

The Islamic collections of Leiden University Library

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Kuala Lumpur, March 13, 2012



A view of Leiden on a summer day at Witte Singel, near the Library: the botanical garden, students rowing in the moat around the city, the old observatory in the background.



The Rapenburg, Leiden's main canal. The building style of the houses is of the 17th and 18th centuries.

Photo: J.J. Witkam , March 1, 2009.

**Islamic collections in Leiden University,
Some issues involved, some subjects treated, questions posed**

A historical overview of the Leiden Library

What are Islamic collections?

Why are there Islamic collections in Leiden?

Where do the Leiden Islamic collections come from?

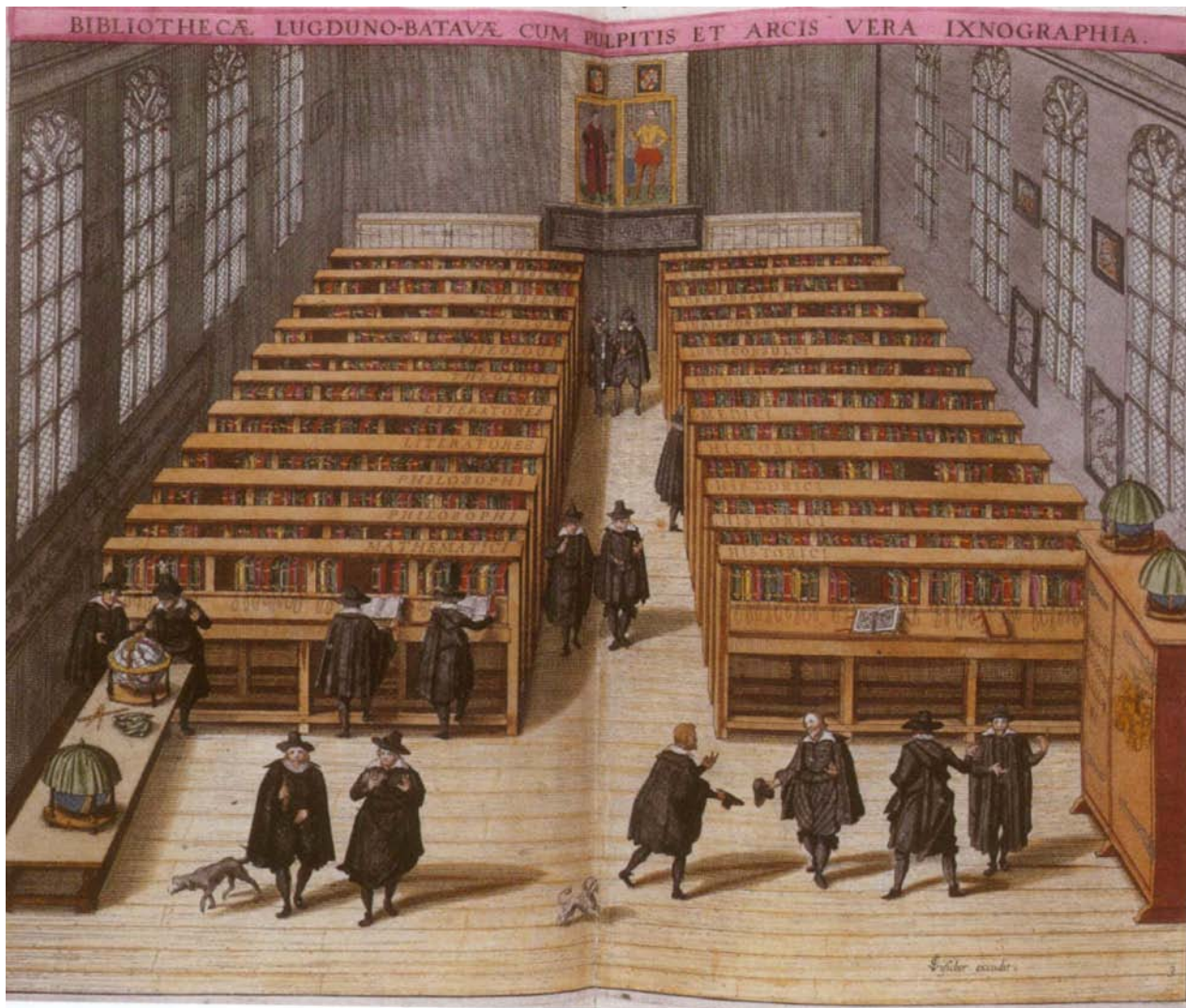
Who brought them there?

How to make Islamic manuscript collections available to the readers?

The future of Islamic manuscript collections.

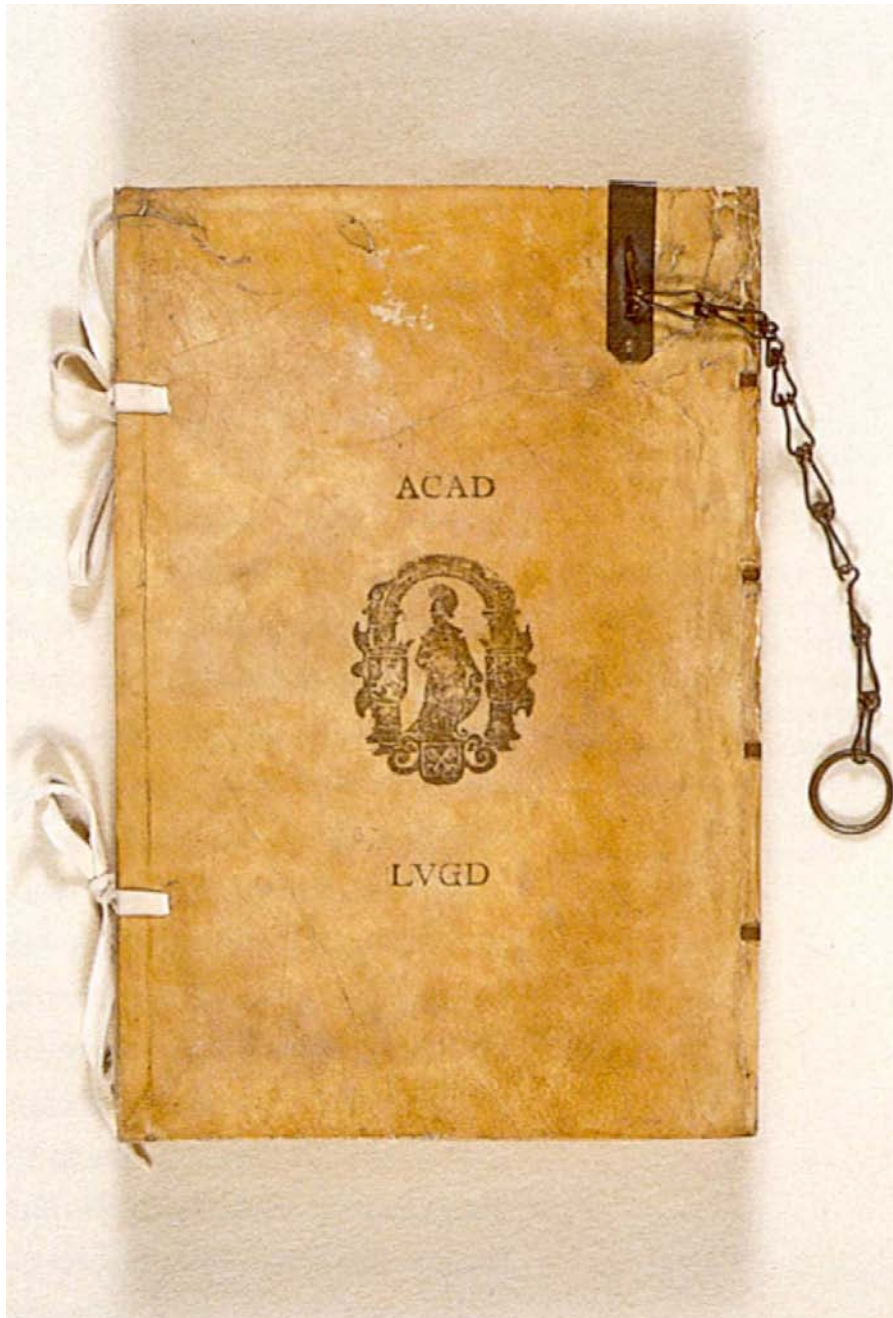


The old building of Leiden University Library at the Rapenburg. After the departure of the library it became the State Herbarium, then the seat of the Directorate of Leiden University. Photo: J.J. Witkam , March 1, 2009.



The interior of Leiden's first University Library, 1610, in a converted church. Open shelving with arrangement according to subject, books chained to the book cases.

Source: Woudanus.



One of the few chained books that have been preserved. Standard binding in parchment with the logo and the abbreviated name of the University.

NOMENCLATOR
AVTORVM OMNIVM,
quorum libri

Vel manuscripti, vel typis expressi existant
in BIBLIOTHECA Academiæ

LUGDVNO-BATAVÆ.
cum Epistola

De ordine eius atque usu,

AD

NOBILES ET MAGNIFICOS
ACADEMIAE CVRATORES
ET CONSVMES.



LUGDVNI BATAVORVM;

Apud Franciscum Raphelengium.

ACAD clō. Io. xcv. LVGD
Ex Legato Cl. Viri PROSPERI MARCHANDI.

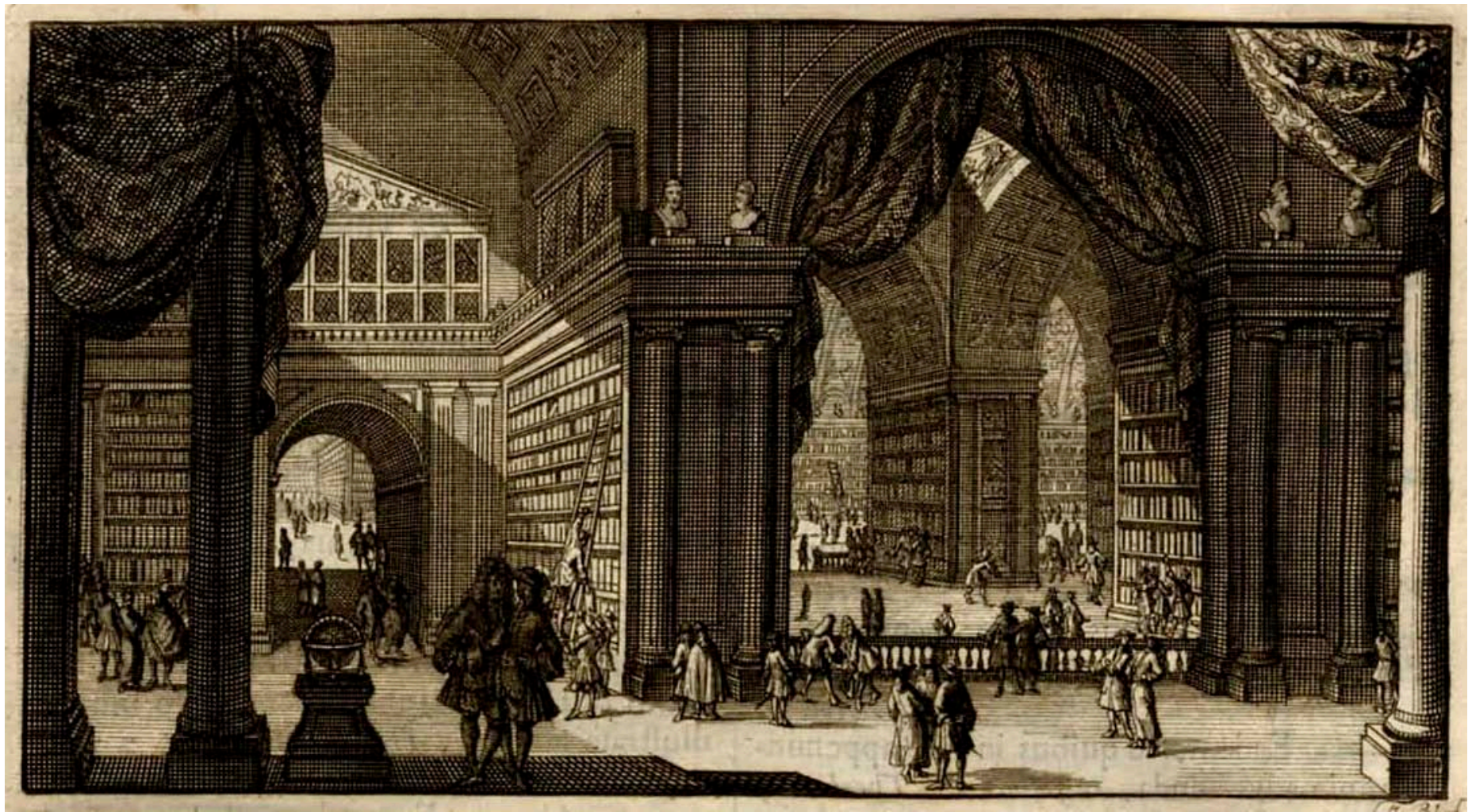
The first printed catalogue of Leiden University Library, by Petrus Bertius, and published in 1595. The catalogue follows the division by subject in the physical library.

It is also the first printed catalogue of a public collection ever.

The University used the catalogue in order to attract students.

Source:

<http://bc.ub.leidenuniv.nl/bc/nomenclator/index.html>



An idealized view of a universal library. An illustration from Leiden's last comprehensive catalogue in one volume (Senguerdus, 1716).

Source: private collection

ليان بن باشهدى الجميل
 1167 Kufchian Ben Luban Ben Bafchihedi Gilai Tabulae astronomicae univcrfales cum Canonum demonstrationibus. 8
 1168. Calendarium cum tabb. & earum explicationibus & doctrina principiorum astronomiconorum, dedicatum Imperatori Turcico Ahmed, Veziro, Praefulibus & toti Exercitui. Anno Heg. 1023, calligraphice scriptum. 26
 جدول احكام كليه طالع سال عيله
 سميل الاجمال
 1169 Calendarium Turcicum cum tabb. ad annum Heg. 1032. 90
 الجبر الثاني من جامع المبادي و الغايات من علم الهيئة للحسن بن عيله
 بن عمر المراكشي
 1170 Hafan Ben Ali Ben Omar Marocensis univcrfae Astronomiae tomus secundus, quo praesertim agitur de instrumentis Astronomicis & eorum usu, ad dignoscenda tempora. 60
 الرنج الابلخاني
 1171 Nasruddini Thufii tabulae Astronomicae inscriptae Ichano Tartarorum Regi, cum explicatione Persica. 75
 الدر النظيم في تسهيل التقويم لعلي الكوفي
 1172 Ali Cufensis epitome tabularum Astronomicarum, quae Ulubegicae vulgo vocantur, cum expedita Astronomiae tractatione. 80
 كتاب في كشف عوار المعجزين و غلطهم في اكثر الاعمال و الاحكام
 لابي نصر السهول بن يحيى المغربي
 1173 Abu Nasir Semoul Ben Jahja Africani tractatus Astronomicus ad emendandos errores, qui in illa scientia, praesertim praxi ejus, sive temporum commensuratione admittuntur, cum figg. instrumentorum; Adduntur etiam quaedam chronologica. 98. 1
 اندر دانستن كسوف افتاب
 1174 Tractatulus de Eclipsibus Solaribus. Persicè. 98. 2
 شفاء الاسقام في وضع الساعات
 على الرخام لاحمد بن عمر الصوفي
 1175 Ahmed Ben Omar Suphici Gnomonica, sive de horologiis solaribus conficiendis juxta principia Astronomica, cum tabb. & figg. 98. 3
 1176 Ulu Begi Nepotis Timouri vulgo

Tamerlanis tabulae Astronomicae exactissima. Persicè. 105
 تحرير حركات الكواكب السيارة و مواضعها ليعقوب بن محمد المغربي الاندلسي
 1177 Jahja Ben Muhammed Africanus Hispanus de Planetis & eorum motu & situ juxta novas observationes. Cum figg. & tabb. 110
 رسالة في الهل بالربع التام لابي الحسن عيله بن ابراهيم المعروف بابن الشاطر
 1178 Abul Hafan Ali Ben Ibrahim dictus Ibn Schatir Praeco Templi Damasceni Ummiae de Quadrante perfecto ejusque usu. 139. 1
 رسالة في الهل بالربع العجيب لاحمد بن العجدي
 1179 Ahmed Ben Megzdi de eodem argumento. 139. 2
 رسالة در البصيرة في تسهيل صناعة التقويم
 1180 Tractatus de extruendis caeli The-matibus, sive Astrologia judiciaria. 139. 3
 رسالة سلم السماء للشمس
 1181 Schemschidi Scala caeli, sive de distantia & magnitudine corporum caelestium, cum tabb. & figg. 139. 4
 كتاب الرنج الكبير الحاكمة
 لابي يونس المصري
 1182 Ibn Junus Aegyptii tabulae Astronomicae, Geographicae & Chronologicae, cum historia observationum, & motuum caelestium supputandi ratione, inscriptae Hakimo Regi Aegypti. 143
 كتاب بدر جمهر في مسايل النجوم
 1183 Buzurgemher Persae antiqui quaestiones Astronomicae. 157
 اشكل مدار مركز التدوير للقمر
 1184 Ventilatio quaestiones Astronomicae de centro circumvolutionis Lunae. 160. 3
 تسهيل الرنج
 1185 Tabulae Astronomicae motuum caelestium elegantissima. 165
 كتاب البصيرة علم الهيئة لابي محمد الخرقى المروزي
 1186 Abu Muh. Gharikae Marouzii systema doctrinae Astronomicae. 174. 1
 مختصر معني فلك معدل المسير للشيخ الجليل
 1187. Scheigh Gelil Synopsis ex Tractatu Giorgianensis de Orbe aequante, nec non

Description of the Oriental
 (= Arabic, Persian and Turkish)
 manuscripts in the catalogue by
 Senguerdus, published in 1716.

The page shows a number of
 scientific texts.

Some considerations for Arabic and Islamic studies in the pre-modern period:

- Missionary activities in the Islamic world.
- Knowledge of the exact sciences. Some early Orientalists were medical doctors or mathematicians.
- Linguistic study of Hebrew, especially due to the Reformation. Arabic useful because of its archaic linguistic properties. Idea that Hebrew is the mother of all languages.
- Trade with Muslim countries

Development of Arabic printing in Europa.

Purpose: export of books, but not successful:

Qur'an of Venice (one copy left, 1541).

End of the Medicea Press in Rome (1590's). Its magnificent editions were hardly sold in Turkey (the intended market).

Modern catalogues

Between 1910-2007 the Leiden library has been publishing a series of manuscript catalogues, both of Western and Oriental materials.

This series, *Codices Manuscripti*, is now discontinued, after more than 40 volumes have appeared. Part of the contents of these catalogues has now been transported to internet databases in the Library's website. The Library is publishing images on the internet.

Oriental volumes in this series concern manuscripts in Buginese (1939), Arabic (1957, 1980, 1982-1989), Javanese (1967-1980), Balinese (1986-1987), Hebrew (1977), Batak (1977), Malay (1998,), Turkish (2000-2006), Chinese (2005), and two scholarly archives: Galestin on Indonesian art (2004), Weisweiler on Islamic bookbindings (2007).

The complete series can now be accessed at:

<http://www.islamicmanuscripts.info/reference/catalogues/codices-manuscripti/index.html>

Facsimile editions

Apart from by catalogues, manuscripts can be made by way of facsimile editions.

Between 1993 and 2002 seven volumes of facsimile editions of Indonesian manuscripts were published in the series Manuscripta Indonesica.

The series comprises manuscripts in Malay, Javanese and Balinese. Each volume contains all images of the manuscript, always a thorough introduction, and sometimes a transliteration and translation. In 1995 a prayer book from Aceh was published both on paper and CD, the first times ever for an Indonesian manuscript.

The complete series can now be accessed under Manuscripta Indonesica in the virtual library on Islamic manuscripts at :

<http://www.islamicmanuscripts.info/reference/index.html>



Leiden University Library in its new building at Witte Singel.
A modern building of 1983, designed by architect Bart van Kasteel.
The first building of the Library especially designed as a Library.

Photo: J.J. Witkam , March 1, 2009.



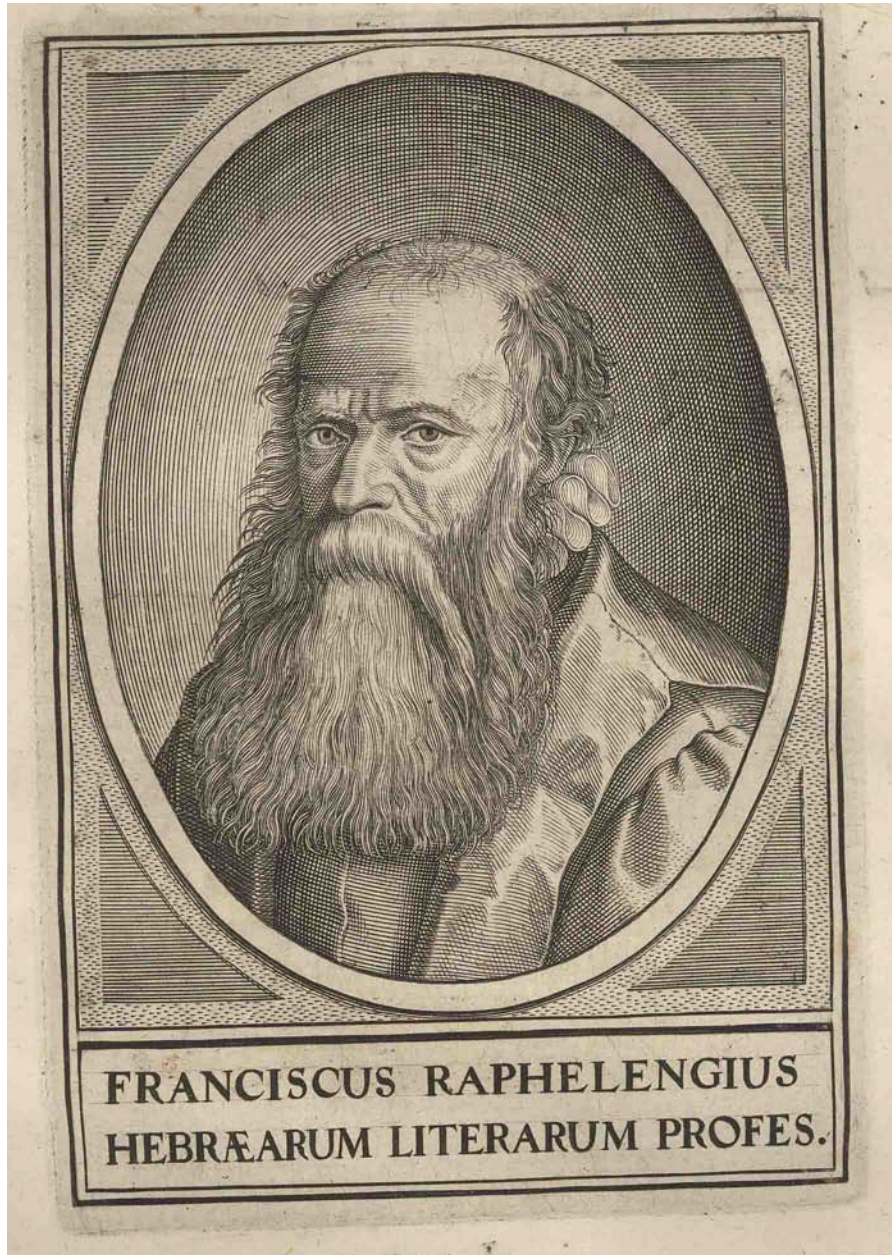
The Oriental reading room in Leiden University Library in its new building at Witte Singel. Situation in 2004 (changed now).

Photo: J.J. Witkam , July17, 2004.

Early Islamic holdings of Leiden University, an overview, by professors-collectors, since the library did not acquire yet by itself.

- Raphelengius, the printer
- Scaliger (d. 1609) as a historian and specialist of chronology
- Erpenius (d. 1624), editor of texts, his own printing house, author of an Arabic grammar
- Golius (d. 1667) , the grand-master, author of a dictionary, collector of scientific manuscripts
- Warner (d. 1665), learned diplomat in Istanbul and bibliophile

They all left their traces in the Leiden collections (except Erpenius, whose manuscript collection is now in Cambridge).



Portrait of Frans van Raphelingen (1539-1597).

Professor of Hebrew in Leiden University, printer to the University, first printer of Arabic in The Netherlands.

In 1613 his Arabic-Latin dictionary appeared posthumously in Leiden.

Engraving after an anonymous painting of 1596. From Meursius, *Athenae Batavae*.



Portrait of Josephus Justus Scaliger (1540-1609), the most learned man of his time.

Leiden University availed itself of his services in order to attract students.

He knew Arabic, Persian, Hebrew, Ethiopian, and a number of other languages. He mostly worked on comparative chronology.

On his desk is an Arabic manuscript.

Source: Original dating c. 1608 in the Senate room, Leiden University.



Portrait of Jacobus Golius (1596-1667), professor of Arabic and Mathematics in Leiden University.

He brought together the first collection of Islamic manuscripts in Leiden.

In 1653 he published an Arabic-Latin dictionary which remained in use during almost two centuries.

Source: 19th-century lithography by L. Springer after a posthumous painting.

DISSERTATIO,
QVA
DE VITÆ TERMINO,
utrùm fixus sit, an mobilis,
disquiritur
ex Arabum & Persarum scriptis,
A
LEVINO WARNERO.



AMSTERDAMI,
Ex Typographia IOHANNIS BLAEV.
CIC IDC XLII.

Dissertation of Levinus Warner (1616-1665), on the question whether the end of life has been fixed beforehand or not, according to Arabic and Persian sources. Amsterdam 1642.

Warner is one of the most interesting Dutch Orientalists of the early period. From 1645-1665 he lived in Istanbul as Dutch ambassador, where he collected a huge mass of Islamic and Hebrew manuscripts. These still form the core of the Oriental collections in Leiden University. After he departed to Istanbul he did not publish any scholarly work, only reports on Turkish politics.

والآن قد فرغنا من اخذنا من الوجود في التكميل
 يوم الاحد الثاني عشر من شهر رجب سنة 1068
 ونبه شوقنا الى الميرزا الميرزا الميرزا
 بمقتضى تسميتكم نورا اول الالواح
 وقد اشتد بنا في النقصنا في
 جنانا ان لا ينكرنا في كتابنا في
 بها لنا راسلكم وبنحس الامم
 ابراهيم
 حضرته بيدر عطارد وواحد الف اقد ابراهيم
 لازال مدعى العلم مسلم نفاوضت كتابنا في
 هوان الواصل اليكم من كتب المرحوم جلد
 ستم نزهة في عالم اللغات وهو كتاب جليل
 مشتمل على اشعار عربية وفارسية وثمانية عشر
 والمجلد الاو من تاذرة ابن حمدان وثمانية عشر
 وشرح شواهد الخضر وثمانية عشر وشرح
 عقوبات الحزم بزرگ استوسط للشيرازي وثمانية عشر
 عثمانى وجزء من العقد لابن عبد البر وثمانية عشر
 وشرح العبد وثمانية عشر في مجموع كتابنا
 وثلاثون عم وشا وثلثمائة عثمانى في كتابنا في
 وراي الميرزا في فوعدنا الالوان بها يكون معلوما
 لكم والفتور انما الاصلها والسلاح من اجمع
 محمد الميرزا

Cod. Or. 1122

Congratulatory letter by Warner's
 Istanbuli friend, the poet Muhammad al-
 Urdi, on the event that Warner had
 succeeded in acquiring books from the
 library of Haggi Khalifa who had died in
 1658.

Erpenius, Golius and Warner
 corresponded with a number of Muslim
 learned friends and acquaintances. Such
 early letters are rare and interesting
 exchanges between the world of Islam and
 the West.

Since Warner lived in a Muslim society,
 his outlook on Islam was milder than that
 of scholars living in Europe.

Source: in MS Leiden, Or. 1122.

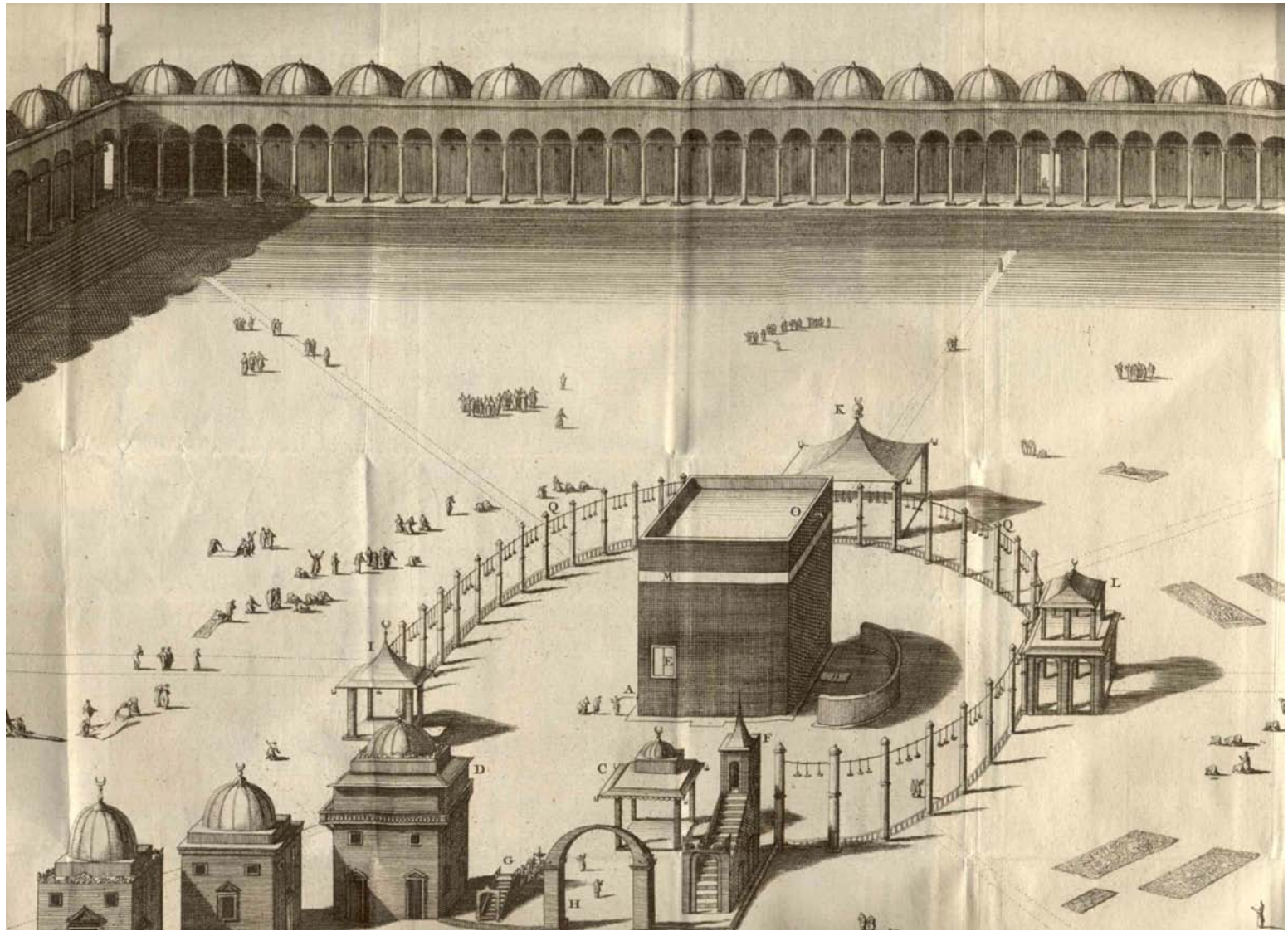


Portrait of Hadrianus Reland, (1676-1718).

The 17th-century Dutch Orientalists had not participated in the anti-Islamic debate of their times, but they had concentrated on philological studies and the exact sciences.

Reland is the first Dutch academic to look for common features between Islam and Christianity. He also shows what Islam is, through Islamic texts. Ignorance breeds fanaticism, and Reland's means consists of unprejudiced knowledge.

Source: Frontispice of the second edition of Reland's work on the Islamic religion (Utrecht 1717).



In 1717 Reland was the first to provide the European public with true images of Mecca. Source: Leiden 409 F 6, detail of an engraving between pp. 120-121.



Michael-Jan de Goeje (1836-1909) was professor of Oriental languages in Leiden.

He is the grandmaster of Leiden's philological school.

He organized the edition of Tabari's history. He edited the Arabic geographers. He edited many other texts. He compiled manuscript catalogues. He first co-operated with the Leiden publisher Brill's.

Source: Chalk portrait by Th.S, in Leiden University Library.



Snouck Hurgronje in Mecca, 1885

Snouck Hurgronje's influence on Dutch Islamic studies can hardly be underestimated. He is a true pioneer in Islamic Law, and he used his vast knowledge mostly in the service of the colonial administration in the Dutch East-Indies. He largely shaped Dutch colonial policies towards Indonesian Muslims. He was also a modern scholar. He was the first European to make photographs in Mecca (1885). In 1908-1909 he had the first sound recordings made.

Source: Photograph, Snouck Hurgronje Archive, 1885.



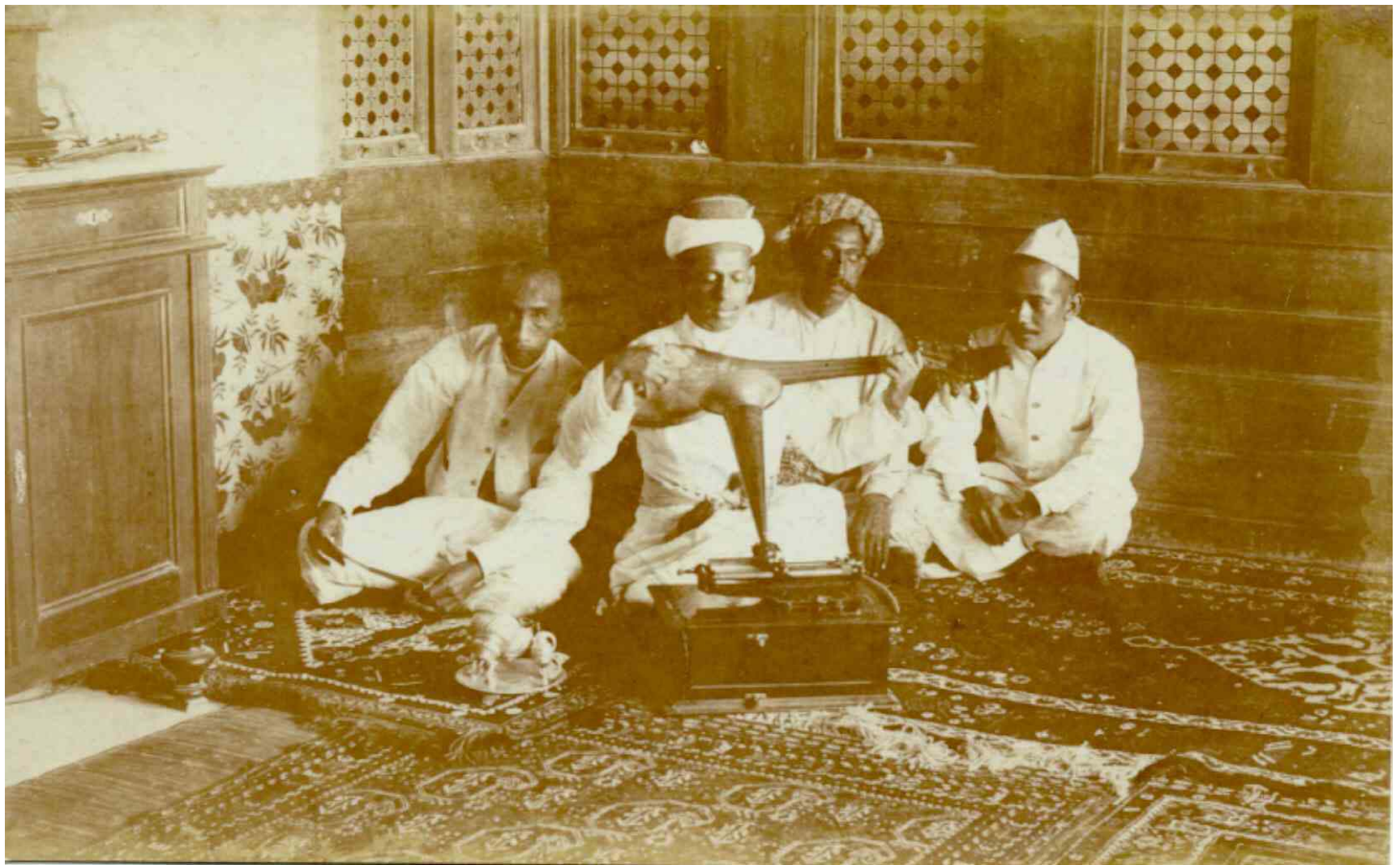
Acehnese pilgrims
in the courtyard of
the Dutch consulate,
Jedda, 1884.

Photograph by
Snouck Hurgronje.

The leader, second
from right, is
Teungku di Cot
Plieng, a famous
resistance fighter in
the Aceh-war.

The Dutch were engaged, between 1873-1904, in
a war of attrition against the Sultanate of Aceh.

Snouck Hurgronje, Bilder-Atlas,
1889, No. 36



Music recording in the Dutch consulate in Jeddah, February 1909.
From left to right: Tadjoedin, Sayyid Muhammad, Mas Muhammad Hasim,
Haji Agus Salim. Photograph by consul N. Scheltema.

Source: Leiden University Library Or. 26.365: OI D.47. Sound: CD 2a, track 11 (C 16).

Islamic studies in the latter part of the 20th century

In the second half of the 20th century Islamic studies have become infinitely more complex than in the centuries before.

- From philological studies they became also the domain of the social sciences. Philology has remained in place, however, but a new class of experts emerged.
- There came an end to colonial rule over Muslims (Indonesia).
- There started a mass immigration in The Netherlands of Muslims, mostly from Morocco and Turkey. Presently it is estimated that out of a total population of 16 million there are one million Muslims.
- The effects of 9/11. Islam in the centre of the public debate, with issues of assimilation, position of Muslim women, freedom of speech.
- Disturbing points on either side of the debate.



Mystical diagrams of the school of Ahmad al-Qushâshî, a wide-spread school in South-East Asia.

Source: MS Leiden Or. 2222.

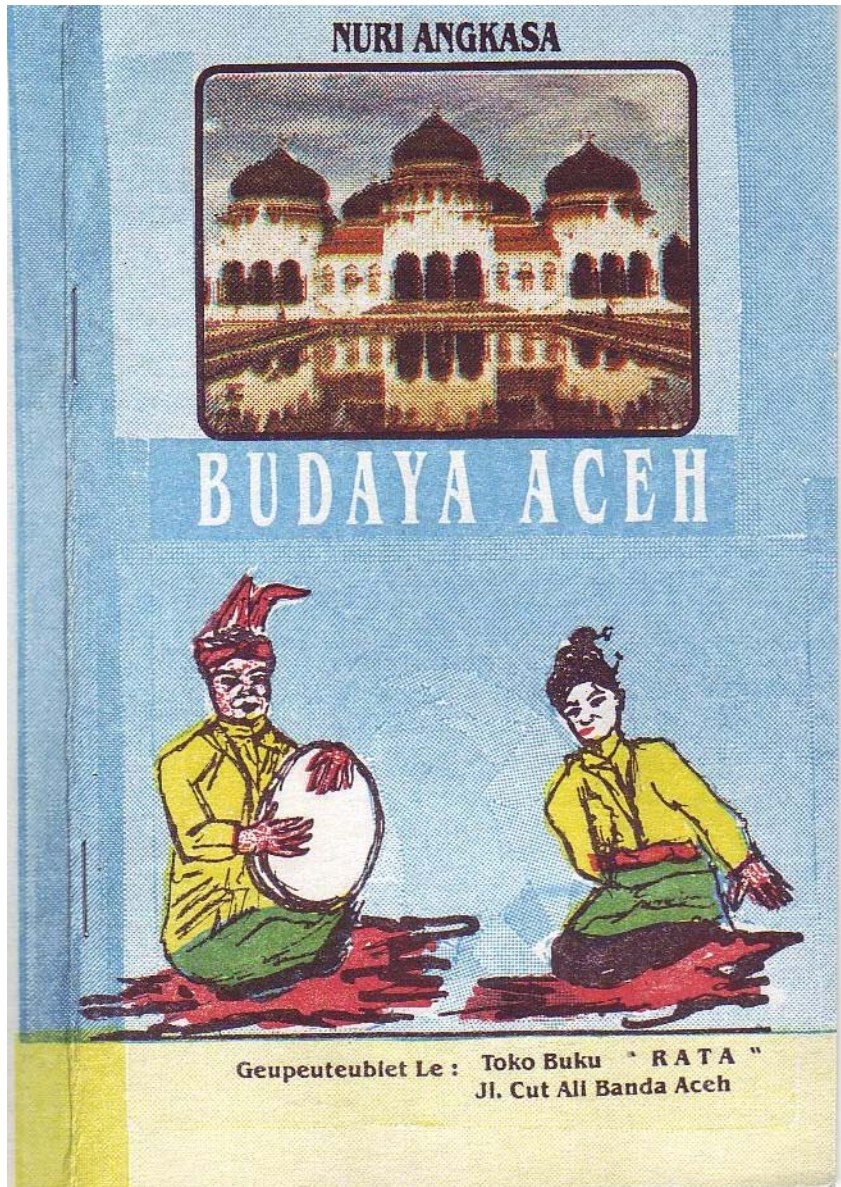
Beginning of the Arabic
grammar by al-Shubrawî.
Manuscript from Aceh,
19th century.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يقول عبد الفقير إلى الله تعالى الشبوي رحمه الله عليه
يا طالب النحو خذ من قواعد منظومة جمة من
أحسن الجمل في ضمم خمسين بيتا لأندلسي
بيت له قد سالت المفوضين لك إن كنت
انتقها هانت مسالكك من غير تطويل
وإلا ملأها الكلام اصطفا حانها وعندهم

م

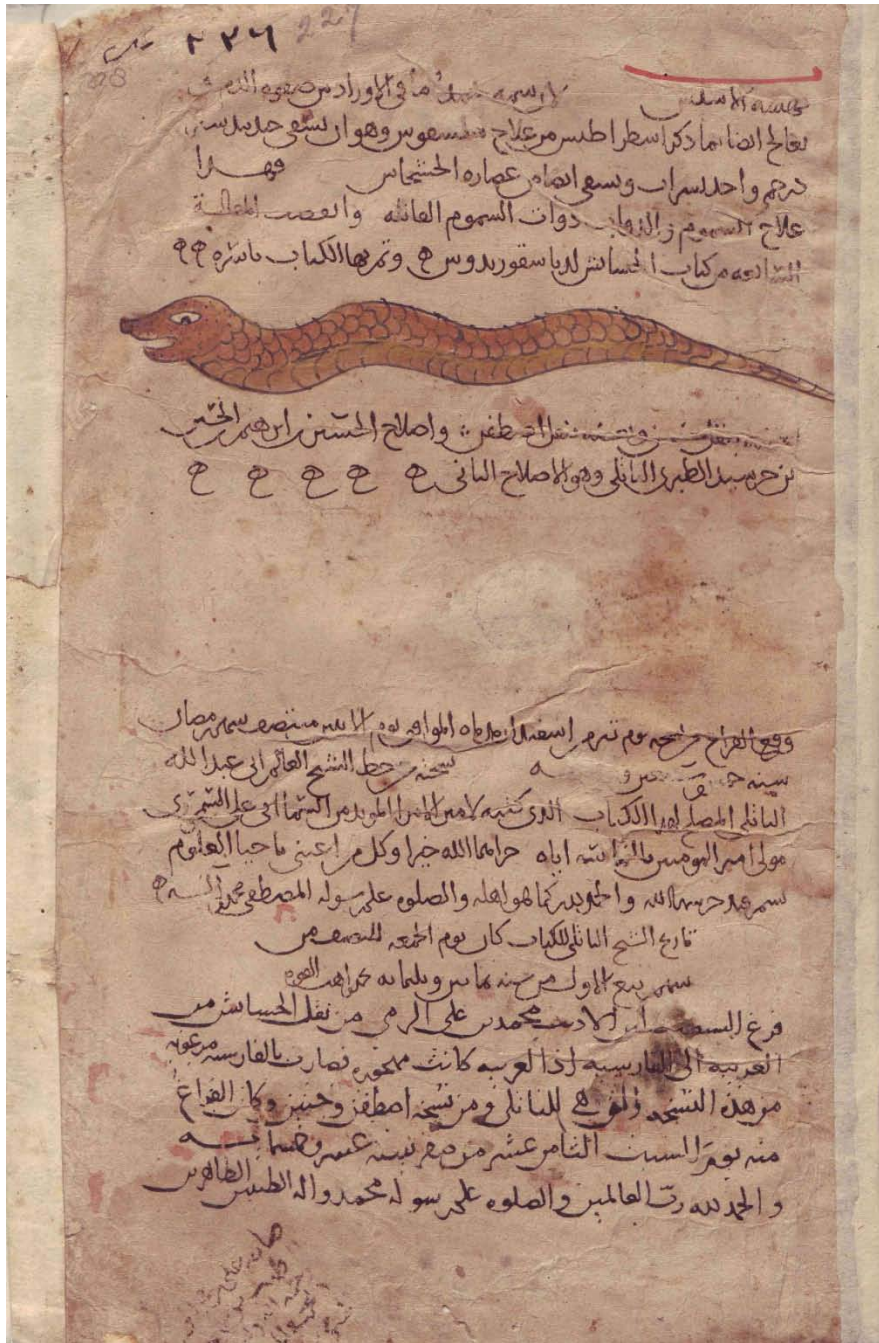
Source: MS Leiden Or. 7057 (10), f. 1b



Example of a modern popular edition. Cover of *Budaya Aceh* ('the culture of Aceh'), written in Acehnese verse (*sanjak*) by Nuri Angkasa. Banda Aceh 2004.

In the upper part one sees the Baitul Rahman Mosque, a conspicuous landmark in Banda Aceh and a symbol of Acehnese Islam.

Source: Leiden University Library



Colophon in a MS of the *Kitab al-Hasha'ish*, the work on *Materia medica* by Dioscurides.

This MS dated Samarqand, Ramadan 475 (1082).

Under the colophon is a note by the Persian translator, Muhammad b. 'Alî al-Râmî, telling that he had used this MS for his Persian translation, 'because in Arabic it is not so popular anymore, but in Persian it is'. Dated 18 Safar 510 (1116).

Source: MS Leiden, Or. 289, f. 228a



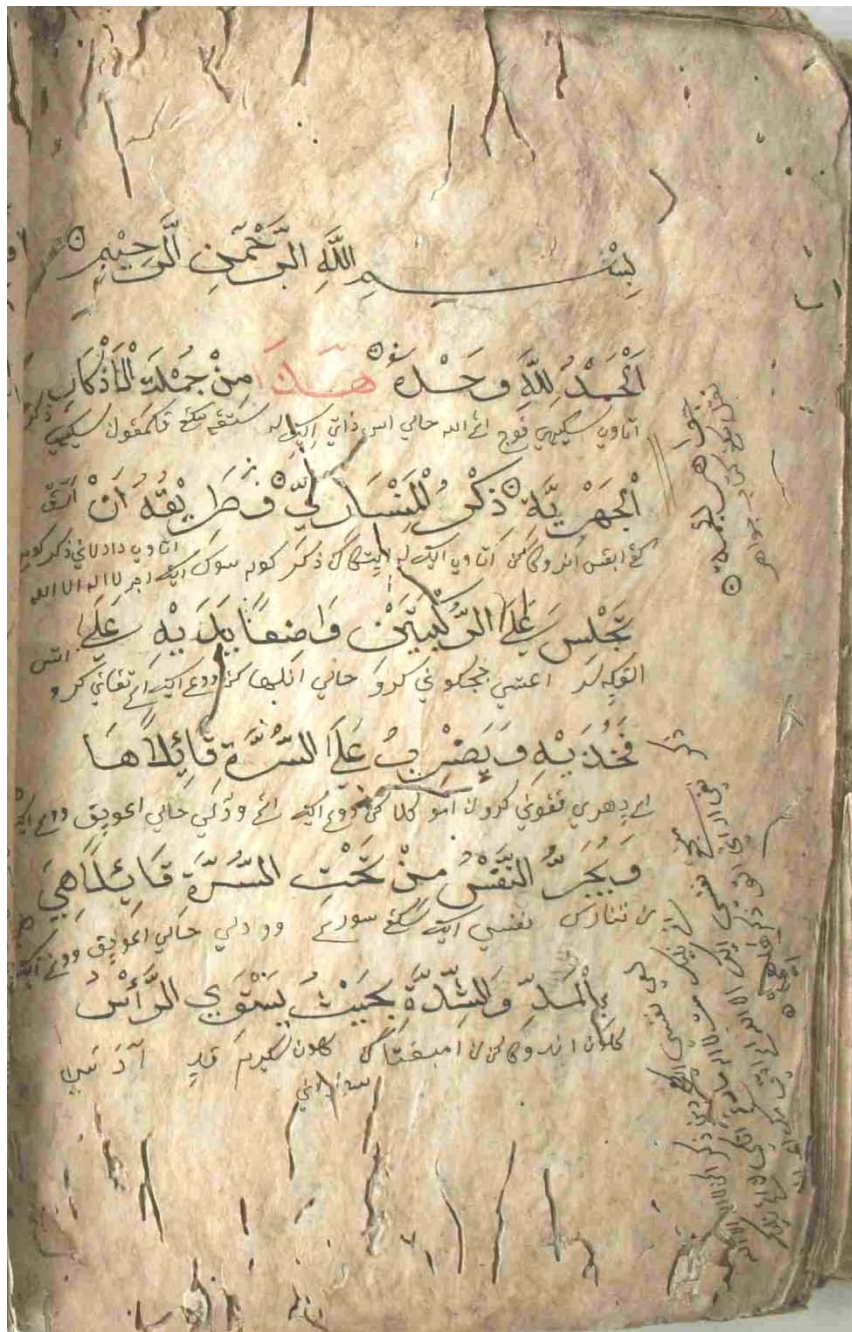
Surat al-Fatiha

in an illuminated *Qur'an* with
Turkish interlinear translation.

It is a word by word translation,
with occasional commentary, all in
old Anatolian Turkish.

In this way the reciter of the
Arabic text would know the
precise meaning, even if his
knowledge of Arabic was
imperfect.

Manuscript dated Gallipoli, 5
Ragab 926 (1520), copied by
Mehmed b. Sarukhân.



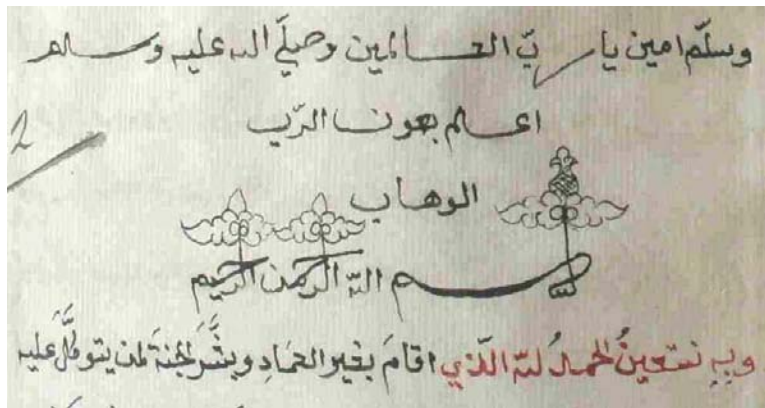
al-Gawâhir al-Khamsa

a mystical text on gestures and sounds during *dhikr* by Muhammad b. Khatir al-Din al-Ghawth al-Hindi (d. 970/ 1562).

Arabic text with Javanese interlinear translation. Part of a collective volume. Javanese in specific Islamic text is often written with the Arabic script.

Written on treebark paper, heavily affected by insects.

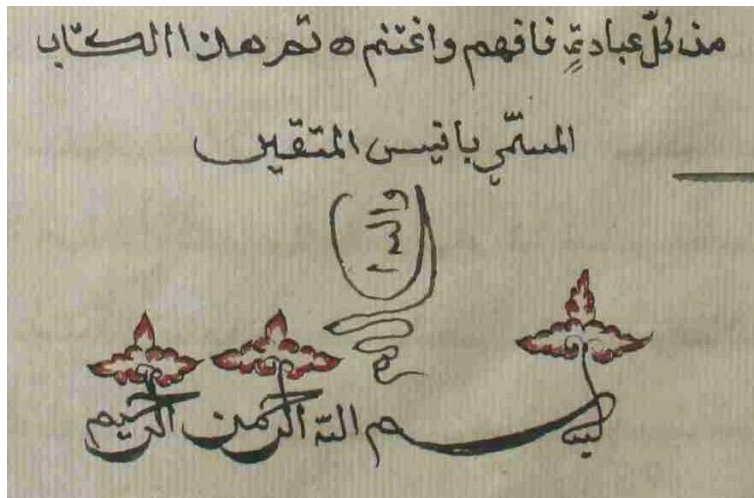
Dated: first half 19th cent.



Examples of book art: the *basmala*

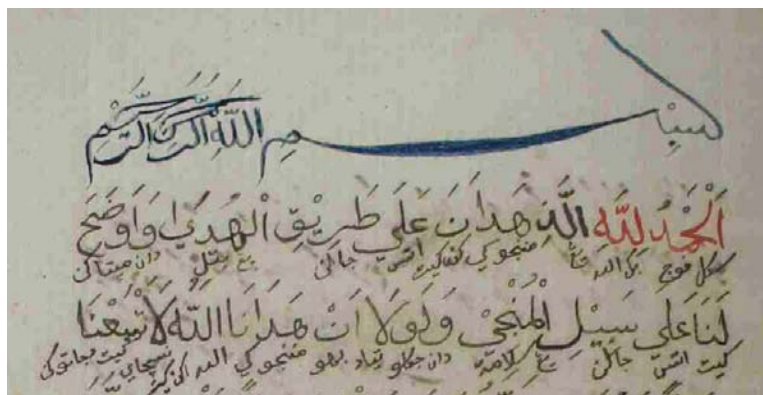
1. In an Arabic manuscript from Sumatra, *Anis al-Muttaqin*, ascribed to the 18th century Sumatran author Abdussamad al-Palimbani.

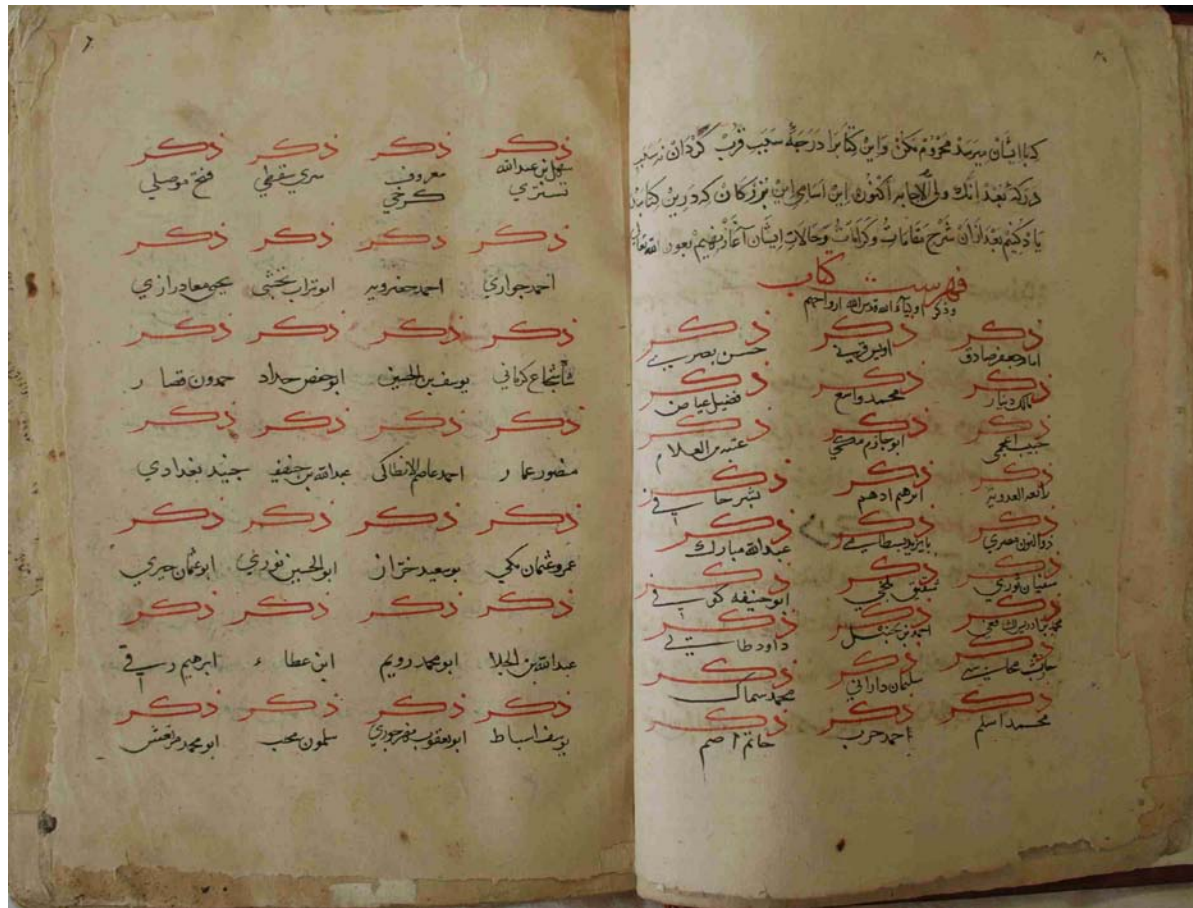
Source: MS Leiden Or. 7030, pp. 218, 243, details



2. In *Asrâr as-salât*, and other fragments in Arabic, with interlinear Malay translation. Arabic orthography is often faulty.

Source: MS Leiden Or. 7355, p. 59, detail





Tadhkirat al-Awliya' by Farid al-Din Muhammad b. Ibrahim al-Attar (d. after 586/1190). Manuscript undated, but possibly 8/14th century, this part added later. *Fihrist*, table of contents, with names of biographees. One of the manuscripts used by R.A. Nicholson for his edition (London/Leiden 1905). Source: MS Leiden, Or. 281, ff. 6b-7a

Kitab al-Halal wal-Haram, in 18 chapters.

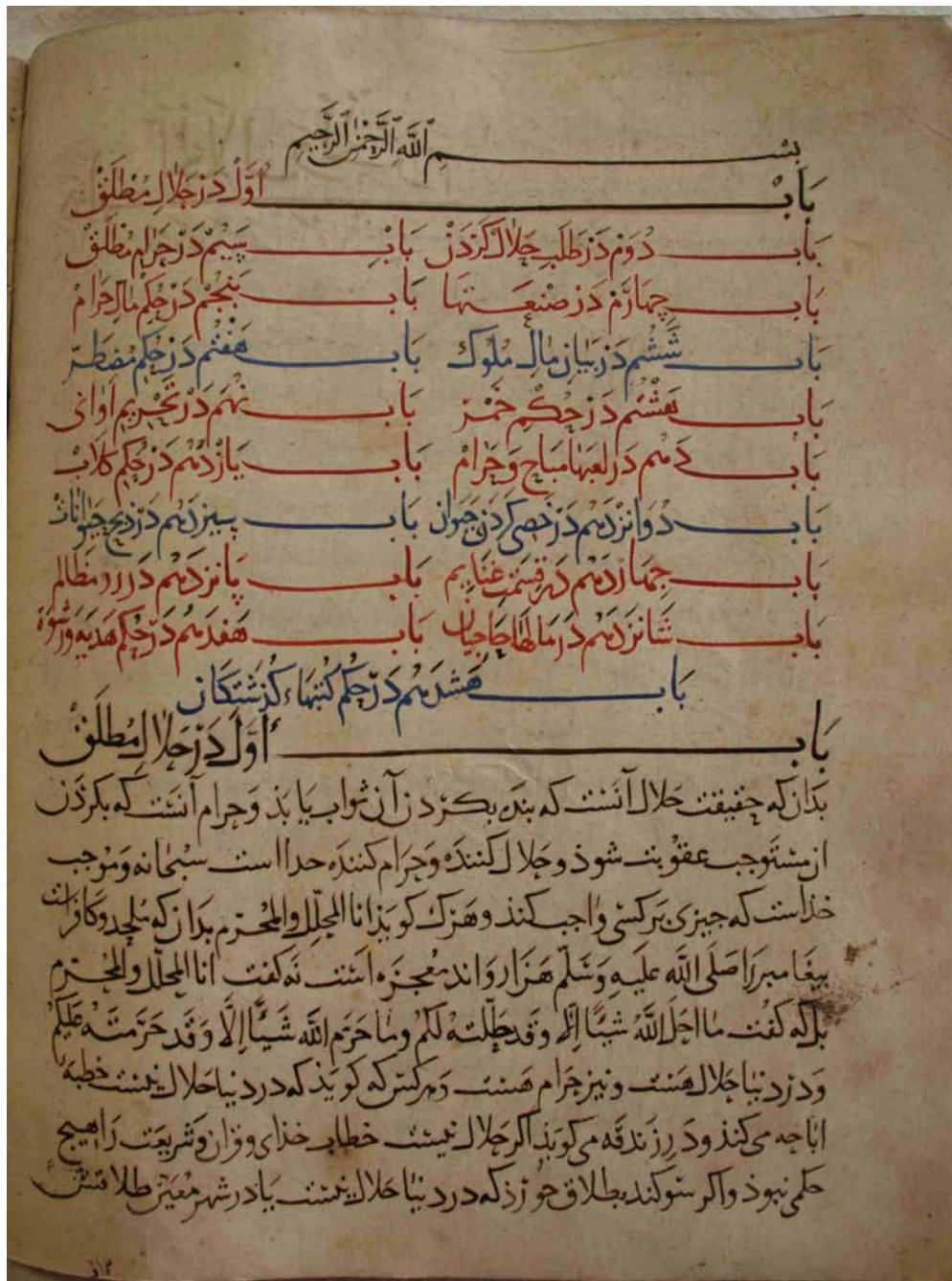
At the end a list is given of undesirable and forbidden books.

Anonymous work in a collective volume of 38 shorter Persian texts on Ethics, *Adab*, etc.

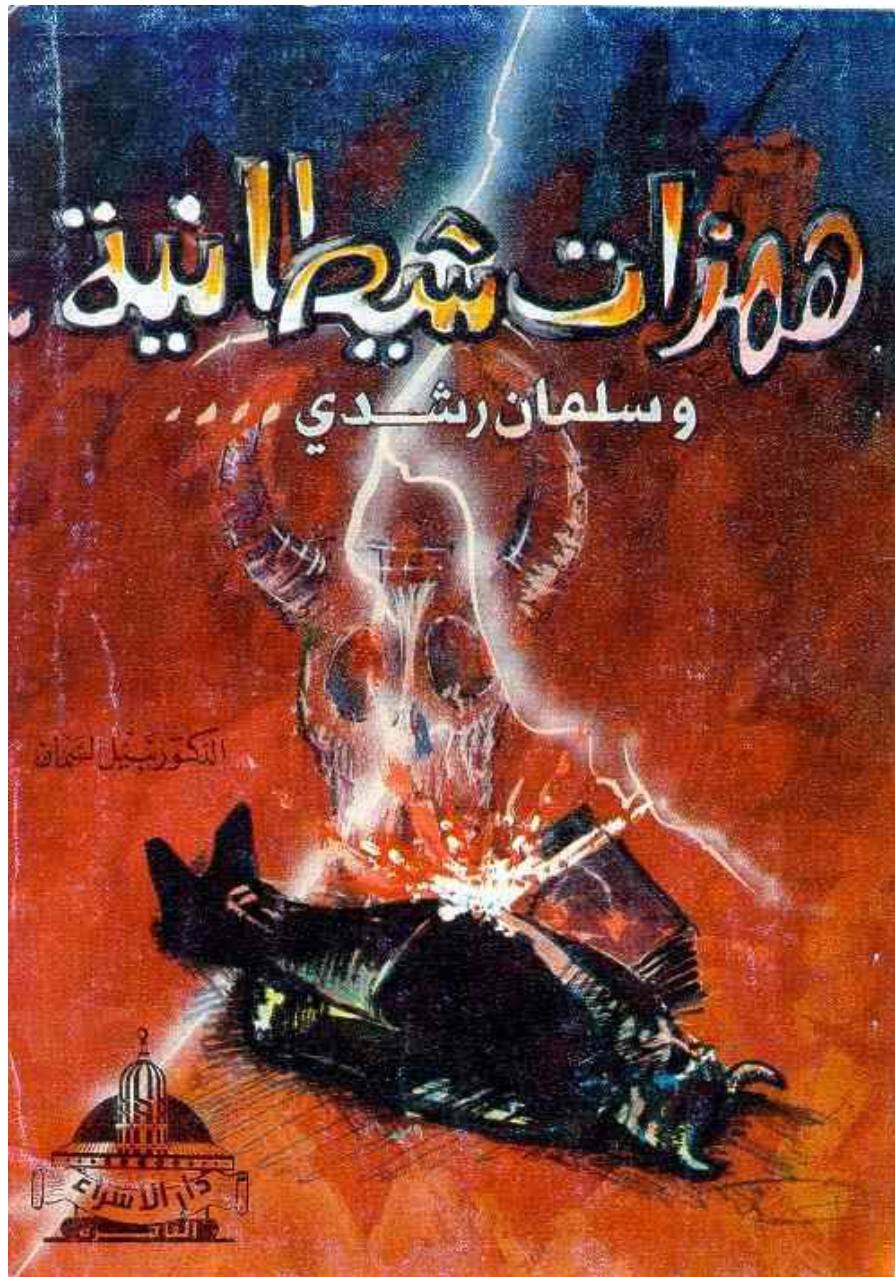
MS of well before 782 AH (owners' dates).

Table of contents

Source: MS Leiden, Or. 286, f. 53b



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أولاً در جلال مطلق
باب دوم در طلب جلال کردن باب سوم در جلال مطلق
باب چهارم در صنعتها باب پنجم در حکم مال حرام
باب ششم در بیان مال ملوک باب هفتم در حکم مضطر
باب هشتم در حکم خمر باب نهم در تخم اوانی
باب دهم در لعبه باسباج و حرام باب یازدهم در حکم کلاب
باب دوازدهم در خصی کردن حیوان باب پانزدهم در خروج حیوان
باب شانزدهم در قیمت غنایم باب هجدهم در رد مظالم
باب شانزدهم در ماله اطایل باب هجدهم در حکم هدیه و رشوه
باب هجدهم در حکم کتبها که دشمنان
أولاً در جلال مطلق
بدان که حقیقت جلال آنست که بنده بکزدن آن ثواب یابد و حرام آنست که بگردن
از مستوجب عقوبت شود و جلال کنند و حرام کنند خداست سبحانه و موجب
خداست که چیزی بر کسی واجب کند و هرگز که بیداننا الجلال و المحترم بدان که لمجد و کازک
بیگامبر اصلی الله علیه و سلم هزار رو اند مجزه آنست نه گفت انا الجلال و المحترم
بلکه گفت ما احل الله شیئاً الا و قد حرم الله شیئاً الا و قد حرم الله شیئاً الا و قد حرم الله شیئاً
و در دنیا جلال نیست و نیز حرام نیست و هر کس که گوید که در دنیا حلال نیست خطبه
اباچه می کند و در زندان می گوید که جلال نیست خطاب خدای و در شریعت را هیچ
حکمی نبود و اگر سو کند جلاق هرگز که در دنیا حلال نیست یاد در شهر معین طلاقتش

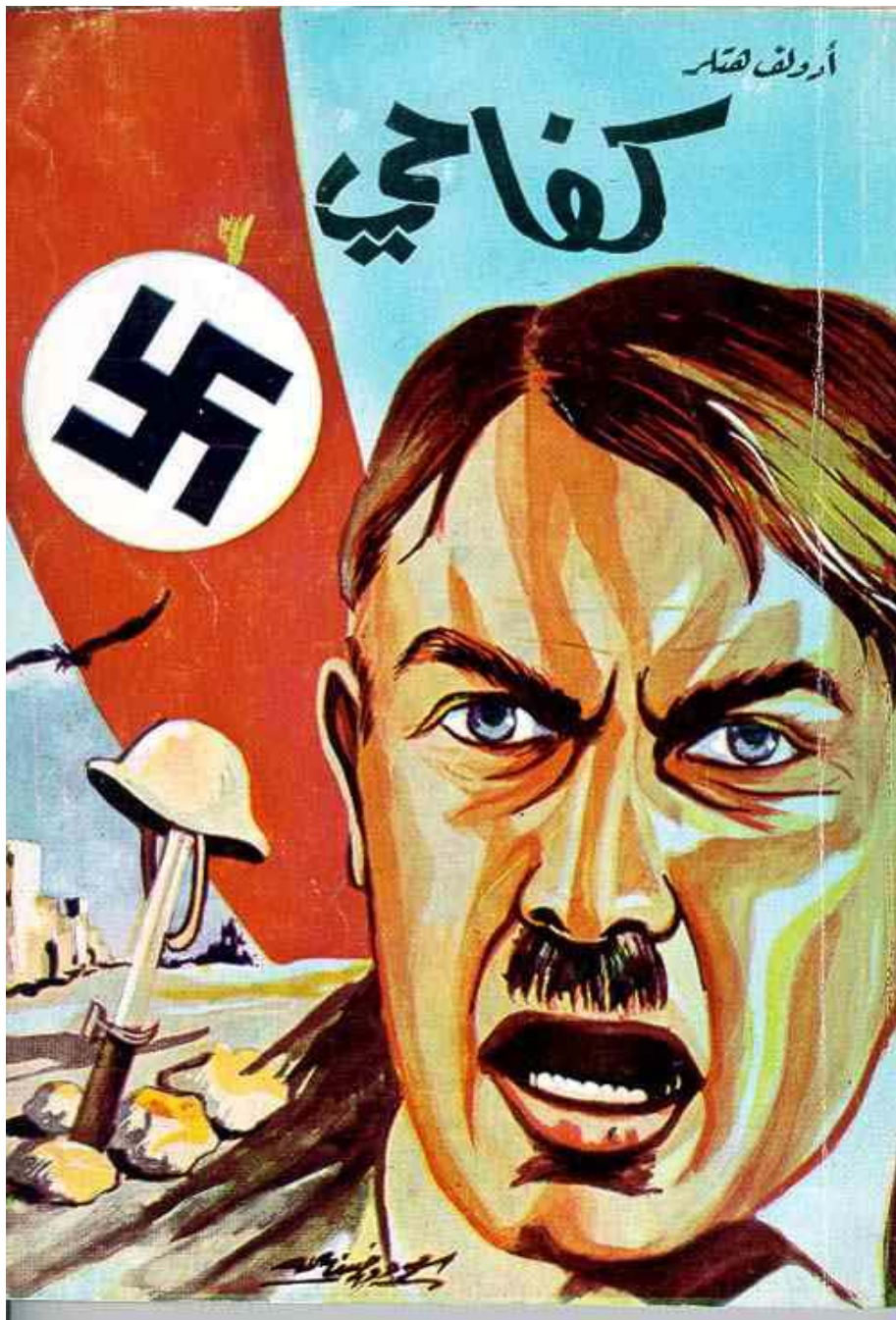


The contemporary West has some disturbing images of Islam.

The Salman Rushdie affair left most people dazzled and the *fatwa* issued against him, with the constant death threat as a consequence, found no understanding among a western public.

Shown here: 'Satanic whisperings and Salman Rushdie', by Nabil al-Samman. Cairo 1990.

Source: Leiden University Library.



An antisemitic classic in Arabic translation and available all over the Middle East.

‘My struggle’, by Adolf Hitler. A shortened translation, Beirut 1975.

Hitler’s crimes against humanity are hardly known in the Middle East, and many think that he was somehow a hero in the struggle against Israel, or against British colonialism.

Source: Leiden University Library.

A leaf of the old paper section of the Leiden MS of the *Kitab al-Musta`ini*.

The ink of the notes in Spanish and Latin seems to be the same as that of the note in Arabic in the outer margin.

From this it follows that the Separdic Jewish scholar who has written the additions in Latin script was also proficient in Arabic.

At the top of the page there is damage with loss of text. Apparently this lost text could not be supplemented.

Source: MS Leiden Or. 15, f. 122b

