my.

³ Syed Muhammad Naquib al-Attas (SMNA) Library at International Institute of Islamic Thought and Civilization (ISTAC), International Islamic University Malaysia (IIUM).

⁴ The Qur’an, *Surah al-Baqarah* 2: 269.

Qur'anic verses, conserving hadith narrations, commentary on the Qur'an, and special significance of Sufism. The author organized the collection of hikam (wisdom) in the Qur'an and Hadith according to the subject matter in the alphabetical order, such as Imān, Ihsān, Akhlāq, Imārah, and so on. He did this for every letter of the Arabic alphabet, from alif to yā. I was able to use the only copy available to me during my research. There are, however, another three manuscript copies of Kitāb al-Mawāhib available elsewhere: a handwritten copy at Maktabah As'ad Afandī, Turkey; a handwritten copy at Maktabah Dāmād Zādah, Turkey; and a handwritten copy at Dār al-Kutub al-Miṣriyyah, Egypt. The details on these copies will be discussed in this article.

The Manuscript of *Kitāb al-Mawāhib*: Summary of Its Description

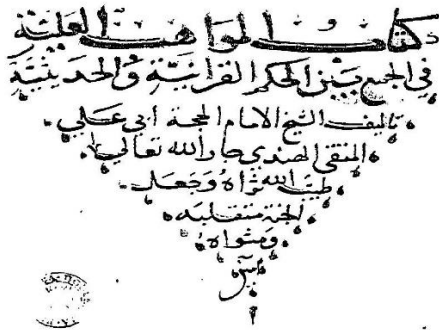
The manuscript at ISTAC Library chosen for this study is titled *Kitāb al-Mawāhib al-'Aliyyah fī al-Jam'i bayn al-Ḥikam al-Qur'āniyyah wa al-Ḥadīthiyyah*,⁵ which is translated here as “Book of the Exalted Gifts in the Integration of Qur'anic and Hadith Wisdom.” It is considered one of its unpublished treatises dealing with topical index, Islamic law, customs, and practices of Islam. It is part of an invaluable document of sixteenth-century Muslim theological scholarship, consisting of seven books. The manuscript's physical description is one microfilm reel: positive; 35 mm. The original version of the manuscript is in Bodleian Library, Oxford. The ISTAC Library copy was microfilmed by Oxford University Libraries Imaging Services in the year 2005. (Microfilm no.: IM/0657/05 Reel 9; Manuscript number: MS.Pococke 78).

Title	كتاب المواهب العلية في الجمع بين الحكم القرآنية والحديثية Kitāb al-Mawāhib al-'aliyyah fī al-jam'ī bayn al-ḥikam al-Qur'āniyyah wa al-Ḥadīthiyyah
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Creator/Author	Muttaqi, 'Ali ibn 'Abd al-Malik, d. 1567 متقى، على بن عبد الملك، ت. 1567
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⁵ Henceforth, the manuscript title is referred to as *Kitāb al-Mawāhib*.

Language	Arabic
Physical Description	One microfilm reel: positive; 35 mm
Image Resolution	300 dpi.
Scope & Content	Work on Qur'an and Hadith, Extensive Wisdom Studies
Notes	Original in Bodleian Library, Oxford. Microfilmed by Oxford University Libraries Imaging Services, 2005. Microfilm no.: IM/0657/05 Reel 9 Manuscript no.: MS.Pococke 78
Incipit	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْحَمْدُ لِلَّهِ الَّذِي نُورَ قُلُوبِ الْعَارِفِينَ بِفَضْلِهِ فَاقْتَبَسُوا مِنْ كَلَامِهِ وَكَلَامَ رَسُولِهِ وَجُوهَ الْمَعَانِي وَالْإِشَارَاتِ وَجَعَلَهَا عَرَبِيَّةً فَأَعْرَبْتُ خَفَايَا الْمَعَانِي وَدَقَائِقَهَا بِالْأَلْفَاظِ وَالْعِبَارَاتِ... الخ
Colophon	...انتهت هذه النسخة المباركة بمد الله وعونه وتوفيقه على يد أفقر عباد ربه وأحوجهم إلى عفوه ومغفرته الفقير ياسين الدفري غفر الله له ولوالديه ولكل المسلمين آمين والحمد لله رب العالمين..
Collection	Pococke
Ref. code	POCC IM/0657/05 Reel 9
Created By	SmsH



ما استكتبه المفيد الحجة المصطفى بن الحاج محمد الآبار
 الحلبي مولداً ووطننا الحوراني نسبة الشافعي مذهباً
 القادري طريقتياً والله الموفق للصواب وإليه يرجع المطالب
 كتبته في شهر ربيع من عام ١٢٨٥ لله وللهم عواري والعواري مستوره
 هذا كتاب فريد يفصل العقل بتهجد
 اعلا واغلا واحلا من جوهر وزيتر

Facsimile of the Original Manuscripts:
 The Title Page

Location of the Manuscript

The manuscript is located at the Syed Muhammad Naquib al-Attas Library, International Islamic Thought and Civilization (ISTAC), International Islamic University, Malaysia. It is part of a compilation (*majmūʿah*) of treatises, consisting of seven books. The texts contained in this compilation are:

No.	Compilation of Seven Books	Authors
1.	<i>Kitāb al-Mawāhib al-ʿaliyyah fī al-jamʿi bayn al-ḥikam al-Qurʾāniyyah wa al-Ḥadīthiyyah</i>	ʿAlā al-Dīn ʿAlī ibn ʿAbd-al-Mālik Ḥusām al-Dīn al-Muttaqī al-Hindī
2.	<i>Kitāb al-Tibyan fīhī aḥādīth sayyid walad ʿAdnān ʿalayh aḥḍal al-ṣalāt wa al-salām</i>	Jaʿfar ibn ʿAlī al-Quḍāʾi

3.	<i>Kitāb Ḥikam</i>	‘Abd al-Karīm ibn ‘Aṭā Allāh
4.	<i>Kitāb Sharḥ Faṭḥ al-Raḥmān</i>	Al-Walī Raslān
5.	<i>Kitāb al-Nūrayn fī ṣalāḥ al-dārayn</i>	No author
6.	<i>Kitāb Miḥṭāḥ al-falāḥ wa miṣbāḥ al-arwāḥ</i>	Aḥmad ibn Muḥammad ibn ‘Aṭā Allāh
7.	<i>Kitāb Awrād al-‘usbū‘</i>	Muḥyi al-Dīn ibn al-‘Arabī al-Hatimī al-Ṭāī.

Manuscript Title and Author’s Name

It is necessary to verify and establish the correct title of the manuscript and the correct name of its author. Some manuscripts are such that the authors place their titles either on the first page, in the introduction of the book, or inside the book, or its conclusion. Some manuscripts’ titles cannot be found, and this usually happens due to the missing of the first page or to damage in the page or the title hidden caused by wetness or over-inking. Some manuscripts have their titles changed to other titles due to ignorance about the book’s title or amended for personal purposes or due to errors in name identification, resulting in putting the wrong title, thinking that it is the correct title.⁶

In the case of *Kitāb al-Mawāhib*, however, it is free of such defects and ambiguities. The title is placed by the author ‘Alī al-Muttaqī himself on the cover and in the introduction pages as follows: “*Alī bin Ḥusām al-Dīn famously known as al-Muttaqī, may Allah be kind to him, this is my book which I called “al-Mawāhib al-‘Aliyyah fī al-Jam‘ bayn al-Ĥikam al-Qur‘āniyyah wa al-Ĥadīthiyyah.”* Further, al-Muttaqī elaborates the manuscript’s content, crystalizing the book title. He says, “*It contains about a thousand pieces of wisdom of which five hundred are quotes from the Qur’an, and the rest are the implications of Aḥādīth, and I organized*

⁶ ‘Abd al-Hādī al-Faḍlī, *Tahqīq al-turath* (Jiddah: Maktabah al-‘Ilm, 1982), 139; see also ‘Abd al-Salām Hārūn, *Tahqīq al-nuṣūṣ wa nashruhā* (al-Qāhirah: Maktabah al-Khānjī, 6th edn., 1995), 43; and ‘Abd al-Majīd Diyāb, *Tahqīq al-turāth al-‘arabi manhajuhu wa tasawwuru* (al-Qāhirah: Dār al-Ma‘ārif, 1993), 135.

them according to letters where I placed the quotes before the implications if their translation matched the implications, or else I wrote the quotes only or implications only.” Also in the book’s conclusion, the author ends his writing and repeats that he was the author of the book as follows, “*I have completed this, and I praise Allah as a Muslim and glorify Him above all that the oppressors claim. Glory be to Him the Lord of dignity and superiority and peace be upon the Messengers, and praise be to Him the Lord of the Worlds. I am the humble ‘Alī al-Muttaqī, the hopeful of Allah’s bounties*”.

Verifying *Kitāb al-Mawāhib* as ‘Alī al-Muttaqī’s Authentic Work

My research has confirmed that *Kitāb al-Mawāhib* is rightly attributed to ‘Alī al-Muttaqī. Confirmation is necessary because some books are intentionally linked to those other than their original authors for certain purposes.⁷ My careful reading of the text of the book cover clearly showed that the name of its author is Shaykh Abū ‘Alī al-Muttaqī al-Hindī. The scribe of the manuscript, al-Hāj Maḥmūd al-Ābād al-Ḥalabī has witnessed the author’s name in its title page. The scribe wrote, “*Book of High Talents in the Integration of Qur’anic and Ḥadith Wisdom, written by the learned Shaikh Abū ‘Alī al-Muttaqī al-Hindī, May Allah bless him in his grave and grant him the Paradise as his destination, Āmīn.*” He further noted in his profile introduction as follows: “*It is one of the writings (scribe) of the humble al-Hāj Maḥmūd al-Ābād al-Ḥalabī (as he was born and raised in Aleppo), al-Ḥūrānī in terms of his pedigree, al-Shāfi’ī in terms of doctrine, and al-Qādirī in terms of style. May Allah guide us to the truth, the One we all return to. It was transcribed in the city of Miṣr, it is one of the bounties of Allah, which is a trust, and trust shall be returned.*” He concluded the title page with his appraisal: “*This is a nice book for which the mind undoubtedly certifies its virtue, superior, more precious and adorable than jewelry and aquamarine.*”

Still, the issue of *Kitāb al-Mawāhib* as ‘Alī al-Muttaqī’s authentic work needs to be decisively addressed. There is some

⁷ Al-Faḍlī, 123; see also Diyāb, 137

confusion on the issue. There was a popular book written earlier called *Ghaith al-Mawāhib al-‘Aliyyah fī Sharḥ al-Ĥikam al-‘Aṭā‘iyyah* by Abū ‘Abd Allāh Muḥammad ibn Ibrāhīm ibn ‘Abbād al-Nafazī al-Rundī.⁸ Ibn ‘Abbād’s book bears resemblance in both name and content to al-Muttaqī’s *Kitāb al-Mawāhib*. Both books deal with the common theme of *al-Ĥikam al-‘Aṭā‘iyyah*, but al-Muttaqī had written another commentary and tabulation for *al-Ĥikam al-‘Aṭā‘iyyah* by the name of *Tabwīb al-Ĥikam al-‘Aṭā‘iyyah*. With this literary evidence *Kitāb al-Mawāhib* still stands as a novel and original work of al-Muttaqī.

‘Alī al-Muttaqī: Life and Works

‘Alī al-Muttaqī was a prominent muḥaddith, jurist, writer, and Sufi scholar. He was initiated into the *Chishtiyah* Sufi Order by Shaykh ‘Abdul Ḥakīm alias Shaykh Bājān Chishtī. He obtained his advanced education in Multan. Later, he permanently remained in Makkah and died there in 975AH/1567CE at the age of ninety. He wrote more than 100 books and compiled the most extensive collection of Hadith entitled “*Kanz al-‘Ummāl*, which has been praised by scholars of the Arab and non-Arab world. The following section discusses the life and accomplishments of ‘Alī al-Muttaqī derived from reliable sources.

With surname ‘Alā al-Dīn al-Hindī and nickname al-Muttaqī al-Shādhālī al-Madīnī al-Jishī, ‘Alī al-Muttaqī was born in 885AH/1480CE in Burhanpūr, a town situated in modern-day southern Madhya Pradesh on the banks of the river Tapti, India. His father’s name was Ḥusām ibn ‘Abd-al-Mālik; his ancestors were originally from Jonpūr, Gujarat State, India. They migrated to Burhanpūr a long time ago.

‘Alī al-Muttaqī wrote in his autobiography that when he was eight years old, it occurred to his father that ‘Alī should be enrolled in the service of Shaykh Bājan al-‘Umarī al-Burhānpūrī. The Shaykh instructed him in *samā‘*, but unfortunately, the Shaykh was alive only for some period; al-Muttaqī’s father also passed away soon after. No

⁸ Edited by ‘Abd al-Ḥalīm Maḥmūd wa-Maḥmūd ibn al-Sharīf and published by Dār al-Kutub al-Ḥadīthah, Cairo in 1970, in two volumes, 25 cm.

one in his family could take care of him. Therefore, he started working to support himself and his family. He traveled to a place called ‘Mindah’ and worked there for the local governor as a scribe for a few years and earned possibly enough money. During his work, he realized his potential for knowledge. He returned to the son of Shaykh Bājan, who was Shaykh ‘Abd al-Ḥakīm al-Jishtī and spent his early youth with him pertaining to knowledge of teaching and manners until the Shaykh gave him the *Ijāzah*. Then he returned to Gujarat, India, stayed in Ahmadābād, and married a good pious woman. A son was gifted, but unfortunately, he died early in life.

‘Alī al-Muttaqī traveled to different regions of Hindustan, including to Multan to meet Shaykh Ḥisām al-Dīn al-Muttaqī. He stayed under his guardianship and was taught *Taṣawwuf*, *Tafsīr Bayḍāwī*, and *Kitāb ‘Ain al-‘Ilm*. In 942 AH he traveled to Makkah and became a student of Imām Muḥammad ibn Muḥammad al-Sakhāwī and attained the *Ijāzah* and *Khilāfah* in the al-Qādiriyyah al-Shādhaliyyah Order. He then traveled to Madinah where he became a student of Shaykh Ṭāhir Zamān al-Zawāwī. Later he met Imām Abū al-Ḥasan ‘Alī al-Bakrī, becoming his student, from whom he learned *Ḥadīth* and *Taṣawwuf*. Then he met Imām Abū Madyan Shu‘aib al-Maghribī who initiated him into the Order of al-Madaniyyah. Subsequently, he met Imām Ibn Ḥajar al-Makkī, attained *Qirā’ah* of Prophetic Traditions, and stayed near Bayt al-Ḥaram in Makkah. ‘Alī al-Muttaqī returned twice to Gujarat, India which was ruled by Maḥmūd Shāh, an admirer of al-Muttaqī.

‘Alī al-Muttaqī wrote many books on Prophetic traditions, ethics, and asceticism. Some of them are mentioned in the introduction of "*Kanz al-‘Ummāl*," a rare manuscript of which is available in the Chester Beatty Library in Dublin, Ireland.

Kanz al-‘Ummāl fī Sunan al-aqwāl wa al-af‘āl (Treasure of the Doers of Good Deeds) is ‘Alī al-Muttaqī’s notable work. It is a Prophetic hadiths collection regarding which his teacher Abū al-Ḥasan al-Bakrī al-Ṣiddīqī says: “*Al-Suyūṭī has done a great favor for the entire world by writing al-Jāmi‘ al-Ṣaghīr and ‘Alī al-Muttaqī has done an excellent service to al-Suyūṭī by compiling and arranging his work of al-Jāmi‘ al-Ṣaghīr.*” *Kanz al-‘Ummāl* is the largest available unique collection of Aḥādith/Āthār. It contains more

than 46,000 narrations composed from many individual earlier collections. It is in essence not only a continuation of Imām al-Suyūṭī’s hadith collections but also a replica of al-Suyuti’s three books, *Jāmi‘ al-Ṣaġhīr*, its *Zawā‘id* and *Jāmi‘ al-Kabīr* (*Jam‘ al-Jawāmi‘*).⁹

The following scholars were al-Muttaqī’s students and inspirers: Ibrāhīm ibn Da‘ūd al-Akbar Ābādī al-Qādirī, Al-Qaḍī Abdullāh ibn Ibrāhīm al-‘Umarī, ‘Abdullah ibn Sa‘d Allāh Sindī, ‘Abdul Qādir ibn Ahmad al-Fākihi, ‘Abdul Wahhāb al-Burhānpūrī al-Makki al-Muttaqī, ‘Alī ibn Muḥammad ibn Abd al-Ṣamad al-Anṣārī al-Pānipattī, Muḥammad ibn Ṭāhir al-Fatnī and Muḥammad ibn Abū Muḥammad al-Shāfi‘ī al-Nā‘īfī.

Al-Muttaqī died on 975AH/1567CE Tuesday 2nd Jumādā al-Awwal (3rd November 1567) before morning Fajar prayer at Makkah. He was buried in the morning at the foot of Mountain *al-Mu‘allah* side by side with the grave of Shaykh al-Fuḍail ibn ‘Iyāḍ. There was a pathway between the two graves called *Nāḍir al-Jaysh* (Warden Army).



Facsimile of the Original Manuscript:
The Introduction Page

⁹ Imam Suyūṭī collected more than a hundred thousand hadiths (excluding the *isnād*) in a book titled *jam‘ al jawāmi‘* (also known as *jāmi‘ al kabīr*). His intention was to make the hadiths easily accessible to the public.

Subject-Matter of *Kitāb al-Mawāhib*

The main subject-matter of *Kitāb al-Mawāhib* is the wisdom of Islamic intellectual heritage. The treatise is a compilation of one thousand pieces of wisdom in the Qur'an and Hadith. 'Alī al-Muttaqī organized the collection of *ḥikam* (wisdom) in the Qur'an and Hadith according to the subject matter of *ḥikam* in alphabetical order such as *Īmān, Iḥsān, Akhlāq, Imārah* and so on. He did this for every letter of the Arabic alphabet, from alif to yā. The end product of this compilation is the treatise with its full name *Kitāb al-Mawāhib al-'aliyyah fī al-jam'ī bayn al-ḥikam al-Qur'āniyyah wa al-Ḥadīthiyyah*.

Sources of Influence on *Kitāb al-Mawāhib*

Kitāb al-Mawāhib has many sources of influence to become the best of its nature. However, it was 'Alī al-Muttaqī's own earlier books that were the main sources of his inspiration and contribution to the creation of such a monumental masterpiece. His several books related to wisdom are:

No.	Book Titles	Details
1.	<i>Manhaj al-atamm fī tabwīb al-Ḥikam</i>	It is also called al-Nahj instead of al-Manhaj. Al-Muttaqī was the first one who indexed and tabulated the pioneering work of wisdom, named <i>al-Ḥikam al-'Aṭā'iyyah</i> which is a masterpiece of Islamic spiritual work by the prominent Sufi, Tāj al-Dīn Abū al Faḍl Aḥmad ibn Muḥammad ibn 'Abd al-Karīm ibn 'Aṭā Allāh al-Iskandarī al-Shādhilī (d. 1309). <i>Manhaj al-atamm</i> is printed and published. It starts with the chapter of 'Ilm, Tawbah, Ikhlāṣ, Ṣalāt, al-'azlah wa al-Khumūl, Ri'āyat al-waqt, al-Dhikr, al-Fikrah, al-Zuhd and so on. The book consists of 30 chapters. ¹⁰
2.	<i>Jawāmi' al-Kalim fī al-Mawā'iz wa al-Ḥikam,</i>	It consists of 168 leaves, 21 lines on each page, and was copied by Hawāsh in 1008AH in Madinah al-Munawwarah. Another copy

¹⁰ See: Rawd Rayaheen, *Manhaj al-atamm fī tabwīb al-Ḥikam* from <http://cb.rayaheen.net/showthread.php?tid=11919&page=1&next> (accessed on June 2016).

		made by Muhammad Ṣalaḥ al-Balkhī is also available. This manuscript is indexed in 'Illustrated Manuscripts' by the Institute of Arabic Manuscripts, Cairo in vol. 1 part 2 on page 245, as microfilm 35mm. The original manuscript is available in Dār al-Kutub al-Miṣriyyah, Adab Taymūr, Egypt.
3.	<i>Naẓm al-Durar fī al-Ĥikam wa al-Gharar,</i>	It consists of 36 leaves, 23 lines on each page. This book is a combination of wisdom in two books named <i>Aṭwāq al-Dhahab</i> by Zamakshari and <i>Aṭbāq al-Dhahab</i> by Ibn Hibah Allah al-Maghribī. This manuscript is indexed in 'Illustrated Manuscripts' by the Institute of Arabic Manuscripts, Cairo in vol. 1 part 6 on page 156, as microfilm 35mm. The original manuscript is available in Dār al-Kutub al-Miṣriyyah, Collection no. 474 ¹¹
4.	<i>Al-Ĥikam al-Qānūniyyah fī al-Ma'āniyy wa al-Iqtisābāt al-Qur'āniyyah,</i>	It consists of 28 leaves and was copied by Husayn ibn Sāliḥ. This manuscript is available in 'Arab Union Catalog' Control Number 07201098977 at King Abdul Aziz University Saudi Arabia. ¹²
5.	<i>Ĥikam 'Irfāniyyah fī Ma'āniyy Irshādiyyah wa Ishārūt Qur'āniyyah,</i>	It consists of 19 leaves. This manuscript is available as a softcopy pdf in 'Arab Union Catalog' Control Number 11202979345 at Omm Alqura University, Saudi Arabia. ¹³ Another copy of this manuscript physical copy is available at Maktabah al-Makhṭūṭāt, Kuwait University; that consists of 6 pages, 21 lines each page in 20x14 cm. ¹⁴
6.	<i>Tabwīb al-Ĥikam al-'Aṭā'iyyah,</i>	It consists of 24 leaves and 46 cm, published by Dār al-tawfīq al-namūdhajīyyah li al-ṭibā'ah, Cairo, in 1991. This manuscript is

¹¹ See: Ma'had al-Makhtutah al-Arabiyyah from <http://41.32.191.214/cgi-bin/koha/opac-ISBDdetail.pl?biblionumber=39409> (accessed on June 2016).

¹² See: Arabic Union Catalog from <http://www.aruc.org/en/web/auc/general-search?Page=FullDisplay&mId=1098977> (accessed on June 2016).

¹³ See: Arabic Union Catalog from <http://www.aruc.org/en/web/auc/general-search?page=FullDisplay&mId=2979345> (accessed on June 2016).

¹⁴ See: Fihrist Maktabah al-Makhtutah from <http://139.141.167.32/manuscript/Scriptsview.asp?ID=19821> (accessed on June 2016).

	available in 'Arab Union Catalog' Control Number 10202345394 at King Abdul Aziz University Saudi Arabia. ¹⁵
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تتبعها أحكام الفروع وأعمال الشرع وخصه التنا
 باب الضيق باب القضاة بل جرحه بلقاف
 باب المناهج وخصه الأمانة كما في كتابه الأمانة
 حروفه الحروف باب ما بعد على عليه
 وكذا في بعضه فالعامة من باب المؤاخذة والخط
 الزينة من باب التزيينات باب المؤاخذة
 باب المناديات والنجاح وقوانين وأقاص
 حروفه الواو باب الوصية باب في المنفعة
 من باب التزيين الكتاب وحدان القرآن ومقدمة
 في فضل معنى الحكمة فضل عظيم تكثيف عمدة
 وعشره ومن ثبوت الحكمة فتنه وفي خبره أكثر من
حروفه الحروف
 باب في الإيمان والأحكام وما يتعلق بهما
 المصنف من عالم الفهرست من الأيمان من كتابه الأيمان
 الإيمان والعقيدة ومنهم من يؤمن به ومنهم من لا يؤمن به
 وترتيب العلم بالفتنة من الأيمان بقوله أسئلة الرسول عن
 المناقضة من قوله أما قولنا لشيء إذا أردنا أن نقول له
 فكلوه الإجابة أسئلة الرسول بقوله من أمان
 بخلافات من قولنا في ذلك الذي نزل الياسين وذلك الخ
 ولكن أكثرنا سرًا يؤمنون فإدلة آية الله إيماننا وإيمان
 لم نسمعهم الرديع ولوحدهم بعدة كلمة ونقله فية تصدق

الحروف: الحروف شرب الخبز الظلم الفخوة الغيبة الخ
 الظفر والجلد حشر اليرقان الكذب اللغو المنع المنع
 والمجوزة من كتاب التبر باب الأمانة كالتفاه
حروفه الحروف باب اليمين والكثير
حروفه الحروف باب التوبة
حروفه الحروف باب الجهاد
حروفه الحروف باب الجوارح الحدود
حروفه الحروف باب الكوعى يا طلع
 باب التبر والدين والديون حروفه الأمانة
 باب الدعاء باب الذكر باب القرآن حروفه الأمانة
 باب الدعاء باب التوبة حروفه الأمانة
 باب التبر باب فيما يتعلق بالسوك والأشكال
 صفات الأمانة كالتفاه حروفه الأمانة
حروفه الحروف باب التبر
 باب التبر حروفه الأمانة حروفه الأمانة
 باب الصلاة صلاة الليل باب الصوم
حروفه الحروف باب الصيام د
حروفه الحروف باب الطهارة والطهارة
 والتبر باب الطهارة باب الصيام حروفه الأمانة
حروفه الحروف باب الصيام حروفه الأمانة
 بعضه الله وقدرته على الأشياء وشدة وكلمة في

تتبعها

Facsimile of the Original Manuscripts:
 Table of Contents and First Chapter

Critical Edition of *Kitāb al-Mawāhib*

The critical edition of this treatise forms an important part of my doctoral dissertation. In this article only a brief reference is made to the issue. Further details of the preparation of the critical edition together with discussion of its content will appear in a forthcoming article. The following sections provide a relevant background to the task of critical edition.

(a) Facsimile of the writing of *Kitāb al-Mawāhib*

The book consists of 21 lines and approximately eight words and 45 letters per line, justified alignment, margin layout of the top and left or right is 3.0 cm. The transcriber of the

¹⁵ See: Arabic Union Catalog from <http://www.aruc.org/en/web/auc/general-search?page=FullDisplay&mid=2345394> (accessed on June 2016).

manuscript was al-Hāj Maḥmūd al-Ābād al-Ḥalabī al-Ḥarānī al-Shāfi'ī al-Qādirī. He managed to finish scribing with the help of Yāsīn al-Dafri.

(b) Examining letters by letters

Hamzas were confirmed and added applicably to the right place throughout the entire Arabic version of the manuscript, i.e., *hamzah al-waṣl*, *hamzah al-qaṭ'*, *al-hamzah mutawassiṭah*, and *al-hamzah al-mutaṭarrifah*. Comma was added in between sentences to ease readers' understanding of the content as joined sentences spread out everywhere to save pages or writing of the transcriber. Dotting was necessary and performed in some letters. *Tashkīl* was not carried out for the entire work due to time constraints except in some places where *tashkīl* was vitally needed to understand some sentences and meanings, i.e., in the Ḥadīth section, *tashkīl* was necessary to comprehend the context. Qur'anic verses (*iqtibāsāt*) and hadiths entries (*taḍmīnāt*) were carefully classified. Some chapters and heading titles were missing, so they were added accordingly with the help of other available subtitles. Finally, in the entire manuscript, the letters 'b' ha and 'ṣ' ta marbū ah were spelled and modified suitably.

(c) Reassessment of Qur'an and Hadith

Separating the Qur'an and Hadith texts from the author's texts was one of the primary tasks of this research. Every phrase was carefully examined to retrieve the main subject of *Kitāb al-Mawāhib*, which is the collection of pieces of wisdom in Qur'an and Hadith. Every Qur'anic verse and every hadith were considered the subjects of the work. Every piece of wisdom was numbered to give visibility, and every number was given annotation and commentary in respective footnotes.

(d) Formatting and Indenting Text

The critical Arabic edition has been typeset in 16pt traditional Arabic font in single line spacing. Every alphabet

was considered a first-level heading, and every chapter title was a second-level heading. The author's texts were typed as standard body text, and then every piece of wisdom of Qur'an and hadiths were treated separately from the body text and indented in the following line on both sides, left and right, with 2.5cm. To differentiate between Qur'an from Hadith, Qur'anic verses were indented on both sides with the unique aesthetic bracket symbols. The Qur'anic verses come immediately after the main topic, while Hadith entries come most of the time succeeding Qur'anic verses after the subtitle called 'implication' or *taḍmīnāt*.

(e) Annotated Notes and Numbering for Every Provision In *Kitāb al-Mawāhib*, every entry of the Qur'an and Hadith was considered wisdom by the author as he mentioned in the prologue of the manuscript. He counted approximately a thousand pieces of wisdom in this manuscript. Hence in both English and Arabic versions of *Kitāb al-Mawāhib*, the researcher numbered every entry of Qur'an and Hadith numbering one thousand and sixty.

(f) Indexing

The index is the key to the book. There is a table of complete content created earlier, which covers the titles and subtitles of the dissertation. At the end of the work, a standard index is used to gather common and precise terminologies with page numbers. After that, various sections are created such as indices of Qur'anic verses and Prophetic traditions.

The Chapter Content of *Kitab al-Mawahib*

حرف الهمزة	LETTER ḤAMZAH
باب في الإيمان والإسلام	CHAPTER: FAITH AND SUBMISSION AND RELATED ISSUES
الفعلية التي هي مزية الأقدام: صفات الله	Actual Attributes of Allah - the Trickiest Part
الإيمان بالبعث	Belief in the Resurrection
الإيمان بالقدر	Belief in Fate and Related Issues
البدعة	Innovation and Related Issues

صفات المؤمنين	Characteristics of the Believers
صفات المنافقين	Characters of Hypocrite
باب في الإحسان	CHAPTER: EXCELLENCE, PERFECTION
باب في الأخلاق والأفعال الحمودة على ترتيب	CHAPTER: BEHAVIORS AND GOOD
الحروف المعجمة	ACTIONS IN ALPHABETICAL ORDER
الإخلاص والرياء	Sincerity, Intention, Show Off, and Related Issues
أكل الحلال	Eating From Lawful
الاقتصاد والرفق في المعيشة وفي سائر الأعمال	Economizing in Household-Expenditure
الأمر بالمعروف والنهي عن المنكر	Promotion of Virtue and Prevention of Vice
الإففاق والسخاء	Spending and Generosity and Related Issues
البذائة	Modesty
البر وصلة الرحم	Honoring Parents, Relatives, and Related Issues
التأني	Deliberation
التقوى والورع	Devoutness and Piety
التوكل على الله	Putting trust in Allah
الجوع	The Hungry
الحلم	Patience
الحدة	Anger
الخوف والرجا	Fear and Hope
الخشوع	Submission
الخمول	Laziness
الرضا	The Pleasure
الرياضة	Endurance and Related issues
الزهد في الدنيا	Asceticism and Related issues
الشكر	The Thankfulness and Related issues
الشفاعة	Intercession
الصبر على الأمراض والمصائب وموت الأولاد	Patience with illness, trials, death of children
الصمت	Quietness
العفو	The Forgiveness
العقل	The Mind
الفراسة	Physiognomy
الفقر والفاقة والقناعة وقطع الطمع عن الناس	Poverty, Destitution, Contentment, and taking
بسوء الظن	off covetousness in the people by mistrusting
الحبة والعشق	Love and Adoration

وفاء العهد والوعد	Fulfillment of Covenant and Promise
الأخلاق المتفرقة	The Different Manners
باب في الأخلاق والأفعال المذمومة على ترتيب الحروف المعجمة	CHAPTER: EVIL CHARACTERS AND BEHAVIOURS IN ALPHABETICAL ORDER
الأكل في السوق	Eating in the Market
البخل الهتاف	Miserliness
البهتان والافتراء	Falsehood and Slandering
ترويع المسلم	Intimidating of Muslim
التشدد	Ranting
الحرص	Possessiveness
الحسد	The Envy
شرب الخمر	Drinking Alcohol
الظلم	Injustice
الضحك	Laughing
الغيبة	Backbiting
الفحش	Immorality
الكبر والخيلاء	Arrogance, immorality, haughtiness, pride, overconfidence
كثرة اليمين	The abundant of Oath
الكذب	Lying
الكذب في الرؤيا	Lying about dream
اللهو	Fun
المدح المذموم والحمد	The good and bad commendations
هتك الستر	Disclosure of Privacy
باب الأمانة والقضاء	CHAPTER: LEADERSHIP, JUDICIARY, AND RELATED ISSUES
فصل القضاء	The section on Judiciary
حرف الباء	LETTER “BĀ”
باب البيع والكسب	CHAPTER: SALE, EARNING, AND ITS RULES
حرف التاء	LETTER “TĀ, “
باب التوبة	CHAPTER: REPENTANCE AND RELATED ISSUES
حرف الجيم	LETTER “JĪM”
باب الجهاد	CHAPTER: JIHĀD AND RELATED ISSUES

حرف الحاء	LETTER “ĤĀ”
باب الحج	CHAPTER: HAJJ AND RELATED ISSUES
باب الحدود	CHAPTER: ISSUES RELATED TO HUDŪD
حرف الدال	LETTER “DĀL”
باب الدعوى	CHAPTER: DA’WAH
باب الدعاء	CHAPTER: SUPPLICATION (DU’A) AND RELATED ISSUES
باب آداب الدائين والمديون	CHAPTER: ETHICS OF DEBTOR AND INDEBTED PEOPLE
حرف الذال	LETTER “DHĀL”
باب الذبح	CHAPTER: SACRIFICE AND RELATED ISSUES
باب الذكر وتلاوة القرآن	CHAPTER: ZIKR AND QUR’ĀN RECITATION AND THEIR ETHICS
حرف الزاي	LETTER “ZĀ”
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باب الزينة	CHAPTER: ADORNMENT AND RELATED ISSUES
حرف السين	LETTER “SĪN”
باب السفر	CHAPTER: TRAVELLING AND ITS ETHICS
باب فيما يتعلق بالسلوك والسالكين	CHAPTER: RELATED ISSUES TO BEHAVIOR AND FOLLOWERS
فصل فيما يتعلق بصفة الأولياء والمشايخ	CHAPTER: RELATED ISSUES TO THE ATTRIBUTES OF PIOUS PEOPLE (“AWLIYA”)
فصل فيما يتعلق بالسمع	CHAPTER: ISSUES RELATED TO HEARING
حرف الشين	LETTER “SHĪN”
باب الشفعة	CHAPTER: PREEMPTION
حرف الصاد	LETTER “ṢĀD”
باب الصحبة، وأدابها وحقوقها	CHAPTER: COMPANIONSHIP, ITS ETHICS, AND RIGHTS
حق الجار	The right of a neighbor
حق المملوك	The right of enslaved people
آداب المجلس	Ethics of assemblies
باب في الصلاة وما يتعلق بها	CHAPTER: PRAYER AND RELATED

صلاة الليل باب الصوم حرف الضاد	ISSUES Night Prayer CHAPTER: FASTING LETTER “ḌĀD”
باب الضيافة وآدابها حرف الطاء	CHAPTER: HOSPITALITY AND ITS COURTESY LETTER “ṬĀ”
باب الطب باب الطيرة والقال والتمايم باب الطهارة وما يتعلق بما التضمنيات فقط	CHAPTER: MEDICINE CHAPTER: PESSIMISM (TIYYARAH) AND OPTIMISM (FA’L) AND HESITATION CHAPTER: PURITY AND RELATED ISSUES
السواك التيمم حرف العين	<i>Siwāk</i> (wooden brush) <i>Tayammum</i> ‘ LETTER ‘AIN
باب العلم وآدابه وآفاته باب بما يتعلق بعظمة الله وقدرته على الأشياء وسره وحكمته في تغيير أحكام الشرع وإرسال الرسول حرف الفاء	CHAPTER: KNOWLEDGE AND ITS ETHICS AND LESIONS CHAPTER: ISSUES RELATED TO ALLAH’S MIGHTINESS AND HIS ABILITY UPON EVERYTHING AND HIS KNOWLEDGE AND WISDOM OF CHANGING THE LEGISLATION (‘SHARIAH’) AND SENDING MESSENGERS LETTER “FĀ”
باب الفتن باب الفضائل حرف القاف	CHAPTER: FITAN (TRIAL) CHAPTER: VIRTUES LETTER “QĀF”
باب القصاص حرف الكاف	CHAPTER: QISAAS (DEATH PENALTY) LETTER “KĀF”
باب الكفالة والضمان حرف الميم	CHAPTER: GUARANTEE AND WARRANTY LETTER “MĪM”
باب في متابعتة صلى الله عليه وسلم في المعيشة والعادات	CHAPTER: FOLLOWING THE PROPHET (PEACE BE UPON HIM) IN THE LIVING AND HABITS

باب المواعظ والحكم	CHAPTER: PREACHES AND WISDOM
التزغيبات	CHAPTER: MOTIVATIONS
التزهيبات	CHAPTER: INTIMIDATIONS
باب الموت	CHAPTER: DEATH.
حرف النون	LETTER “NŪN”
باب النذر	CHAPTER: AL-NAZR (SELF BINDING PLEDGE)
باب النكاح وفوائده وآفاته	CHAPTER: MARRIAGE AND ITS BENEFITS AND LESIONS
حرف الواو	LETTER “WĀW”
باب الوصية	CHAPTER: WILL
باب في المتفرقات والإقتباسات فقط	CHAPTER: MISCELLANEOUS (QUOTES ONLY)

Concluding Remarks

It could be said that manuscript collection, preservation, and publication, coupled with textual editing, make a significant contribution to the Islamic heritage, fostering an enriched scholarly landscape and empowering researchers with valuable knowledge. The incorporation of manuscript editing practices across academic fields is crucial for contemporary Islamic scholars, ensuring the preservation and dissemination of the heritage with utmost accuracy and impartiality. The ongoing manuscript work of *Kitāb al-Mawāhib* by ‘Alī al-Muttaqī exemplifies the transformative potential of manuscript editing, while a forthcoming article will offer detailed insights into the critical edition, deepening our understanding of the significance of the manuscript in Islamic scholarship.

Appreciation

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TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	ب	پ	پ	ز	ز	ز	ز	گ	—	g	g	g
ب	ب	ب	ب	ژ	—	—	ř	ل	l	l	l	l
پ	پ	پ	پ	ژ	—	zh	j	م	m	m	m	m
ت	ت	ت	ت	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h ¹	h ¹
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	‘	‘	‘	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	q	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final

² – at in construct state

³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	iy (final form i)	iy (final form i)
	و	uww (final form ū) uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ا	i	o or ö
	ا	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARAH

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