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Structuring Documentary Heritage in the Digital Era: The RDA Standard as a Framework for Manuscript Registration and Access – A Case Study of *Ijāzah* No. 18175 at the Museum of Islamic Art in Cairo

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Abstract: *This research paper presents a systematic approach to the electronic registration of documentary heritage and the establishment of structured databases for documentary heritage in museums. It outlines standards and mechanisms for digitizing and electronically providing access to this heritage inventory, particularly unpublished manuscripts, as exemplified in the case study presented herein. Therefore, the utilization of the RDA standard, as a set of recommendations and data entry fields for describing and providing access to museum documentary heritage sources, supports the electronic registration of documentary heritage. This aids its accessibility, preservation, and sustainable utilization. The selection of unpublished Ijāzah No. 18175, preserved at the Museum of Islamic Art, as a case study representing manuscript documentary heritage that has not previously been published or made accessible, indicates that the study's approach or the proposed methodology registration and accessibility mechanism to manuscript documentary heritage, as well as to printed, audiovisual, and visual documentary archives within museums. The research examines the extent to which RDA can provide a practical and sustainable mechanism for improving the digital accessibility of documentary heritage collections through standardized metadata, thereby facilitating discovery, preservation, interoperability, and long-term access to museum documentary resources.*

Keywords: Documentary Heritage, RDA Standard, Museum, Accessibility, Registration, Manuscript, Museum of Islamic Art in Cairo, *Ijāzah*

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Introduction

Resource Description and Access (RDA) is an international standard for describing, identifying, and providing access to information resources. It establishes principles and guidelines for creating descriptive metadata for a wide range of resources and collections, regardless of their format or content.¹

The trial version of RDA was released in 2009, followed by its official publication in 2010. Major international institutions, including the Library of Congress, the British Library, the American Library Association, the Australian Committee on Cataloguing, the Canadian Committee on Cataloguing, and the Chartered Institute of Library and Information Professionals (CILIP) in the United Kingdom, led its adoption and implementation. Since then, RDA has been adopted and implemented in numerous countries worldwide.²

Unlike traditional cataloguing standards, RDA focuses on content rather than display, enabling the creation of bibliographic and authority data that support semantic searching and broader information retrieval. It also provides structured mechanisms for recording, displaying, and encoding museum collection data, thereby ensuring accurate documentation and improving the accessibility and retrieval of collection records.³ In the context of the present study, RDA is defined as a framework for describing and documenting the characteristics of museum collections. Its principles are designed to meet the information needs of researchers, museum professionals, and the general public, including museum visitors. Within this framework, museum documentary heritage is treated as information that must be systematically documented, recorded, and made accessible to both specialist and non-specialist users. RDA data elements include the identification of the item, its physical and intellectual characteristics, temporal and spatial relationships, and rights and ownership information.⁴

Application of the RDA standard to the case study

The RDA standard consists of ten integrated sections for the electronic documentation of museum collections. Together, these sections provide a comprehensive description of the manuscript examined in this study and define its informational relationships within the museum documentation system. Based on the proposed application to the case study, the RDA framework⁵ is organized as follows:

¹ Ellis & Ellett, 2011: 567-571; On the standard of Object ID as a principle of museum collection management, see Ahmed, 2024.

² Samie, 2016: 81, 84.

³ Glennan, 2012: 526.

⁴ Miller, 2011, 216.

⁵ The official website for the RDA, [www.rdatoolkit.org].

Section 1: Identification and Description of the Manuscript

General Guidelines for Recording Manifestations and Copies

RDA recommends establishing a dedicated field for general recording guidelines at the beginning of each section. Museum institutions may develop both general and collection-specific instructions in accordance with their collection management policies⁶ to ensure consistent, accurate, and professional documentation of descriptive, analytical, and comparative data for museum objects.⁷ Based on the findings of this study, the following guidelines are proposed:

- Collect accurate and verified information related to the manuscript before documentation begins.
- Compile authenticated archival records and reliable documentary sources relevant to the manuscript.
- Gather photographs and other visual documentation of the manuscript and comparable copies.
- Document the manuscript's provenance and its history within the museum, from acquisition to registration.
- Establish a multidisciplinary documentation team led by the Head of Museum Collections Management, including the Head of the Manuscripts Department, a conservation specialist, and designated staff responsible for information collection and data entry.⁸

Identification of the Manuscript and Its Copies

The Museum of Islamic Art, Cairo, preserves a single copy of the *Ijāzah* (certificate of scholarly authorization) issued to the student Muḥammad ‘Āṭif ibn ‘Alī Rā’if and dated 8 January 1864 CE. The manuscript is registered under number 18175.

Description of the Manuscript

The *Ijāzah* consists of 14 folios written in black ink and enclosed within an original binding. The binding measures 28 × 17.5 cm, matching the dimensions of the text block, and bears the museum registration number 18175, inscribed on the inside of the cover. The manuscript is preserved in the Museum of Islamic Art, Cairo [Figs. 1-2].

The binding is constructed of cardboard with a dark brown ground enriched with gilded decoration. Its design is organized into five concentric rectangular frames alternating between dark brown and gilded bands of varying widths. The four corners

⁶ Guidelines, in general, contribute to meeting the standards of documentary heritage management and achieving the highest levels of efficiency in line with the requirements of digital knowledge investment. They also facilitate access to information, its availability, and exchange. (Abd al-‘Azīz, 2023: 173, 202).

⁷ Coyle & Hillmann, 2007.

⁸ Assessing the specific access and retrieval requirements for each object helps in determining the most appropriate storage system. (Johnson & Horgan, 1979: 9, 18).

of the innermost frame contain stylized vegetal ornaments composed of intertwined stems terminating in paired leaves. At the center of the front cover is a bukhāriyya medallion formed of interlaced vegetal motifs ending in trilobed leaves.

The first inner cover [Fig. 2] consists of two facing endpapers with a light pink background decorated with interwoven floral scrolls. These endpapers protect both the opening and closing folios of the manuscript.

The second inner cover [Fig. 3] comprises two undecorated facing pages bearing both the current museum registration number (18175) and the earlier Qubba Palace registration number (Qubba 132).⁹ These pages also protect the beginning and end of the manuscript.

The text and decoration throughout the manuscript are enclosed within a ruled rectangular frame, leaving uniform margins on all sides. The only exception is the upper portion of the illuminated opening pages.

The opening bifolio is framed by double rules enclosing a gilded field that extends from the top of the page to approximately its midpoint, terminating in a scalloped edge. This area is decorated with intertwined vegetal motifs executed in the European-Rumi style, interspersed with geometric cartouches containing inscriptions. The first page bears the following invocation: “By Allah, the Possessor of Great Bounty... In the name of Allah, the Most Merciful, the Most Compassionate.” [Fig. 4, 4a].

The second page bears the following inscription: “And We have not sent you except as a mercy to the worlds.” Ḥasan, may Allah be pleased with him; Muḥammad, peace and blessings be upon him; Ḥusayn, may Allah be pleased with him; Ḥamzah, may Allah be pleased with him; ‘Abbās, may Allah be pleased with him; “Indeed, you are of a great moral character” [Fig. 4, 4a].

The scribe followed the traditional practice of writing the first word of each left-hand page in the lower-left corner of the preceding right-hand page. These *catchwords* served to preserve the correct sequence of the manuscript in the absence of page numbering or pagination. Since the *Ijāzah* comprises 14 folios, catchwords appear on seven pages. The recorded catchwords are: *yastaghfir* (he seeks forgiveness), *muḥraz* (secured), ‘*Uthmān, al-Amadī, bi-Mufīṭ, fī athnā*’ (during), and *wa-bi-Allah* (and by Allah) [Figs. 5-10a].

The final folio (*colophon*) is decorated with interlaced vegetal motifs interspersed with ornamental panels containing inscriptions. At the top of the page, within an irregular panel tapering toward the bottom, a neatly arranged seven-line inscription reads:

“*Wa-bi-Allah al-tawfīq* (And with Allah is success). This statement is concise yet sufficient for the one who seeks insight. *Wa-lā ḥawla wa-lā quwwata illā bi-Allah al-‘Aliyy al-‘Azīm wa-al-ḥamdulillāh ‘alā al-tawfīq* (There is no power nor strength

⁹ Located in Cairo’s Saray al-Qubba district, one of the most important royal palaces of the Muhammad Ali dynasty. It was built by Khedive Ismail between 1867 and 1872, and officially inaugurated in January 1873. (Shaykhūn, 2019: 60-79).

except with Allah, the Most High, the Most Great, and praise be to Allah for success). *Wa-astaghfiru Allah ta'ālā min kulli taqṣīr* (I seek Allah's forgiveness for every shortcoming). *Wa-al-ṣalātu wa-al-salāmu 'alā Sayyidinā Muḥammad wa-'alā ālihī wa-ṣaḥbiḥī ajma'in* (Blessings and peace be upon our Master Muḥammad and upon his family and companions)."

Beneath this inscription, a second irregular panel records the date of the *Ijāzah*: "The year 1280 AH." Below this appears the name of the licensee: "I, the humble servant Rajab bin Muḥammad Amīn Pahlawānī." A pomegranate-shaped ornament beneath the inscription encloses the date "29 Rajab".

At the bottom of the folio is a pear-shaped medallion bearing the following inscription:

"Rāshid bin 'Uthmān bin Ḥāfiẓ bin al-Sayyid, written by the master calligrapher in India, Sinjār al-Barriyah al-Sulṭāniyyah. May Allah preserve it until the Day of Resurrection. Amen, by the sanctity of the Master of the Messengers".

The *Ijāzah* contains the essential components of a traditional scholarly authorization:

- the granting scholar (*al-Shaykh al-Mujīz*), 'Alā Rajab ibn Muḥammad Amīn Pahlawānī;
- the licensed student (*al-Ṭālib al-Mujāz lahu*), Muḥammad 'Āṭif ibn 'Alī Rā'if; and
- the *Ijāzah* formula itself.

Traditionally, the granting scholar was expected to confer the *Ijāzah* orally. However, a written authorization issued with the intention of granting permission is likewise considered valid, as writing functions as a recognized legal substitute for oral transmission, although it occupies a lower rank.¹⁰

The present *Ijāzah* does not authorize the study of a specific book or discipline. Rather, it grants the recipient general authorization in the religious sciences. The text further indicates that the student had devoted himself to learning and sought authorization from a scholar who had acquired both rational (*'aqliyyah*) and transmitted (*naqliyyah*) sciences through numerous teachers and shaykhs. Accordingly, the license encompasses both categories of knowledge.

In terms of classification, this document represents a general *Ijāzah* (*Ijāzah mu'ayyan fī ghayr mu'ayyan*), authorizing the recipient in both rational and transmitted sciences without restricting the authorization to a particular field. It was issued on 8 January 1864 CE (29 Rajab 1280 AH) and penned by the lesser-known calligrapher Rāshid ibn 'Uthmān ibn Ḥāfiẓ ibn al-Sayyid.¹¹

¹⁰ Al-Safadī, 2010: 269, 271.

¹¹ *Ijāzah*, 14.

Calligraphic Features

- The *Ijāzah* consists of 14 folios written in *Thuluth* script (*khaff al-tawqīʿ*).¹² The text is fully vocalized (*mushakkalah*), and non-Arabic words are transliterated (*muʿjamah*). Each folio contains 17 lines, except for the two illuminated opening folios, each comprising nine lines. The concluding folio contains seven lines. The manuscript comprises 1,959 words, with between 5 and 12 words per line, except on the concluding folio, where the number ranges from one to ten words.
- The calligrapher frequently omitted the *hamzah* (glottal stop), whether on the initial or medial *alif*, in a total of 154 instances. By comparison, the *hamzah* was correctly written in 41 instances and incorrectly placed in 18.
- The *madd* (vowel elongation) was omitted in several words where it was orthographically required, including *Allāh* (الله) and *āmanū* (آمنوا).¹³ Conversely, the *madd* was incorrectly replaced by a *hamzah* in words such as *al-ādāb* (الأداب) and *al-ākhirah* (الآخرة),¹⁴ while the word *ān* (أن) displays the opposite pattern, with the *hamzah* replaced by a *madd*.¹⁵
- In several words, the calligrapher omitted the *alif* following Ottoman Qurʾānic orthography, where a dagger *alif* (*alif khanjarīyyah*) would normally be expected. Examples include: (الملكنة), (السموات), (السميع), (الصلوة), and (الثلثة).¹⁶
- The *alif al-waṣl* was omitted at the beginning of three lines in the word *ibn* (بن).¹⁷
- Ottoman orthography also appears in words such as *mawlānā* (مولينا), where the use of the dagger *alif* is inconsistent. Likewise,¹⁸ the word (العلموا) follows Ottoman orthography but contains two orthographic errors: the *hamzah* is incorrectly placed over the *wāw* and omitted from the *alif*. The correct Qurʾānic spelling is: (تَعْلَمُوا).¹⁹
- The phrase *Rabbanā* (ربنا) was incorrectly written in the expression "*Rasūl Rabbanā al-ʿĀlamīn*" ("Messenger of our Lord of the Worlds"), which differs from the Qurʾānic reading: (فَأَتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ)²⁰

Elsewhere, however, the expression appears correctly, for example: "*Wa-qawl Rasūl Rabbinā al-Karīm*" (And the word of our Noble Lord's Messenger).²¹

¹² The *Ijāzah* script is so called because it is used in writing scholarly licenses (*ijāzāt*), and it is described as the "signature" script due to the signature of the licensor on the *ijāzah* as a scholarly certificate granted to the licensee. The signature script is characterized by its ease of reading and the combination of features from both *naskh* and *thuluth* scripts. (Bayūmī, 2016: 127).

¹³ *Ijāzah*, 1,3,13,14. Correct orthography of the two words with maddah: (آمنوا, أله).

¹⁴ *Ijāzah*, 10. Correct orthography of the two words with maddah: (الأداب, الآخرة).

¹⁵ *Ijāzah*, 12.

¹⁶ *Ijāzah*, 1,2,4,12,13.

¹⁷ *Ijāzah*, 4,6,9.

¹⁸ *Ijāzah*, 3,5,6,7.

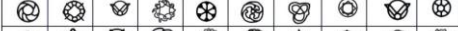
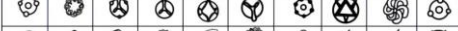
¹⁹ *Ijāzah*, 13.

²⁰ *Qurʾān Karīm*, Sūrat Ash-Shuʿarāʾ, verse 16.

²¹ *Ijāzah*, 6, 11.

Punctuation marks. Approximately 187 punctuation marks (comma-like pauses) appear throughout the *Ijāzah* [Tab. 1]. Their forms vary considerably, reflecting the manuscript’s decorative style. Their distribution depends on sentence structure, textual content, available writing space, and page layout. Folios with less text naturally contain fewer punctuation marks. The concluding folio contains only four punctuation marks, whereas folio 11 contains the greatest number, with 23. Their distribution across the manuscript is presented in the following section.

Tab. 1. Distribution of Punctuation Marks across the Pages of *Ijāzah* (by Mohamed Gamal).

Distribution of Punctuation Marks	Punctuation Marks Number	Page
	13	1
	7	2
	15	3
	12	4
	19	5
	11	6
	11	7
	10	8
	15	9
	18	10
	23	11
	13	12
	16	13
	4	14

Acquisition and Accessibility Information

The *Ijāzah* entered the Museum of Islamic Art through a transfer from the Qubba Palace collection, where it had been registered under accession No. Qubba 132. Following its transfer, it was officially accessioned into the museum’s collections as No. 18175 on 1 January 1956, together with a number of other objects acquired on the same date. At the time of accession, its estimated value was three Egyptian pounds. According to the museum's documentation records, the *Ijāzah* was initially displayed in display case 1, gallery 19. It was subsequently transferred to the museum’s manuscript storage²² before being reinstalled following the museum’s reopening in January 2017. It is currently exhibited in display case 1, gallery 17.²³

²² General Museum Documentation Records, Museum of Islamic Art, 2025.

²³ Field Visit to the Museum of Islamic Art, 2025.

Section 2: Documentation of the Descriptive and Expressive Features of the Manuscript

General Guidelines for Recording the Descriptive and Expressive Features of the Manuscript

- Record all visible descriptive and expressive features throughout the manuscript.
- Enter only descriptive information in this section; analytical and comparative observations should be reserved for their respective dedicated sections to avoid duplication.
- Use precise and unambiguous descriptive terminology.
- Accurately document the manuscript's physical condition and any observable material alterations resulting from age or use.
- Provide a comprehensive yet concise summary of the manuscript's content that clearly distinguishes it from other comparable manuscripts.²⁴

Describing the Expressive Elements of the Manuscript

Documentary heritage in Islamic civilization encompasses diverse forms, among which scholarly *ijāzāt* (certificates of authorization) represent one of its most significant components.²⁵ A scholarly *ijāzah* certifies the holder's competence and authority in one or more fields of knowledge, granting permission to transmit that knowledge.²⁶ Throughout its history, Islamic civilization produced hundreds of thousands of manuscripts documenting intellectual, cultural, and scientific development.²⁷ Within this legacy, scholarly *ijāzāt* constitute valuable documentary evidence of the rigorous mechanisms through which knowledge was transmitted across generations.²⁸

Linguistically, the term *ijāzah* (authorization or license) derives from the verb *ajāza* (أجاز),²⁹ meaning "to permit" or "to grant authorization." It also conveys the meanings of "to enable," "to allow someone to pass," or "to authorize," and is related to *jāzāhu* (جازاه), meaning "to reward him."³⁰ Another etymological origin is *jawāz al-mā'* (جواز الماء), referring in classical Arabic to water allocated for livestock and crops.³¹ It also derives from the verb *jawwaza* (جوز), while the expression *jawwaztu al-mawḍū'* means "I proceeded through the subject."³² From a technical perspective, an *ijāzah* is a certificate granted by senior scholars – or individuals of equivalent scholarly authority –

²⁴ Accordingly, the RDA standard achieves digital preservation, digital processing, and digital management of documentary heritage, ensuring the desired digitization outcome when evaluating digital data recorded in the standard's fields. (Gesek, 2019: 3-7).

²⁵ Al-Mashwakhī, 1994: 9.

²⁶ Al-Suyūṭī, 1996: 273.

²⁷ Muḥammad, 2006: 244-254.

²⁸ Aḥmad, 2021: 300-310.

²⁹ Al-Rāzī, 1999: 64; Al-Tahānawī, 1996: 99.

³⁰ Ibn Manẓūr, 1994: 326-327; Al-Fayyād, 1967: 21.

³¹ Ibn Manẓūr, 1994: 326.

³² Al-Fayrūzābādī, n.d.: 506.

to qualified students or those who formally request it.³³ Through this certificate, the granting scholar authorizes the recipient to teach and transmit the knowledge they have acquired.³⁴ An *ijāzah* comprises four principal elements: the granting scholar (*al-shaykh al-mujīz*), the authorized student (*al-tālib al-mujāz lahu*), the authorized subject (*al-mujāz*), which may consist of a specific discipline or a particular book, and the wording of the authorization itself, expressed through formulas such as “I authorized so-and-so,” “So-and-so authorized me,” or “He informed me by way of *ijāzah*”.³⁵ According to their scholarly scope, *ijāzāt* (plural of *ijāzah*) are primarily classified into two categories:

1. Specific authorization to a specific individual (*Ijāzat mu‘ayyan li-mu‘ayyan*), regarded as the highest form of authorization because it explicitly identifies the granting scholar, the authorized individual, and the specific knowledge or text transmitted.³⁶
2. Specific authorization for general content (*Ijāzat mu‘ayyan fī ghayr mu‘ayyan*), in which the recipient is explicitly identified, while the authorized content remains general, as in the formula: “I authorized so-and-so in everything I have heard and transmitted”.³⁷

Both forms were unanimously recognized by Muslim scholars as valid and authoritative.³⁸

An *ijāzah* may be granted orally, in writing – either as an endorsement on the manuscript studied by the student or as an independent document³⁹ – or through both forms simultaneously to reinforce and formally confirm the authorization.⁴⁰

Description of the Content

The *Ijāzah* opens with the invocation of the Divine Name, *Allāh* – Glorious is His Majesty – followed by the names of the four Rightly Guided Caliphs: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī – may Allah be pleased with them all. This introduction reflects the author’s intellectual and doctrinal orientation and clearly indicates adherence to the Sunni tradition.

The opening continues with praise of Allah, followed by blessings and peace upon the Prophet Muḥammad ﷺ and his noble Companions, in accordance with the established scholarly convention of beginning formal works with *taḥmīd* (praise of Allah) and *taṣliya* (blessings upon the Prophet).

³³ Al-Qalqashandī, 1922: 364; Al-A‘ṣar, 2014: 510.

³⁴ Ḥasan, 1966: 62.

³⁵ Muḥammad, 2006: 245; Suwaydī, 2013: 162.

³⁶ Salāmah, 2021: 151-167.

³⁷ Suwaydī, 2013: 245.

³⁸ There are other types of *Ijazah* that were subjects of disagreement among scholars, such as: *Ijāzat al-Mujāz*, *Ijāzat al-‘Umūm*, *Ijāzat al-Ma‘dūm*, *Ijāzat al-Muṭlaqah*, *Ijāzat al-Ḥaml*, *Ijāzat al-Ṭīfl*. For more details see Suwaydī, 2013: 161, 162.

³⁹ Fakhry & Selim & Ḥasan, 2020: 117-148; Ḥasan, 2021: 151-167.

⁴⁰ Ibn al-Ṣalāh, 2002: 286; Al-Sa‘īd, 2013: 239-322.

The text then emphasizes knowledge as the primary means of attaining honor, elevated status, and success in both this world and the Hereafter, presenting it as the foundation of both spiritual excellence and social distinction.

The second page cites two Qur'ānic verses:

- “And We have not sent you except as a mercy to the worlds” (Sūrat al-Anbiyā', 21:107);
- “And indeed, you are of a great moral character” (Sūrat al-Qalam, 68:4).

Between these verses appear the names of al-Ḥasan and al-Ḥusayn, the sons of 'Alī ibn Abī Ṭālib, with the Prophet Muḥammad ﷺ placed between them, together with Ḥamzah and al-'Abbās, the sons of 'Abd al-Muṭṭalib.

The first verse highlights the Prophet's ﷺ mission as one of mercy and guidance, reinforcing the concept that the transmission of knowledge represents a continuation of this divine mission. The second emphasizes that moral excellence is an indispensable attribute of the seeker of knowledge, underscoring the *Ijāzah*'s central message that scholarship must be inseparable from ethical conduct.

The placement of the Prophet ﷺ between his grandsons, al-Ḥasan and al-Ḥusayn – the sons of his daughter Fāṭimah al-Zahrā', may Allah be pleased with them all – expresses the granting scholar's reverence for *Āl al-Bayt*, consistent with the traditions of many Sunni and Sufi scholars.

Likewise, the inclusion of Ḥamzah and al-'Abbās may symbolize qualities expected of the student of knowledge: courage in upholding the truth, exemplified by Ḥamzah, and wisdom in judgment and decision-making, represented by al-'Abbās, while embodying the religious and scholarly virtues associated with al-Ḥasan and al-Ḥusayn.

The *Ijāzah* then introduces the granting scholar (*al-shaykh al-mujīz*), 'Alī Rajab ibn Muḥammad Amīn Bahlawānī, describing his extensive training in both the rational ('*aqliyyah*) and transmitted (*naqliyyah*) sciences under distinguished scholars. Foremost among them was Imām Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī, whom the *mujīz* credits as his principal teacher. The *Ijāzah* records that he remained under al-Qayṣarī's instruction for ten years,⁴¹ during which he attained an advanced level of scholarship.

The *mujīz* subsequently lists numerous scholars from whom al-Qayṣarī had received instruction, accompanying their names with expressions of praise that acknowledge their scholarly distinction and authority.⁴² The text further emphasizes the breadth of al-Qayṣarī's learning, noting that he studied with scholars who transmitted

⁴¹ *Ijāzah*, 3.

⁴² *Ijāzah*, 4.

authoritative works such as *Ṣaḥīḥ al-Bukhārī*,⁴³ *Īsāghūjī* (Isagoge), and *Ḥāshiyat al-Ādāb* (Commentary on al-Ādāb).⁴⁴

The *mujīz* concludes this section by presenting the traditional classification of knowledge within Islamic scholarship, dividing the sciences into two principal categories:

1. Rational sciences (*‘ulūm ‘aqliyyah*), acquired through intellectual reasoning, including deduction, induction, and inference.
2. Transmitted sciences (*‘ulūm naqliyyah*), derived through authoritative transmission, including *tafsīr*, *ḥadīth*, *fiqh*, and related Islamic disciplines.⁴⁵

Building upon this primary classification, the *mujīz* introduces a secondary tripartite division based on the spiritual relationship between the servant and Allah:

1. Knowledge of Allah (*‘ilm bi-Llāh*), encompassing recognition of Allah as the Creator of the universe and awareness of His greatness, omnipotence, and self-sufficiency.
2. Knowledge of the servant (*‘ilm bi-l-‘abd*), referring to awareness of human weakness, dependence upon the Creator, and the necessity of humility before Allah's majesty and power.
3. Knowledge of the relationship between the servant and Allah (*‘ilm bi-l-nisbah bayna al-‘abd wa Rabbih*), which concerns understanding the proper manner of worship, the necessity of sincerity in devotion, and the realization that true worship is founded upon both knowledge of Allah's attributes and awareness of human limitations. This category therefore represents the culmination of the preceding two.

Accordingly, the first classification distinguishes knowledge according to its source – rational or transmitted – whereas the second organizes it according to the spiritual relationship between the servant and the Divine.

The *Ijāzah* concludes with expressions of humility before Allah⁴⁶ and gratitude for His grace, followed by prayers and blessings upon the Prophet Muḥammad ﷺ,⁴⁷ and concluding with the date of issuance: 8 January 1864.

The granting scholar is identified as Rajab ibn Muḥammad Amīn Bahlawānī, for whom no biographical record has been located in the available sources.

The document also records the name of its calligrapher, Rāshid ibn ‘Uthmān ibn Ḥāfiẓ ibn al-Sayyid, who, according to the concluding lines of the *Ijāzah*, later served

⁴³ *Ijāzah*, 4.

⁴⁴ *Ijāzah*, 10.

⁴⁵ *Ijāzah*, 12.

⁴⁶ *Ijāzah*, 12, 13.

⁴⁷ *Ijāzah*, 12, 13.

as a teacher of Arabic calligraphy in India.⁴⁸ However, no biographical information about him has been identified in the available sources.

Finally, the *Ijāzah* specifies its place of composition as the city of Sinjār in northern Iraq, then under Ottoman rule and described in the text as *Sinjār al-barrīyah al-sulṭāniyyah*. It was completed on 8 January 1864, during the reign of Sultan ‘Abd al-‘Azīz I (1861-1876). By that time, Sinjār had been incorporated into the Ottoman Caliphate since 1516,⁴⁹ following the Battle of Qarā Ghind Dada.⁵⁰

Section 3: Recording Personal, Family, and Institutional Entities in the Manuscript

General Guidelines for Recording Characteristics of Persons, Families, and Institutions

- Record all individuals, families, and public or private institutions explicitly mentioned in the manuscript.
- If no persons, families, or institutions are identified, enter “Not available” in the relevant field.
- Record both principal and secondary names according to their order of appearance throughout the manuscript.
- Entries in this RDA section must rely exclusively on information contained in the manuscript itself, without reference to parallel copies held within or outside the museum.⁵¹

Identifying Persons

The Central Figure in the Scholarly *Ijāzah*: Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī

The *isnād* (chain of transmission) is one of the most important mechanisms for verifying the authenticity of knowledge transmission in the Islamic scholarly tradition. It demonstrates the continuity of learning across successive generations back to its original source. The *Ijāzah* examined here preserves a clear and continuous chain of transmission from the granting scholar, ‘Alī Rajab ibn Muḥammad Amīn Bahlawānī, to his student Muḥammad ‘Āṭif ibn ‘Alī Rā’if, although no biographical information on the latter has been identified.

The manuscript then focuses on Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī, from whom Bahlawānī received his scholarly authorization. It records the scholars under whom al-Qayṣarī studied through several uninterrupted *asānīd* extending to the *Ṣaḥābah* – may Allah be pleased with them – and ultimately to the Prophet Muḥammad ﷺ.

⁴⁸ *Ijāzah*, 14. Based on the content of *Al-Ijāzah*, it can be inferred that the calligrapher taught calligraphy in India for a specific period, but *Al-Ijāzah* was written in the city of Sinjar in northern Iraq.

⁴⁹ Moreau, 2018: 39.

⁵⁰ Mīrzū, 2016: 493-525.

⁵¹ Coyle & Hillmann, 2007.

The Chain of Scholarly Transmission (*Isnād*) in the *Ijāzah* and its Documentary Sources

Following the biographical discussion of Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī, the *Ijāzah* records the scholarly chain through which knowledge was transmitted.

The granting scholar, ‘Alī Rajab ibn Muḥammad Amīn Bahlawānī, states that he received authorization from Imām Nūr al-Dīn al-Ṣādiq al-Qayṣarī, who received it from al-Sayyid al-Ḥajj Sulaymān al-Arzinjānī al-Qayṣarawī; from al-Sayyid Ṣāliḥ al-Kanaqrawī; from Abū Sa‘īd Muḥammad al-Khādimī; from al-Shaykh Muṣṭafā al-Khādimī; from Muḥammad ibn Aḥmad al-Ṭarsūsī – particularly in the Six Canonical Books, especially *Ṣaḥīḥ al-Bukhārī*; from Muḥammad ibn ‘Alī al-Kāmil; from Khayr al-Dīn al-Daylamī; from Aḥmad ibn Muḥammad ibn ‘Abd al-Qādir; from his father; from Zakariyyā al-Anṣārī; and from Ibn Ḥajar al-‘Asqalānī, author of *Fath al-Bārī*.

The *ḥadīth* chain continues through Burhān al-Dīn, Ibn Shuhnah, Sirāj al-Dīn al-Zubayrī, Abū al-Waqt ‘Abd al-Awwal, Abū al-Ḥasan al-Dawwārī, ‘Abd Allāh al-Sarakhsī, Muḥammad ibn Yūsuf al-Firabrī, and Muḥammad ibn Ismā‘īl al-Bukhārī, ultimately reaching the Prophet Muḥammad ﷺ. Although a chronological gap naturally exists between al-Bukhārī and the Prophet ﷺ, the chain is presented within the accepted framework of scholarly *ijāzah* transmission.

The manuscript further records that al-Qayṣarī also received authorization from Ḥāfiẓ ‘Alī ibn Muḥammad al-Albistānī al-Tūqādī, whose chain likewise connects through Ṣāliḥ al-Kanaqrawī and Abū Sa‘īd al-Khādimī.

A third transmission combines the Shāfi‘ī and Ḥanafī traditions, beginning with Abū al-Fakhr Khalīl al-Qanawī and continuing through al-Ḥāfiẓ Muḥammad al-Amāsī, Aḥmad al-Qāzābādī, Muḥammad al-Tafsīrī, ‘Alī al-Kūrānī, Dhī al-‘Ābidīn al-Kūrānī, ‘Abd Allāh al-Jazarī, Aḥmad al-Minḥil, Mīrzā Jān al-Shīrāzī, Khājah Jamāl al-Dīn, Jalāl al-Dīn al-Dawwānī, Muḥyī al-Dīn al-Kashkashārī, al-Jurjānī, Mubārak Shāh, Quṭb al-Dīn al-Rāzī, Quṭb al-Dīn al-Shīrāzī, al-Kātib al-Qazwīnī, Imām Fakhr al-Dīn al-Rāzī, Imām al-Ḥaramayn, his father Abū al-Ṭayyib, Ishāq, Ibrāhīm al-Marwazī, Abū al-‘Abbās Aḥmad, Abū al-Qāsim ‘Uthmān, Ibrāhīm ibn Ismā‘īl, Abū ‘Abd Allāh Muḥammad ibn Idrīs al-Shāfi‘ī, Muḥammad ibn al-Ḥasan al-Shaybānī, Abū Ḥanīfah al-Nu‘mān ibn Thābit, Ḥammād ibn Sulaymān, Ibrāhīm al-Nakha‘ī, ‘Alqamah ibn Qays, al-Aswad ibn Yazīd, and ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Ḥabīb. The first two chains were transmitted through ‘Abd Allāh ibn Mas‘ūd, while the third chain was transmitted through ‘Alī ibn Abī Ṭālib may Allah be pleased with them all to the Prophet Muḥammad ﷺ.

Together, these interconnected transmission lines illustrate the rigor of the Islamic scholarly tradition and the continuity of knowledge across successive generations and regions.

After completing the transmission of *fiqh* according to both the Shāfi‘ī and Ḥanafī schools, the author notes that “that master also received...,” referring again to Imām Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī. He explains that al-Qayṣarī studied under ‘Abd Allāh ibn al-Shaykh Ḥasan al-Kanqarawī al-Islāmabūlī, who received authorization from ‘Uthmān al-Aqshahrī al-Qayṣarī. The latter was authorized by Muḥammad Amīn al-Khādimī, who, together with others, had studied under Muḥammad al-Khādimī.

The *Ijāzah* then introduces another transmission line through Aḥmad Afandī al-Kūtāhīwī, who received authorization from ‘Abd al-Raḥīm ibn al-Ḥājj Yūsuf al-‘Alawī. He received it from his brother Muḥammad ibn Yūsuf al-‘Alawī, who was authorized by Muḥammad ibn Aḥmad al-Kūz al-Ḥiṣārī (*Ḥājjī Amīrṣādah*). The chain continues through Muḥammad Ḥafīd ‘Alī al-Naysābūrī and ‘Abd al-Raḥmān al-Rūhī, son of the martyred scholar ‘Abd Allāh al-Sayyid, who died while returning from the pilgrimage and was buried in Tabūk. The manuscript explicitly records his martyrdom as occurring in the pursuit of knowledge and the performance of the *hajj*.⁵⁷

‘Abd al-Raḥmān al-Rūhī received authorization from ‘Alī al-Naysābūrī, who studied under both Rajab al-Qayṣarī al-Āmidī, the Muftī of Kayseri, and Ibrāhīm al-Qaramānī. Both received authorization from Sulaymān al-Shirwānī, who studied under Yahyā Bek al-Tabrīzī, who in turn received authorization from Ḥabīb Allāh Mīrzājān al-Shīrāzī, a student of Maḥmūd al-Shīrāzī al-Ghāzī.

It is also evident that all the sciences transmitted by Ḥabīb Allāh Mīrzājān al-Shīrāzī ultimately trace back to the renowned scholar al-Ṣiddīq al-Dawwānī, who studied under three leading scholars of his time: his father *As‘ad al-Dawwānī*, *Ẓāhir al-Dīn al-Kāzarūnī*, and the eminent *Sharīf al-Jurjānī*. The latter was a disciple of *Mubārak Shāh*, who studied under *Quṭb al-Dīn al-Rāzī*. This scholarly lineage continues through *al-Shīrāzī*, *al-Kātib al-Qazwīnī*, *Imām Fakhr al-Dīn al-Rāzī*, and ultimately reaches *Imām al-Ḥaramayn ‘Abd al-Malik ibn ‘Abd Allāh ibn Yūsuf al-Juwaynī*.

Another *isnād* begins with Muḥammad Ḥafīd al-Naysābūrī, who received authorization from Muḥammad al-Dārindawī, himself licensed by the distinguished scholar Muḥammad ibn Abī Bakr al-Mur‘ashī (*Sijāqlīṣādah*). *Mur‘ashī* studied under Ḥamzah al-Dārindawī, whose prominent disciple Muḥammad al-Tafṣīrī became widely known for transmitting *ijāzāt*. He benefited from leading scholars, including ‘Alī al-Kūrānī and Zayn al-‘Ābidīn al-Kūrānī, both students of *Shaykh ‘Abd Allāh al-Jazarī*, who had studied under Aḥmad al-Minjilī, a direct disciple of *Shaykh Mīrzājān*.

⁵⁷ *Ijāzah*, 6.

The author then returns to his principal teacher, *Imām Nūr al-Dīn al-Ṣādiq al-Qayṣarī al-Ḥanafī*, who studied under *al-Sayyid al-Ḥājj Sulaymān al-Arzinjānī al-Qayṣarī*, his teacher's own teacher. Sulaymān received his *ijāzah* from *ʿUthmān Yāsanzīzādah*, who was authorized by *ʿAlī ibn Ḥusayn al-Kilīsī*, a disciple of *Aḥmad ibn Muḥammad al-Qāzābādī*.

The manuscript further records that Sulaymān read under (*qaraʿa ʿalā*) several distinguished scholars, including *Ḥasan al-Arḍarūmī*, *al-Tawqādī (Zūrlīzādah)*, and *Muḥammad al-Taḥṣīrī*. In the classical Islamic scholarly tradition, *qaraʿa ʿalā* denotes formal study and critical review before a recognized authority.

The chain continues with *ʿUthmān al-Aqshahrī al-Qayṣarī*, who studied under *al-Sayyid al-Ḥājj Aḥmad ibn Muṣṭafā*. The manuscript quotes his statement, “Much knowledge flowed to me while in his presence,” expressing the profound intellectual benefit he gained. He likewise praised his fellow teacher *al-Ḥājj Yūsuf ibn Ibrāhīm*, from whom he also acquired substantial knowledge.

Finally, *al-Ḥājj Yūsuf ibn Ibrāhīm* transmitted part of his learning from *Muḥammad Muḥṭizādah*, who had studied under *al-Sayyid al-Ḥājj Sulaymān al-Arzinjānī al-Qayṣarī*. Sulaymān – also known as *Ḥājj Amīrzādah* – mastered disciplines ranging from logic to literature and drew extensively on the writings of the eminent polymath *Ismāʿīl al-Kalanbawī*. Although they never met, the manuscript describes him as a *spiritual disciple* whose close engagement with al-Kalanbawī's works profoundly shaped his scholarship.⁵⁸

Introduction to the Chain of Scholars recorded in the *Ijāzah* under Study

Scientific documentation through *isnād* (chains of transmission) is a defining feature of the Islamic scholarly tradition, reflecting the central role of scholars in preserving and transmitting knowledge across generations. The following biographical sketches introduce the scholars cited in the *ijāzah* under study, highlighting their scholarly contributions and positions within the Islamic intellectual tradition.

Biographical information for some individuals remains limited, as reliable historical records could not be identified. Nevertheless, the available evidence helps reconstruct the scholarly continuity of this *ijāzah* and demonstrates its connection to well-established networks of knowledge transmission. Analysis of the document reveals that the *mujīz* cited multiple *isnāds* to emphasize the breadth of his teacher's scholarly authority. These biographies are therefore presented according to the seven principal transmission chains documented in the manuscript.

⁵⁸ *Ijāzah*, 9.

Al-Ḥajj Sulaymān al-Arzanjānī al-Qayṣarī: No direct biographical information was identified in the available sources. The only related reference concerns the *House of al-Arzanjānī*, attributed to the city of Arzanjān in the lands of *Rūm*, a region that produced numerous scholars.⁵⁹

Sayyid Ṣāliḥ al-Kanqarawī: No biographical information could be located.

Abū Saʿīd Sayyid Muḥammad al-Khādimī: *Muḥammad ibn Muḥammad ibn Muṣṭafā ibn ʿUthmān*, known as *Abū Saʿīd al-Khādimī*, was a distinguished Ḥanafī jurist and scholar of *Uṣūl al-Fiqh*. Although his family originated from Balkh or Bukhara, his grandfather settled in Khādim near Konya, where he was born in 1701. He gained recognition through his lectures at the *Ayasofya Mosque* in Istanbul, particularly on *Sūrat al-Fātiḥah*. His writings include commentaries on *Sūrat al-Ikhlāṣ* (Ibn Sīnā's tafsīr), *Sūrat al-Nabaʿ*, the *Basmalah*, and several Qurʾānic verses. He died in Khādim in 1763.⁶⁰

Shaykh Muṣṭafā al-Khādimī: No reliable biographical information was found.

Muḥammad ibn Aḥmad al-Ṭarsūsī: A prominent Ḥanafī jurist and scholar of *Uṣūl al-Fiqh*. His works include marginal notes on *Ithbāt al-Wājib*, *Marqāt al-Wuṣūl* by Mullā Khusraw, commentaries on *Sūrat al-Fātiḥah*, *Luqmān*, *al-ʿAṣr*, and *al-Kawthar*, as well as annotations on *al-Mirʾāḥ* in legal theory. He died in 1705.⁶¹

Muḥammad ibn ʿAlī al-Kāmil: *Muḥammad ibn ʿAlī ibn Muḥammad al-Kāmilī*, known as *Shams al-Dīn ibn Nūr al-Dīn*, was a Shāfiʿī scholar born in Damascus in 1644. Renowned for his piety and scholarship, he excelled in jurisprudence, *ḥadīth*, and preaching before his death in 1723.⁶²

Khayr al-Dīn al-Daylamī: No biographical information could be identified.

Aḥmad ibn Muḥammad ibn ʿAbd al-Qādir: No reliable information is available.

Shaykh al-Islām Zakariyyā al-Anṣārī: *Abū Yaḥyā Zakariyyā ibn Muḥammad ibn Aḥmad al-Anṣārī al-Khazrajī* was born in al-Ḥilmiyyah (formerly Sunayka), Sharqiyyah, Egypt, in 1423.⁶³ He mastered *tafsīr*, *ḥadīth*, *fiqh*,⁶⁴ *ʿaqīdah*, and *taṣawwuj*,⁶⁵ studying under leading scholars including *Ibn Ḥajar al-ʿAsqalānī*, who authorized him to issue *fatwās*. He later served as Chief Judge during the Mamlūk period and became one of the foremost renewers of the ninth century.⁶⁶ He witnessed both the fall of the Mamlūk Sultanate and the Ottoman Caliphate in Egypt before dying in Cairo on 13 November 1520.⁶⁷

Ibn Ḥajar al-ʿAsqalānī: *Aḥmad ibn ʿAlī ibn Muḥammad*, known as *Abū al-Faḍl Shihāb al-Dīn Ibn Ḥajar al-ʿAsqalānī*, was born in Egypt in 1371. He ranks among the greatest scholars of

⁵⁹ Al-Anṣārī, 1970: 81.

⁶⁰ Al-Bābānī, 1951: 333; Al-Ziriklī, 2002: 68; Nuwaihīd, 1988: 630; ʿĀyid, 2020: 77-99.

⁶¹ Sarkīs, 1928: 1238; Al-Ziriklī, 2002, 12.

⁶² Al-Murādī, 1988: 67; Al-Ziriklī, 2002: 295.

⁶³ Al-Sakhāwī, 1992: 234; Ḥājī Khalīfah, 2010: 112; Al-Shawkānī, n.d.: 252.

⁶⁴ Al-Ghazī, 1997: 198-199; Ibn al-ʿImād al-Ḥanbalī, 1986: 186-187.

⁶⁵ Al-Sakhāwī, 1966: 146.

⁶⁶ Al-Muḥibbī, n.d.: 347.

⁶⁷ Al-Ghazī, 1997: 206-207; Ibn al-ʿImād al-Ḥanbalī, 1986: 187; Al-Ziriklī, 2002: 46; Jamīl Sulaym, 2022: 3691-3760.

ḥadīth, jurisprudence, and Islamic history, authoring more than 200 works. He held judicial and *fatwā* positions before his death in 1448.⁶⁸

Burhān al-Dīn al-Biqāʾī: *Ibrāhīm ibn ʿUmar al-Biqāʾī* was born in Khirbat Rūḥa, al-Biqāʾ, in 1407. He later resided in Damascus, Jerusalem, and Cairo, becoming distinguished in *fiqh*, Arabic grammar, *qirāʾāt*, and *tafsīr*. He died in 1481.⁶⁹

Ibn al-Shiḥnah: *Abū al-Faḍl Muḥammad ibn Muḥammad ibn Maḥmūd al-Ḥalabī*, widely known as *Ibn al-Shiḥnah al-Ṣaghīr*, was born in 1401. After memorizing the Qurʾān, he excelled in *ḥadīth*,⁷⁰ *fiqh*,⁷¹ Arabic language, and history.⁷² He served as judge, teacher, secretary, and military administrator before his death in Cairo in Muḥarram 1485.⁷³

Sirāj al-Dīn al-Zubayrī: No biographical information could be identified.

Abū al-Waqt ʿAbd al-Awwal: *Abū al-Waqt ʿAbd al-Awwal ibn Abī ʿAbd Allāh ʿĪsā al-Sijzī* was a renowned ascetic, Sufi scholar, and *muḥaddith*. Born in Herat in Dhū al-Qaʿdah 1066, he taught *ḥadīth* across Herat, Malīn, Bushanj, Kirmān, Yazd, Isfahan, al-Karaj, Fars, and Hamadhān before dying in Baghdad in 1158.⁷⁴

Observation: A chronological gap exceeding three centuries separates the death of *Abū al-Waqt* (1158) from that of *Ibn al-Shiḥnah* (1485), with only *Sirāj al-Dīn al-Zubayrī* appearing between them. Since his identity remains unknown, the continuity of this section of the *isnād* cannot be verified.

Abū al-Ḥasan ʿAbd al-Raḥmān al-Dāwadī: The manuscript records the name as *al-Dāwarī*, but comparison with biographical sources indicates that *al-Dāwadī* is the correct reading. This is confirmed by reports stating that *Abū al-Waqt* narrated from him, including *Ibn Khallikān*'s account. Born in Bushanj in 985, he was a distinguished Shāfiʿī scholar of *ḥadīth* and jurisprudence, honored with the title *Kāmil al-Islām*. He died in 1075.⁷⁵

Abd Allāh al-Sarakhsī: *ʿAbd Allāh ibn Aḥmad al-Ḥamawī al-Sarakhsī* lived in Bushanj and Herat before traveling to Transoxiana to study *ḥadīth* under leading scholars, including *Muḥammad ibn Yūsuf al-Farabrī*. He died in 992.⁷⁶

Muḥammad ibn Yūsuf al-Farabrī: *Abū ʿAbd Allāh Muḥammad ibn Yūsuf al-Farabrī*, from Farabr near Bukhārā, was born in 846. He became the principal transmitter of *Ṣaḥīḥ al-Bukhārī*. Sources differ regarding his death, placing it in 932-942.⁷⁷

Muḥammad ibn Ismāʿīl al-Bukhārī: *Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī* was born in Bukhārā (present-day Uzbekistan) on 20 July 810.⁷⁸ He is universally recognized as one

⁶⁸ Al-Sakhāwī, 1992: 36-40; Al-Ghazī, 1997: 197; Ibn al-ʿImād al-Ḥanbalī, 1986: 395; al-Shaykhī, 2016: 65-71.

⁶⁹ Al-Suyūṭī, 1927: 24; Al-Shawkānī, n.d.: 19; Ibrāhīm, 1982: 263-266.

⁷⁰ Al-Sakhāwī, 1992: 295-296; Al-Suyūṭī, 1927: 171; Al-Shawkānī, n.d.: 263.

⁷¹ Al-Sakhāwī, 1992: 357; Al-Shammārī, 2003: 7.

⁷² Al-Sakhāwī, 1992: 295.

⁷³ Al-Sakhāwī, 1992: 305; Al-Suyūṭī, 1927: 171; Saʿīd, 2020: 182-187.

⁷⁴ Ibn Khallikān, 1970: 226-227; Al-Dhahabī, 1985: 303-304.

⁷⁵ Ibn Kathīr, 1993: 449.

⁷⁶ Ibn Nuqṭah al-Ḥanbalī, 1988: 321.

⁷⁷ Al-Dhahabī, 1985: 10.

of Islam's foremost scholars⁷⁹ of *ḥadīth*, *rijāl*, *ʿilal*, and *jarḥ wa-taʿdīl*. His masterpiece, *al-Jāmiʿ al-Ṣaḥīḥ (Ṣaḥīḥ al-Bukhārī)*, remains the most authoritative *ḥadīth* collection in Sunni Islam.⁸⁰ He died on 1 September 870.⁸¹

The Prophet Muḥammad ﷺ: Muḥammad ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib ibn Hāshim, the Seal of the Prophets and Messengers, passed away in 632.⁸²

Biographical Introduction to the Scholars of the Second Chain of Transmission

Ḥāfiẓ ʿAlāʾ ibn Muḥammad al-Albistānī al-Tawqādī: No reliable biographical information about him could be identified in the consulted sources.

Sayyid Ṣāliḥ al-Kanqarawī: No biographical record was found in the available references.

Abū Saʿīd Sayyid Muḥammad al-Khādimī: His biography has already been presented in the first chain of transmission.

Biographical Introduction to the Scholars of the Third Chain of Transmission

Khalīl al-Qunawī: Khalīl ibn Aḥmad ibn Himmat al-Qunawī was a Ḥanafī jurist from Anatolia (*Rūm*), specializing in *uṣūl al-fiqh*, theology, and Qurʾānic exegesis. He served as *Muftī* of Magnisa in western Anatolia and died there in Dhū al-Ḥijjah 1809. His principal works include *Sharḥ Muntahā al-Suʿāl wa al-Amal* on *uṣūl* and dialectics, marginal notes on al-Bayḍāwī's *Tafsīr*, al-Sayyid's commentary on al-ʿUḍud, the introduction to al-Nasafī's creed, and al-Khayālī's commentary on the creed.⁸³

Al-Ḥāfiẓ Muḥammad al-Amāsī al-Islāmbūlī: Muḥammad ibn Yūsuf ibn ʿAbd al-Mannān al-Amāsī al-Rūmī al-Islāmbūlī. No independent biographical record has been located. He is known primarily through the biography of his son, ʿAbd Allāh (Yūsuf Afandīzādah Abū Muḥammad), who was born in Amasya in 1674 and studied under his father.⁸⁴

Aḥmad al-Qāzābādī: Abū al-Nāfiʿ Aḥmad ibn Muḥammad ibn Ishāq al-Qāzābādī al-Rūmī was a distinguished Ḥanafī jurist, *uṣūlī*, Qurʾānic exegete, and judge. Born near Tokat in Anatolia, he later served as judge of Mecca during the reign of Sultan Maḥmūd I before returning to Istanbul, where he died in 1749. His works include *Tanwīr al-Baṣāʾir bi-Anwār al-Tanzīl*, a manuscript commentary on al-Bayḍāwī's *Tafsīr*, and a published commentary on *Sūrat al-Fātiḥah*.⁸⁵

Muḥammad al-Tafsīrī: Muḥammad ibn Ḥamzah al-Dabbāgh al-ʿAyntābī al-Sīvāsī, known as *Tafsīrī Muḥammad Afandī*. Born in Gaziantep, he became renowned for his extensive study of Qurʾānic exegesis and died in 1699.⁸⁶

⁷⁸ Abū Yaʿlā al-Khalīlī, 1989: 959.

⁷⁹ Al-Saʿdī al-Yamanī, n.d.: 327.

⁸⁰ Al-Bukhārī, 2012: 32.

⁸¹ Abu Zohu, 1958: 378.

⁸² Ibn al-Athīr, 1989: 20, 41.

⁸³ Al-Bābānī, 1951: 356.

⁸⁴ Al-Sahātī, 2000: 210. Zādah, 2021: 92-93.

⁸⁵ Al-Bābānī, 1951: 175; ʿUqayl, 2020: 189.

⁸⁶ Al-Murādī, 1997: 38; Al-Kawtharī, 1942: 19-20, 36; İyibilgin, 2011: 387-388; Arpa, 2012: 127-128.

‘Alī al-Kūrānī: He was a Shāfi‘ī scholar who served as imam in Jerjis, Mosul, where he died in 1683.⁸⁷

Zayn al-‘Ābidīn al-Kūrānī: Zayn al-‘Ābidīn ibn Yūsuf al-Kūrānī al-Kurdī was a Ḥanafī scholar, Qur’ānic exegete, linguist, theologian, and specialist in *uṣūl*. Raised in a scholarly family in Kurdistan, he was known for opposing religious innovations and served among the scholars of Sultan Muḥammad IV. His best-known work is *Al-Yamānīyāt al-Musallulah*. He died after 1656.⁸⁸

Shaykh ‘Abd Allāh al-Jazarī: No reliable biographical information could be identified.

Aḥmad al-Manjilī: The available information is limited to *Khulāṣat al-Athar*, which identifies him as Aḥmad al-Kurdī al-Mujallā, associated with the Kurdish Mujallā tribe. Some sources instead relate his name to the village of Majlān. He is described as a disciple of Shaykh Manlā Ḥabīb Allāh (*Mīrzājān al-Shīrāzī*).⁸⁹

Mīrzājān al-Shīrāzī: Shams al-Dīn Ḥabīb Allāh ibn ‘Abd Allāh al-‘Alawī al-Dihlawī, was a Ḥanafī jurist born in Shiraz who later settled in India. He studied under Jamāl al-Dīn Maḥmūd al-Shīrāzī and authored several scholarly commentaries, including glosses on *Sharḥ al-Ishārāt*, *Sharḥ Ḥikmat al-Dīn*, and *Sharḥ Mukhtaṣar al-‘Uḍud*. He died in 1537.⁹⁰

Jamāl al-Dīn al-Shīrāzī: Jamāl al-Dīn Maḥmūd al-Ḥanafī al-Shīrāzī studied under Jalāl al-Dīn al-Dawwānī. Following the rise of Ismā‘īl Shāh Ṣafawī, he migrated to the Ḥijāz before settling in India, where he authored a commentary on al-Dawwānī’s glosses. He died in 1585.⁹¹

Jalāl al-Dīn al-Dawwānī: Muḥammad ibn As‘ad al-Dawwānī was a Shāfi‘ī jurist, theologian, philosopher, and judge of Fars. Born in Dawan in 1427, he lived primarily in Shiraz and died there in 1512.⁹²

Muḥyī al-Dīn al-Kashkashārī: Quṭb al-Dīn Abū Yazīd ‘Abd Allāh al-Anṣārī al-Jaharmī al-Kushkanārī al-Sa‘dī was an influential Ṣūfī master, philosopher, and sage who lived in Shiraz during the late fifteenth and early sixteenth centuries.⁹³

Al-Jurjānī: ‘Alī ibn Muḥammad al-Sharīf al-Ḥasanī al-Jurjānī (*Sayyid Mīr Sharīf*) was a renowned philosopher, jurist, astronomer, and linguist. Born in Jurjan in 1339, he taught in Shiraz before moving to Samarqand following Timur’s conquest, later returning to Shiraz, where he died in 1413.⁹⁴

Mubārak Shāh: He was a distinguished logician and disciple of al-Jurjānī. Having studied under Quṭb al-Dīn al-Rāzī, he became known as *Mubārak Shāh al-Manṭiqī*. He died in Egypt in 1416.⁹⁵

Quṭb al-Dīn al-Rāzī: Abū ‘Abd Allāh Muḥammad ibn Muḥammad al-Rāzī (*al-Qutb al-Taḥṭānī*), was born near Rayy in 1293, excelled in logic and philosophy and authored numerous works before his death in Damascus in 1364.⁹⁶

⁸⁷ Al-Bābānī, 1951: 762; Kahālah, 1957-1961: 172.

⁸⁸ Al-Kūrānī, 2000: 38-39.

⁸⁹ Al-Muḥibbī, s.d.: 474; al-Ṣuwayrikī, 2006: 440.

⁹⁰ Al-Kawtharī, 1942: 32; Al-Bābānī, 1951: 262; Al-Ziriklī, 2002: 167.

⁹¹ Al-Ḥasanī al-Ṭālibī, 1999: 326.

⁹² Al-Sakhāwī, 1992: 133; Al-‘Aydārūs, 1984: 123; Ibn al-‘Imād al-Ḥanbalī, 1986: 221; Al-Shawkānī, s.d.: 129.

⁹³ Al-Tabrīzī, 1953: 472.

⁹⁴ Al-Sakhāwī, 1992: 328; Al-Ziriklī, 2002: 7; Dāwūd, 2016: 79-101.

⁹⁵ Ṭāshkubrīzādah, 1975: 33; Al-Kashmīrī, 2005: 486; Sarkīs, 1930: 678; Al-Ziriklī, 2002: 18.

Quṭb al-Dīn al-Shīrāzī: Maḥmūd ibn Mas‘ūd al-Shīrāzī, was born in Shiraz in 1236, studied under Naṣīr al-Dīn al-Ṭūsī and pursued medicine, philosophy, and astronomy. He also served as judge and diplomat, undertaking a diplomatic mission to Sultan Qalāwūn before dying in Tabriz in 1311.⁹⁷

Al-Kātib al-Qazwīnī: ‘Alī ibn ‘Umar al-Kātib al-Qazwīnī specialized in philosophy, logic, and astronomy under Naṣīr al-Dīn al-Ṭūsī. He died in 1276.⁹⁸

Fakhr al-Dīn al-Rāzī: Abū ‘Abd Allāh Muḥammad ibn ‘Umar al-Rāzī was one of the foremost Muslim theologians, jurists, and Qur’ānic exegetes. Born in Ṭabaristān in 1149, he authored influential works across theology, logic, philosophy, medicine, mathematics, and astronomy, including *Mafātīḥ al-Ghayb*. He died in Herat in 1209.⁹⁹

Imām al-Ḥaramayn: Abū al-Ma‘ālī ‘Abd al-Malik ibn ‘Abd Allāh al-Juwaynī, the eminent Shāfi‘ī theologian and jurist, was born in Juwayn near Nīshāpūr in 1028. After teaching in Baghdad, Mecca, and Medina, he returned to Nīshāpūr, where he died in 1085.¹⁰⁰

Abī al-Ṭayyib: Line 16 of page 5 omits the preposition ‘an in the phrase “...*talmīdh Imām al-Ḥaramayn ‘an wālidiḥ Abī al-Ṭayyib...*” Examination of the chain indicates that Abī al-Ṭayyib was not the father of Imām al-Ḥaramayn but rather Abū al-Ṭayyib al-Sa‘lūkī, the eminent Shāfi‘ī jurist and *Muḥfi* of Nīshāpūr. A leading theologian and literary scholar, he died between 997 and 1013 according to differing reports.¹⁰¹

Ishāq: No biographical information could be identified beyond his name in the *isnād*. This is not uncommon in *ijāzahs*. However, the researcher believes the manuscript contains a scribal omission in the sequence “... ‘an wālidiḥ Abī al-Ṭayyib ‘an Ishāq ‘an Ibrāhīm al-Marwazī...”. Since Ibrāhīm al-Marwazī is widely known by the *kunyah* Abū Ishāq, the occurrence of Ishāq here most likely represents a copying error.¹⁰²

Ibrāhīm al-Marwazī: Abū Ishāq Ibrāhīm ibn Mukhlad al-Marwazī was a distinguished Shāfi‘ī jurist, professor of jurisprudence, and one of the foremost authorities on *fatwā* and legal instruction. He studied under Abū al-‘Abbās Ibn Surayj and authored numerous works. After spending most of his career in Baghdad – where *Darb al-Marwazī* was named after him – he moved to Egypt later in life and was buried near the tomb of Imām al-Shāfi‘ī in 951.¹⁰³

Abū al-‘Abbās Aḥmad: Abū al-‘Abbās Aḥmad ibn ‘Umar ibn Surayj al-Baghdādī was a prominent Shāfi‘ī judge. Born in Baghdad in 863, he served as judge in Shiraz and played a major role in disseminating the Shāfi‘ī school across several regions. He died in Baghdad in 918.¹⁰⁴

Abū al-Qāsim ‘Uthmān: Abū al-Qāsim ‘Uthmān ibn Sa‘īd al-Aḥwal al-Anmaṭī was a leading Shāfi‘ī jurist. He studied under al-Muzanī and al-Rabī‘ ibn Sulaymān al-Murādī, and among his

⁹⁶ Qutb al-Dīn, 2004: 49-52.

⁹⁷ Al-Suyūṭī, 1927: 282; Kahālah, 1957-1961: 20; Al-Ziriklī, 2002: 187.

⁹⁸ Al-Qazwīnī, 1998: 31; Ibn Shākir al-Kutubī, 1973-1974: 56-57; Ṭarābīshī, 2006: 499.

⁹⁹ Ibn Khallikān, 1970: 248-251; Al-Ziriklī, 2002: 313; Al-‘Alwānī, 2010: 29-41.

¹⁰⁰ Ibn Khallikān, 1970: 167-168; Al-Subkī, 1992: 165; ‘Alḍirdiri, 2001: 2-7.

¹⁰¹ Ibn Khallikān, 1970: 435; Al-Dhahabī, 1985: 207; Al-Subkī, 1992: 393.

¹⁰² *Ijāzah*, 5.

¹⁰³ Ibn Khallikān, 1970: 27; Al-Dhahabī, 1985: 429.

¹⁰⁴ Al-Dhahabī, 1985: 23; ‘Abd al-Raḥmān, 1988: 25-35.

distinguished students was Abū al-‘Abbās Ibn Surayj. He was instrumental in promoting the Shāfi‘ī school and its literature in Baghdad. He died there in September 901.¹⁰⁵

Abū Ibrāhīm Ismā‘īl: The manuscript most likely refers to **Abū Ibrāhīm Ismā‘īl** rather than *Ibrāhīm ibn Ismā‘īl*. This identification is consistent with Abū Ibrāhīm Ismā‘īl ibn Yaḥyā al-Muzanī al-Miṣrī, born in Fuṣṭāṭ in 791, a trusted disciple of Imām al-Shāfi‘ī, as reflected in the *ijāzah* chain: “‘*an Ibrāhīm ibn Ismā‘īl ‘an al-Imām Ḥujjat al-Anām Abī ‘Abd Allāh Muḥammad ibn Idrīs al-Shāfi‘ī.*” A leading authority in *ḥadīth* and jurisprudence, he was praised by al-Shāfi‘ī as “*al-Muzanī, the supporter of my school.*” His principal works include *Al-Jāmi‘ al-Ṣaghīr*, *Mukhtaṣar al-Mukhtaṣar*, *Al-Manshūr*, *Al-Masā‘il al-Mu‘tabarah*, *Al-Targhīb fī al-‘Ilm*, and *Kitāb al-Wathā‘iq*. He died in 878.¹⁰⁶

Muḥammad ibn Idrīs al-Shāfi‘ī: Abū ‘Abd Allāh Muḥammad ibn Idrīs al-Shāfi‘ī al-Muṭṭalibī al-Qurashī, who was born in Gaza in 767, was the founder of the Shāfi‘ī school and the pioneer of *uṣūl al-fiqh*. He excelled in Qur’ānic exegesis, *ḥadīth*, jurisprudence, poetry, eloquence, and archery, and served as a judge renowned for his integrity and wisdom. He died in Egypt in 820.¹⁰⁷

Muḥammad ibn al-Ḥasan al-Shaybānī: Abū ‘Abd Allāh Muḥammad ibn al-Ḥasan al-Shaybānī was born in Wāsiṭ in 748. One of the foremost jurists and *ḥadīth* scholars of the Ḥanafī school, he was a leading disciple of Abū Ḥanīfah and became known as “the companion of Abū Ḥanīfah” and “the jurist of Iraq.” He studied under Abū Yūsuf, Sufyān al-Thawrī, al-Awzā‘ī, and Mālik ibn Anas, while Imām al-Shāfi‘ī later studied under him. He served as judge during the reign of Hārūn al-Rashīd and died in 804.¹⁰⁸

Abū Ḥanīfah al-Nu‘mān: Abū Ḥanīfah al-Nu‘mān ibn Thābit ibn Marzubān was born in Kūfah in 699 and became the founder of the Ḥanafī school. Revered as *al-Imām al-A‘zam*, he combined profound scholarship with exemplary character and was counted among the *Tābi‘ūn*, having met several Companions, including Anas ibn Mālik. His legal methodology was based on the Qur’ān, Sunnah, consensus, analogy (*qiyās*), juristic preference (*istiḥsān*), and customary practice. He died in 767.¹⁰⁹

Ḥammād ibn Sulaymān: Ḥammād ibn Muslim Abū Ismā‘īl al-Kūfī was one of the leading jurists of the *Tābi‘ūn* in Kūfah. A disciple of Ibrāhīm al-Nakha‘ī, he taught Abū Ḥanīfah for nearly eighteen years until his death in 737.¹¹⁰

Ibrāhīm al-Nakha‘ī: Ibrāhīm ibn Yazīd al-Nakha‘ī, born in Kūfah around 667 (or, according to another report, 660), was among the foremost jurists of the *Tābi‘ūn*. Although he met several Companions, he did not narrate directly from them. He died in Kūfah in 715.¹¹¹

Alqamah ibn Zayd: He is identified in some sources as ‘Alqamah ibn Yazīd or Muzayd, and also as Ḥaram ibn Mu‘āwiyah.¹¹² Ibn Qutlūbughā described him as “not well known,” and no complete biography or reliable date of death could be identified.

¹⁰⁵ Ibn Khallikān, 1970: 241; Al-Subkī, 1992: 301-303.

¹⁰⁶ Al-Yāfi‘ī, 1997: 132; Al-Subkī, 1992: 93.

¹⁰⁷ Al-Khaṭīb al-Baghdādī, 1997: 415-416; Al-Subkī, 1992: 71-74.

¹⁰⁸ Al-Khaṭīb al-Baghdādī, 1997: 169-179; Ibn Qutlūbughā al-Sūdūnī, 1992: 237-240.

¹⁰⁹ Al-Khaṭīb al-Baghdādī, 1997: 325-327; Al-Salmasī, 2002: 167; Abū Zahrah, 1947: 14-16.

¹¹⁰ Al-Dhahabī, 1985: 231; Al-Suyūṭī, 1927: 55.

¹¹¹ Ibn Khallikān, 1970: 25; Al-Dhahabī, 1985: 279.

¹¹² Ibn Qutlūbughā, 2011: 174.

Abū ‘Abd al-Raḥmān ibn al-Aswad ibn Zayd: ‘Abd al-Raḥmān ibn al-Aswad al-Nakha‘ī al-Kūfī, known as “the jurist, son of the jurist,” was a distinguished jurist and *ḥadīth* scholar among the *Tābi‘ūn* of Iraq. He died in 717.¹¹³

Abū ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn al-Ḥabīb: Abū ‘Abd al-Raḥmān al-Sulamī was born during the lifetime of the Prophet Muḥammad ﷺ. His father, Ḥabīb ibn Rabī‘ah al-Sulamī, was a Companion of the Prophet. Although he was blind, he became one of the foremost authorities on Qur’ānic recitation, presenting his recitation to ‘Uthmān ibn ‘Affān, ‘Alī ibn Abī Ṭālib, and ‘Abd Allāh ibn Mas‘ūd. He also transmitted *ḥadīth* from ‘Umar, ‘Uthmān, and other leading Companions. He died in 692, or according to another report, in 693.¹¹⁴

‘Abd Allāh ibn Mas‘ūd: Abū ‘Abd al-Raḥmān ‘Abd Allāh ibn Mas‘ūd al-Hudhalī was one of the earliest Companions, an eminent jurist, Qur’ān reciter, and prolific *ḥadīth* transmitter. The sixth person to embrace Islam, he participated in both migrations and all the major battles with the Prophet ﷺ, famously killing Abū Jahl at the Battle of Badr. He later served as judge in Kūfah under Caliph ‘Umar and held senior administrative responsibilities under Caliph ‘Uthmān. He died in 653.¹¹⁵

‘Alī ibn Abī Ṭālib: ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib, the fourth Rightly Guided Caliph, was raised in the household of the Prophet ﷺ and became the first child to embrace Islam. He married Fāṭimah, the Prophet’s daughter, and participated in all the Prophet’s military campaigns except the battle of Tabūk, when he remained in Medina. He assumed the caliphate on 23 June 656 and died in 661.¹¹⁶

The Seal of the Prophets: Prophet Muḥammad ﷺ.

Biographical Notes on the Scholars of the Fourth Chain of Transmission

‘Abd Allāh ibn al-Shaykh Ḥasan al-Kanqarawī al-Islāmbūlī: ‘Abd Allāh ibn al-Shaykh Ḥasan al-Kanqarī, later known as *al-Iskandārī*, was a Ḥanafī scholar and instructor, born in 1773. He authored glosses on *Ādāb Mīr*, *al-Tahdhīb*, *al-Jalāl*, *al-Khayālī*, and *Sharḥ al-Sa’d*. He died in 1824.¹¹⁷

‘Uthmān al-Aqshahrī al-Qayṣarawī: ‘Uthmān ibn Ḥusayn al-Aqshahrī, also known as *al-Alāshahrī*,¹¹⁸ was a distinguished Ḥanafī scholar based in Constantinople. Renowned for his scholarship and teaching, he authored treatises on logic, disputation, grammar, morphology, and tobacco. He died in Constantinople in 1777.¹¹⁹

¹¹³ Al-Dhahabī, 1985: 412-413.

¹¹⁴ Al-Dhahabī, 1985: 267-272.

¹¹⁵ Ibn Sa’d, 1968: 150; Ibn Ḥibbān, 1973: 208-209; Al-Dhahabī, 1985: 46-462; Ghāzī al-Ghāmīdī, 1993: 20-62.

¹¹⁶ Ibn Hajar al-‘Asqalānī, 1995: 464-468; Al-Jubūrī & Al-Jubūrī, 2015: 291-310.

¹¹⁷ Al-Bābānī, 1951: 490; Kahālāh, 1957-1961: 43.

¹¹⁸ Shuqayrāt, 2002: 227

¹¹⁹ Al-Murādī, 1997: 148; Kahālāh, 1957-1961: 253.

Muḥammad Amīn al-Khādimī: Little is known about him, except that he was Muḥammad Amīn ibn Abī Sa‘īd Muḥammad al-Khādimī, brother of ‘Abd Allāh al-Khādimī. Both studied under their father, Abū Sa‘īd Muḥammad al-Khādimī, previously introduced.¹²⁰

Muḥammad al-Khādimī: Previously introduced.

Mazlif Aḥmad Afandī al-Kūtāhiyawi: No biographical information could be located.

‘Abd al-Raḥīm ibn al-Ḥājī Yūsuf al-‘Alawī: No biographical information could be located.

Muḥammad ibn Yūsuf al-‘Alawī (*Yālābiq Afandī*): No biographical information could be located.

Muḥammad ibn Aḥmad al-Kūz al-Ḥiṣārī (*Ḥājī Amīrzāda*): Muḥammad ibn Aḥmad ibn Muṣṭafā al-Kūz al-Ḥiṣārī, commonly known as *Ḥājī Amīrzāda*, died in 1790.¹²¹

Biographical Notes on the Scholars of the Fifth Chain of Transmission

Muḥammad Ḥafīd ‘Alī al-Nisābūrī: No biographical information could be located.

‘Abd al-Raḥmān al-Rūḥī ibn al-Shaykh al-Shahīd ‘Abd Allāh: Identified as ‘Abd al-Raḥmān al-Rūḥī al-Kabīr ibn ‘Abd Allāh al-Arkīlī al-Aṣl al-Nūshahrī. He died in 1864.¹²²

‘Alī al-Nisābūrī: No biographical information could be located.

Rajab al-Qayṣarī al-Āmidī: Rajab ibn Aḥmad al-Āmidī al-Qayṣarī was a scholar from Diyarbakir who studied in Qayṣariyya of Rūm before settling in Tabrah (Izmir). His works include *Jāmi‘ al-Azhār wa-Laṭā‘if al-Akḥbār* and *al-Wasīla al-Aḥmadiyya fī Sharḥ al-Ṭarīqa al-Muḥammadiyya*. He died in 1676.¹²³

Ibrāhīm al-Qaramānī: Ibrāhīm ibn ‘Abd al-Raḥmān al-Qaramānī was a Ḥanafī scholar who authored a commentary on the evidences of *Miftāḥ al-‘Ulūm* by al-Sakkākī, completed in 1591, as well as a treatise on astronomy completed in 1654.¹²⁴

Sulaymān al-Sharwānī: No biographical information could be located.

Yahyā Bīk al-Tabrīzī: No biographical information could be located.

Ḥabīb Allāh Mirzājān al-Shīrāzī: Previously identified.

Maḥmūd al-Shīrāzī: Shaykh Jamāl al-Dīn Maḥmūd al-Shīrāzī studied under Jalāl al-Dīn Muḥammad ibn As‘ad al-Dawānī. Following the rise of Ismā‘īl Shāh al-Ṣafawī, he migrated to the Two Holy Sanctuaries before settling in Agra, India. He authored a gloss on al-Dawānī’s earlier commentary and died in the early 1582.¹²⁵

al-Ṣiddīq al-Dawānī: Muḥammad ibn As‘ad al-Ṣiddīqī al-Dawānī, known as Jalāl al-Dīn, was a judge, theologian, philosopher, and scholar born in Dawan in 1427. He served as judge of Fars and authored numerous influential works, including *Namūdḥaj al-‘Ulūm* and several glosses on logic and theology. He died in 1522.¹²⁶

¹²⁰ Al-Kawtharī, 1942: 34, 48; Idriz, 2009: 58.

¹²¹ Al-Kawtharī, 1942: 21

¹²² Al-Kawtharī, 1942: 60; ibn Muṣṭafā, 2022: 189.

¹²³ Al-Bābānī, 1951: 365; Kahālah, 1957-1961: 152

¹²⁴ Al-Bābānī, 1951: 28; Kahālah, 1957-1961: 46, 77; Awwād, 2020: 524.

¹²⁵ Al-Ḥasanī al-Ṭālibī, 1999: 326.

¹²⁶ Al-Sakhāwī, 1992: 133; al-‘Aydārūs, 1984: 123.

As‘ad al-Dawānī: A distinguished ḥadīth scholar at *al-Jāmi‘ al-Murshidī* in Kāzarūn and father of Jalāl al-Dīn al-Dawānī, from whom his son acquired the linguistic, literary, rational, and religious sciences.¹²⁷

Maẓhar al-Dīn al-Kāzarūnī: No information is available apart from his death in 1439.¹²⁸

al-Sharīf al-Jurjānī: Previously identified.

Mubārak Shāh: Previously identified.

Quṭb al-Dīn al-Rāzī: Previously identified.

al-Shīrāzī: Previously identified.

al-Kātib al-Qazwīnī: Previously identified.

Fakhr al-Dīn al-Rāzī: Previously identified.

Ḥujjat al-Islām Imām al-Ghazālī: Abū Ḥāmid Muḥammad al-Ghazālī (1058-1111) was one of the foremost Muslim scholars of the eleventh century. A jurist, theologian, philosopher, and Sufī, he studied under Imām al-Ḥaramayn al-Juwaynī before teaching at the Nizāmiyya School in Baghdad. After years of scholarly prominence, he devoted himself to spiritual retreat, travelling throughout the Islamic world and composing *Iḥyā‘ ‘Ulūm al-Dīn*, his most celebrated work, before returning to Tūs, where he died.¹²⁹

‘Abd al-Malik ibn ‘Abd Allāh ibn Yūsuf al-Juwaynī: Previously identified.

Muḥammad Ḥafid al-Nisābūrī: No biographical information could be located.

Muḥammad al-Dārṇadwī: Muḥammad ibn ‘Umar ibn ‘Uthmān al-Dārṇadī al-Rūmī was a Ḥanafī scholar, Qur’ānic exegete, and man of letters. His writings include a gloss on *Sharḥ al-Ḥusainiyya*, a treatise on al-Bayḍāwī’s *Tafsīr*, and *Baṣṭ al-Qawl*. He died in 1739.¹³⁰

Muḥammad ibn Abī Bakr al-Mara‘ashī (*Sajāqlī Zāda*): A distinguished Ḥanafī jurist from Mar‘ash, he studied under ‘Abd al-Ghanī al-Nāblusī in Damascus and later established his own teaching circle. He authored nearly thirty works, including *Sharḥ al-Risāla al-Qiyāsiyya* and *Taqrīr al-Qawānīn al-Mutadāwala fī ‘Ilm al-Munāẓara*. He died in 1737.¹³¹

Ḥamza al-Dārṇadwī: Ḥamza Afandī al-Dārṇadwī al-Malāṭī al-‘Uthmānī was a Ḥanafī jurist and Mufti of Dāranda (Sivas, Turkey). He is reported to have taught *Sajāqlī Zāda* during the latter’s studies in Istanbul. His works include a gloss on *Tafsīr Juz’ al-Naba’*, a treatise on commercial transactions, and a literary gloss on *al-Risāla al-‘Aḍudiyya*. He died in 1754.¹³²

Muḥammad al-Tafsīrī: Previously identified.

‘Alī al-Kūrānī: Previously identified.

Zayn al-‘Ābidīn al-Kūrānī: Previously identified.

‘Abd Allāh al-Jazarī: No biographical information could be located.

Aḥmad al-Minjilī: Previously identified.

Mīrzājān: Previously identified.

¹²⁷ Ḥājī Khalīfah, 2010: 300.

¹²⁸ Bakr Karlığa, 1994: 380.

¹²⁹ Ibn Khallikān, 1970: 216-219; Al-Dhahabī, 1985: 279; Ibn Muflīh, 1999: 28; Al-Jāmī, 1987: 166.

¹³⁰ Al-Bābānī, 1951: 324.

¹³¹ Al-Bābānī, 1951: 115, 322; Ibrāhīm al-Dāqūqī, 1982: 37; Al-Ziriklī, 2002: 60; Nuwaihiḍ, 1988: 1024; Hamdān, 2020: 103-117.

¹³² Ṭāhir, 1915: 34; Taymūr, 1974: 49; Bulūt & Bulūt, 2001: 1046; Al-Dīb, 2024: 1013-1014.

Biographical Notes on the Scholars of the Sixth Chain of Transmission

‘Uthmān (Yāsinjīzāda): ‘Abd al-Wahhāb ibn Sayyid ‘Uthmān *Yāsinjīzāda* served as *Shaykh al-Islām* during the reign of the Ottoman Sultan Maḥmūd II. He held this office for approximately six and a half years, until 1833.¹³³

al-Iksīr ‘Alī ibn Ḥusayn al-Killīsī: No detailed biography could be identified apart from al-Kawtharī’s account that he was a distinguished scholar from Killis who studied under and received *ijāzah* from Aḥmad al-Qāz-Ābādī.¹³⁴

Aḥmad ibn Muḥammad al-Qāz-Ābādī: Previously identified.

Ḥasan al-Arḍarūmī: Abū Muḥammad Luṭf Allāh ibn Muḥammad al-Ḥasanī al-Arḍarūmī, known as *Kūkisī Kūr*, was born in Erzurum, Turkey. After memorizing the Qur’ān, he pursued advanced studies in Erzurum and throughout the Islamic world, including Madinah, Makkah, Yemen, Egypt, Morocco, Iraq, and the Levant. He became one of the leading Ḥanafī scholars of his time and authored several works, including *Ma‘ārij al-Nūr fī Sharḥ Asmā’ Allāh al-Ḥusnā*, *Rāmūz al-Taḥrīr wa al-Taḥsīn*, *al-Maṭālib al-Maw‘ūda wa al-Makāsib al-Maḥmūda*, and an abridgment of *al-Mawāqif*. He died in 1787.¹³⁵

al-Tawqādī (Zūrlīzāda): Previously introduced Abū al-Nāfi‘ Aḥmad ibn Muḥammad ibn Ishāq al-Qāz-Ābādī al-Rūmī, a Ḥanafī jurist, scholar of *uṣūl*, exegete, and judge. Born in Qāz-Ābād near Ṭawqād (Turkey), he served as judge of Makkah under Sultan Maḥmūd I before returning to Istanbul, where he died in 1749. His principal works include *Tanwīr al-Baṣā’ir bi-Anwār al-Tanzīl wa Tawqūr al-Sarā’ir bi-Asrār al-Ta’wīl*, a manuscript gloss on al-Bayḍāwī’s *Tafsīr*, and a printed commentary on *Tafsīr al-Fātiḥa*.¹³⁶

Muḥammad al-Tafsīrī: Previously identified.

Biographical Notes on the Scholars of the Seventh Chain of Transmission

al-Sayyid al-Ḥājj Aḥmad ibn Muṣṭafā: No biographical information could be located.

al-Ḥājj Yūsuf ibn Ibrāhīm Ta‘adhdhur: No biographical information could be located.

Muḥammad (Muḥīzāda): Muḥammad Ṣādiq ibn ‘Abd al-Raḥīm al-Arzinjānī, known as *Muḥīzāda*, was an Ottoman logician and scholar. His works include a gloss on ‘Iṣām al-Dīn’s *Sharḥ al-Samarqandiyya*, a commentary on *Taḥrīr al-Qawā’id al-Manṭiqiyya*, and a gloss on *al-Risāla al-Ḥusaynīyya* concerning the etiquette of dialectics. He died in 1808 and was buried near Üsküdar, Istanbul.¹³⁷

al-Ḥājj Amīrzāda: Previously identified.

Ismā‘īl al-Kalanbawī: Ismā‘īl ibn Muṣṭafā ibn Maḥmūd Abū al-Faṭḥ al-Kalanbawī al-Rūmī, also known as *Shaykhzāda*, was an Ottoman Ḥanafī judge renowned for his expertise in mathematics and logic. Originally from Kalanba in Aydın Province, he was also an accomplished jurist. He died in 1790.¹³⁸

¹³³ Öztuna, 1990: 25.

¹³⁴ Al-Kawtharī, 1942: 21; ‘Uqayl, 2020: 21. Süreyya, 1890: 252.

¹³⁵ Al-Bābānī, 1951: 840; Al-Arḍarūmī, 2020: 455-466.

¹³⁶ Al-Bābānī, 1951: 175; ‘Uqayl, 2020: 189.

¹³⁷ Al-Ziriklī, 2002: 160; Brūsali, 1915: 32; Sarkīs, 1930: 1769.

¹³⁸ Abū al-Faṭḥ al-Kalanbawī, 1971: 19.

Identification of Lineages (Families)

The *ijāzah* identifies four scholarly families in which knowledge was transmitted directly from father to son, with both generations appearing in the *isnāds*:

- Aḥmad ibn Muḥammad ibn ‘Abd al-Qādir and his father.
- Imām al-Ḥaramayn ‘Abd al-Malik ibn ‘Abd Allāh al-Juwaynī and his father, ‘Abd Allāh ibn Yūsuf ibn Muḥammad al-Juwaynī.
- al-Ḥāfiẓ Muḥammad al-Amāsī al-Islāmbūlī, who received his early scholarly training from his father, Muḥammad al-Amāsī.
- Quṭb al-Dīn al-Shīrāzī, who studied medicine under both his father and his uncle.

Identification of Institutions

None. The *ijāzah* was granted directly by the *mujīz* to the recipient and did not involve any institutional affiliation; consequently, no educational or scholarly institution is mentioned in the text.

Section 4: Documenting the Characteristics of Concepts, Objects, Events, and Places in the Manuscript

General Guidelines for Recording the Characteristics of a Concept, Object, Event, or Place

- Record all quotations, terms, expressions, and texts contained in the manuscript and identify their original sources.
- Present an organized account of the concepts and events documented in the manuscript.
- Verify the authenticity and provenance of all cited quotations.
- Document all concepts, objects, events, and places – both quantitatively and qualitatively – as they appear in the present manuscript only, without reference to parallel manuscripts, which are examined in later sections of the standard.

Identifying Concepts

The *ijāzah* contains numerous concepts derived from diverse textual and intellectual traditions, which may be classified as follows:

Qur’anic Verses

The *ijāzah* cites several Qur’anic verses emphasizing the dignity of knowledge, the elevated status of scholars, the importance of learning, humility in seeking knowledge, and the inseparable relationship between knowledge and moral conduct. These verses affirm the divine favor bestowed upon prophets and scholars, distinguish the knowledgeable from the ignorant, and stress that knowledge is both a moral and

religious responsibility requiring righteous action and reverence for Allah. The cited verses include:

“And Allah has sent down to you the Book and wisdom and taught you what you did not know. And ever has the favor of Allah upon you been great.”¹³⁹

“And We gave knowledge to David and Solomon, and they said, ‘Praise be to Allah, who has favored us over many of His believing servants.’”¹⁴⁰

“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”¹⁴¹

“Say: Are those who know equal to those who do not know?”¹⁴²

“And indeed, you are of a great moral character.”¹⁴³

“Above every possessor of knowledge is one [more] knowledgeable.”¹⁴⁴

“Only those fear Allah, from among His servants, who have knowledge.”¹⁴⁵

Prophetic *Hadith*

The Prophetic *hadith* cited in the *ijāzah* emphasize the virtue of knowledge, its transformative role in both worldly and spiritual life, and the ethical principles governing its pursuit. They highlight proper methods of acquiring knowledge, the character of the seeker, and the obligation to act upon what is learned. These include:

“Whoever treads a path to seek knowledge, Allah will make easy for him the path to Paradise. Indeed, the angels lower their wings in approval of the seeker of knowledge. And the scholar is sought forgiveness for by all who are in the heavens and the earth – even the fish in the water. The superiority of the scholar over the worshiper is like the superiority of the moon over all other heavenly bodies...”¹⁴⁶

“Whoever gains understanding in the religion of Allah, Allah will suffice him in his religion and worldly affairs.” This *hadith* was cited by the author of the *ijāzah* in this form, but the original version differs slightly and reads: “Aḥmad ibn al-Ṣalt narrated to us from Bishr ibn al-Walīd from Abū Yūsuf from Abū Ḥanīfah, who said: I heard Anas ibn Mālik (may Allah be pleased with him) say: I heard the Prophet (peace be upon him) say: ‘Whoever becomes well-versed in the religion of Allah, Allah will relieve him of his concerns and provide for him from where he does not expect.’”¹⁴⁷

“Faith is bare, its garment is piety, its adornment is modesty, and its fruit is knowledge.”¹⁴⁸

¹³⁹ *Qur’ān Karīm*, Sūrat al-Nisā’, verse 113.

¹⁴⁰ *Qur’ān Karīm*, Sūrat al-Naml, verse 15.

¹⁴¹ *Qur’ān Karīm*, Sūrat al-Mujādilah, verse 11.

¹⁴² *Qur’ān Karīm*, Sūrat al-Zumar, verse 9.

¹⁴³ *Qur’ān Karīm*, Sūrat al-Qalam, verse 4.

¹⁴⁴ *Qur’ān Karīm*, Sūrat Yūsuf, verse 76.

¹⁴⁵ *Qur’ān Karīm*, Sūrat Fāṭir, verse 28.

¹⁴⁶ Abū Dāwūd, 2009: 485.

¹⁴⁷ Al-Qazwīnī, 1987: 261.

¹⁴⁸ Al-Khaṭīb al-Baghdādī, 1997: 146; Al-‘Ajlūnī, 2000: 30.

“Maintain ties with those who cut you off, forgive those who wrong you, and be kind to those who mistreat you.”¹⁴⁹

“Be in this world as if you were a stranger or a passerby, and consider yourself among the inhabitants of the graves.”¹⁵⁰

Sufi Terminology

The *ijāzah* contains numerous expressions reflecting a clear Sufi influence, particularly in its use of spiritual terminology associated with *tazkiyah* (spiritual purification), *ḥayr* (divine effusion), and the ethical discipline required in the pursuit of knowledge. The principal Sufi terms appearing in the text include:

The Honored Prophet (النبي المحترم): A common Sufi expression describing one who reveres spiritual ranks, understands divine realities, and recognizes the true value of all things according to their relationship with Allah.¹⁵¹

Exalted Miracles (الكرامات العلية): A well-established Sufi concept referring to extraordinary acts performed by Allah through His saints (*awliyāʾ*) without any claim to prophethood. Such miracles signify righteousness, spiritual distinction, and divine favor bestowed upon the pious.¹⁵²

Noble Stations (المقامات السنية): Spiritual stages through which the seeker progresses toward Allah by observing divine guidance, enduring religious discipline, and aspiring to spiritual unveiling and nearness to Allah.¹⁵³

Radiant Ranks (المراتب البهية): The highest levels of spiritual refinement attained through self-discipline, purification of the heart, and adherence to the *Sharīʿah*, whereby worldly attachments become subordinate to devotion to Allah.¹⁵⁴

Eternal Bliss (السعادات الأبدية): A Sufi expression denoting everlasting felicity in the Hereafter, where the soul attains nearness to Allah after liberation from the body, achieving the perfection for which it was created.¹⁵⁵

Quddisa Sirruhu al-ʿAzīz / Quddisa (قدس سره العزيز، قدس): An honorific invocation frequently used for saints and distinguished scholars, asking Allah to sanctify and purify their inner spiritual state.¹⁵⁶

Unique and Unmistaken Master (عديم الأشباه المولى بلا اشتباه): A phrase expressing the belief that *awliyāʾ* occupy a unique spiritual status granted by Allah. Any errors attributed to them are viewed as unintentional and ultimately contributing to greater humility and divine mercy.¹⁵⁷

¹⁴⁹ Ibn Ḥajar al-Haytamī, 1983: 308.

¹⁵⁰ Ibn al-Jawzī, 1995: 518.

¹⁵¹ Al-Hanafī, n.d.: 512.

¹⁵² *Al-Fatāwā*, 1991: 141.

¹⁵³ Al-Nakhjāwānī, 1999: 97.

¹⁵⁴ Al-Mullā ʿAlā al-Qārī, 2000: 218.

¹⁵⁵ Al-Mullā ʿAlā al-Qārī, 2002: 1161.

¹⁵⁶ Al-Baʿlī al-Dimashqī, 2009: 106.

¹⁵⁷ Najm al-Dīn al-Ghazzī, 2011: 283.

Qutb (قطب): The highest rank in the Sufi spiritual hierarchy. The *Qutb* (or *ghawth*) is regarded as the supreme saint of each age, endowed with profound mystical knowledge, spiritual authority, and guidance over disciples.¹⁵⁸

Rabbānī Realizer (المحقق الرباني): A scholar who combines mastery of the religious sciences with profound spiritual realization, serving as both a guide to seekers and a reviver of authentic Sufi teachings.¹⁵⁹

Scientific and Practical Duties (الوظائف العلمية، الوظائف العملية): The *ijāzah* distinguishes between two complementary dimensions of the Sufi path: *Scientific Duties*, comprising the theoretical knowledge necessary for understanding doctrine and *tawhīd*, and *Practical Duties*, consisting of devotional practices that cultivate spiritual proximity to Allah.¹⁶⁰

“O Allah, bestow upon us their blessings and guide us along their noble paths” (اللهم افض علينا من بركاتهم واسلك بنا مسالك كراماتهم): A supplication seeking divine grace through the blessings of righteous scholars and saints while asking Allah to guide the faithful along their path of righteousness.¹⁶¹

“O Allah, send the best prayers upon the most blessed of Your creatures, our master Muḥammad...” (اللهم صل أفضل صلوات على أسعد مخلوقات سيدنا محمد): This prayer reflects characteristic Sufi devotional language through its elevated praise, abundant blessings, and emphasis on perpetual *dhikr*. It also invokes blessings upon the Prophet’s family and companions, although such supplications are not exclusive to Sufi practice.¹⁶²

Al-Faqīr (الفقير): In Sufi terminology, *al-faqīr* denotes spiritual poverty before Allah rather than material deprivation. It signifies detachment from worldly desires while attaining complete dependence upon and sufficiency through Allah alone.¹⁶³

His Retreats and Public Appearances (خلواته وجلواته): These complementary concepts describe two stages of the Sufi path: *khalwah* (retreat), involving solitude and spiritual contemplation,¹⁶⁴ and *jalwah* (return), whereby the seeker returns to society while preserving inner spiritual awareness and serving others.¹⁶⁵

The Righteous and the Virtuous (الأخيار والأبرار): According to al-Hujwīrī’s Sufi hierarchy, the *Akhyār* are distinguished by piety and asceticism, whereas the *Abrār* have attained the higher station of *iḥsān* (spiritual excellence).¹⁶⁶

In summary, these Sufi expressions strongly indicate that the *mujīz* adhered to a Sufi tradition, although his teacher, Imām Nūr al-Dīn al-Šādiq al-Qayṣarī, belonged to the Ḥanafī school. This combination was characteristic of the Ottoman intellectual

¹⁵⁸ Al-Jurjānī, 1983: 177; 363-364; Al-Waṣābī, 2020: 499-500.

¹⁵⁹ Al-Yāfi‘ī, 1997: 110.

¹⁶⁰ Al-‘Umrānī al-Khālīdī, 2009: 149.

¹⁶¹ Tawkalī, 1979: 232.

¹⁶² Al-‘Āyḍabkhalī, 2008: 240; Al-Qādirī, 2015: 58.

¹⁶³ Abū al-‘Alā’ ‘Afīfī, 2022: 237.

¹⁶⁴ Nabḥān, 2005: 295; Al-Ḥarbī, 2018: 68-69.

¹⁶⁵ Ibn ‘Arabī, 1999:19; Al-Hifnī, 2006: 894.

¹⁶⁶ Al-Hujwīrī, 2007: 447-448.

milieu, where both the Ḥanafī *madhhab* and Sufi orders received extensive patronage¹⁶⁷ and flourished throughout the empire and beyond.¹⁶⁸

Classical Heritage Terminology

The *ijāzah* represents a fundamental instrument for documenting and transmitting knowledge, employing a refined scholarly language that reflects the intellectual traditions of Islamic civilization. Its terminology conveys precise meanings concerning scholarly rank, scientific disciplines, and the principles of knowledge transmission and classification, illustrating the sophistication of the Islamic scholarly tradition. Among the principal terms are:

“Possessor of abundant writings and lofty, blissful breaths” (نو التاليف العديدة والأنفاس العالية) (السعيدة): Refers to a prolific scholar whose extensive writings, profound knowledge, and spiritually elevated expression have a lasting intellectual impact.¹⁶⁹

“Books of Rational (*Ma‘qūl*) and Transmitted (*Manqūl*) Sciences” (كتب المعقول والمنقول): *Ma‘qūl* sciences comprise disciplines based on reason, logic, and intellectual inquiry, whereas *Manqūl* sciences derive from revealed sources, including the Qur’an, *Hadith*, and authoritative religious scholarship. Within Islamic thought, reason functions as a means of understanding revelation, while revelation remains the ultimate authority.¹⁷⁰

“Sublime Human Faculties” (الملكات الانسية السنية): Refers to innate or cultivated moral qualities, including wisdom, mercy, justice, patience, and truthfulness, which embody the highest ideals of human character.¹⁷¹

“The ascetic worshipper without knowledge is like a bow without a string” (فإن الزاهد العابد بلا) (علم كقوس بلا وتر): Echoing a saying attributed to ‘Alī ibn Abī Ṭālib, this expression emphasizes that knowledge derives its value through practice, just as a bow is ineffective without its string.¹⁷²

“Verbal and Written *Ijāzah*” (إجازة ملفوظة ومكتوبة): The authorization is granted both orally and in writing, a combination regarded as one of the strongest forms of scholarly authorization.

“*Al-Jahābidha*” (الجهابذة): The plural of *jahbadh*, referring to distinguished scholars or critics renowned for their ability to evaluate scholarship with exceptional discernment.¹⁷³

“*Shaykh al-Islām*” (شيخ الإسلام): An honorific title bestowed upon a scholar distinguished in Qur’anic exegesis, *fiqh*, *Hadith*, and *uṣūl al-fiqh*, whose authority establishes him a leading reference in legal and theological matters.¹⁷⁴

“Humankind is inclined toward kindness” (الإنسان عيب الإحسان): A well-known maxim attributed to ‘Alī ibn Abī Ṭālib, expressing the natural human tendency to respond to

¹⁶⁷ Musallat, 2009: 72.

¹⁶⁸ Idrīsī, 2004: 77-87.

¹⁶⁹ Makhlūf, 2003: 492.

¹⁷⁰ Ibn Rushd al-Ḥafīd, n.d.: 33; Ibn Taymiyyah, 1991: 4.

¹⁷¹ Al- al-‘Imādī, n.d.:270.

¹⁷² Al-Rīshahrī, 2011: 404.

¹⁷³ Mukhtār, 2008.

¹⁷⁴ Jānbūlāt, 2014: 561.

benevolence with gratitude and loyalty, thereby highlighting the ethical and social significance of kindness.¹⁷⁵

In summary, these heritage terms reflect the rich scholarly culture embedded within the *ijāzah* while illustrating the methodological rigor and ethical principles that governed the preservation and transmission of knowledge in the Islamic intellectual tradition.

Specification of a Particular Theme

The *ijāzah* (scholarly license) centers on the teacher's guidance to the seeker of knowledge, presenting knowledge as the light that illuminates the seeker's path in life. It is portrayed as the foundation for understanding the relationship between the servant and Allah, the self, and humanity.

To fully benefit from knowledge, the student must receive sound guidance that unites learning with practice and piety with righteous conduct. Accordingly, the *ijāzah* presents a comprehensive framework of spiritual, ethical, and scholarly principles, including:

- Fear of Allah (*taqwā*) and obedience to Him.
- Performing righteous deeds.
- Worshipping Allah sincerely for His pleasure alone.
- Recognizing piety, modesty, and knowledge as the adornments of faith.
- Avoiding religious innovations (*bid'ah*) and vain desires (*ahwā'*).
- Frequently supplicating for one's teacher, particularly during seclusion, prayer, and the pre-dawn (*sahar*) hours.
- Treating others with gentleness, compassion, and mercy; concealing their faults, forgiving their mistakes, and showing kindness to the weak.
- Emulating the Prophet Muhammad ﷺ in every aspect of life, especially through his noble character, as expressed in the Qur'anic verse: "And indeed, you are of a great moral character."
- Maintaining ties of kinship (*ṣilat al-arḥām*).
- Responding to wrongdoing with forgiveness.
- Avoiding attachment to worldly pleasures and regarding this life as a temporary passage, while being content with life's necessities.
- Practicing benevolence (*iḥsān*) as the most effective response to envy and hostility. Kindness extinguishes enmity, wins hearts through forbearance, and enables one to rise above trials and malice.
- Recognizing that good conduct and kindness inspire gratitude, loyalty, and lasting human relationships.
- Understanding that mercy is more effective than harsh punishment, as it promotes reform while preserving human dignity.

¹⁷⁵ Al-Ghazālī, n.d.: 298; Karādūfū, 2016: 140.

- Keeping the company of the righteous, honorable, and virtuous, and following their example.
- Upholding the cardinal virtues of wisdom (*hikmah*), chastity (*'iffah*), courage (*shajā'ah*), and justice (*'adālah*).
- Avoiding the companionship of the wicked and sinful.
- Entrusting all affairs to Allah.
- Persevering in the pursuit of knowledge, regardless of worldly status or academic position, since knowledge remains a lifelong source of benefit. It serves as:
 - A companion in solitude, transforming loneliness into reflection.
 - A constant friend in isolation, dispelling emptiness and boredom.
 - A guide in both prosperity and adversity, enabling sound judgment.
 - A trusted counselor among friends and companions.
 - A source of respect and esteem, even in the company of strangers.

Thus, the *ijāzah* presents knowledge not merely as a means to professional advancement but as a lifelong companion that enriches one's life, provides guidance through difficulties, and earns lasting respect wherever one goes.

- Examining subjects in depth through critical inquiry and careful analysis of their underlying principles and rules to achieve the fullest understanding.
- Avoiding superficial interpretations of words or ideas, since outward appearances may conceal deeper truths; one should look beyond the literal form to the underlying meaning.
- Avoiding the pursuit of illusions or false attractions, as what appears appealing may ultimately prove deceptive and transient.
- The expression *al-tarawī bi al-sharāb* (sipping knowledge slowly) symbolizes the gradual and balanced pursuit of wisdom, encouraging thoughtful learning while avoiding haste and intellectual error.
- Maintaining regular observance of *Tahajjud* (late-night prayer) and *Ṣalāt al-Ḍuḥā* (forenoon prayer).
- Adhering to devotional practices that strengthen one's relationship with Allah, including:
 - *Tahajjud*: voluntary prayer performed after sleep during the night, regarded as one of the highest acts of worship and especially recommended when supplications are most likely to be answered.
 - *Ṣalāt al-Awwābīn*: the prayer performed after *Maghrib*, associated with those who continually repent and return to Allah, offering an opportunity for spiritual renewal and atonement.
 - *Ṣalāt al-Ḍuḥā*: a recommended mid-morning prayer performed after sunrise and before noon as an expression of gratitude and devotion.
 - Fasting the *Ayyām al-Bīḍ* (White Days) – the 13th, 14th, and 15th of each lunar month – as a recommended Prophetic practice that brings the believer closer to Allah.
 - Fasting on Mondays and Thursdays, following the Prophetic *Sunnah*, since deeds are presented to Allah on these days.
 - Fasting in the manner of Prophet Dāwūd (David), namely every other day, regarded as one of the most balanced forms of voluntary fasting.
- Emphasizing mastery of both the rational sciences, grounded in reason and reflection, and the transmitted sciences, derived from revealed texts, in order to attain:

- Knowledge of Allah: recognizing His absolute perfection in Essence and Attributes, and His complete independence from creation in both existence and worship.
- Knowledge of the self: recognizing human weakness, dependence, and constant need for Allah's mercy and grace in both this world and the Hereafter.
- Knowledge of the relationship between the servant and Allah: understanding the duties of worship, reverence, and humility owed to Allah, while acknowledging the limitations of human ability before His infinite power.
- Committing oneself to sincere *'ubūdiyyah* (servitude) to Allah through complete submission, whereby knowledge of Allah, self-knowledge, and awareness of their relationship are expressed through conscious worship and glorification.
- Recognizing that deepening one's knowledge of Allah, the self, and their relationship is the path to perfect *'ubūdiyyah*. As knowledge deepens, worship becomes purer and more sincere; conversely, deficiencies in knowledge diminish the quality of worship. The pursuit of knowledge therefore constitutes the foundation of true servitude.
- Preserving the inseparable relationship between knowledge and *'ubūdiyyah*, since genuine servitude is the fruit of profound understanding of Allah, the self, and the bond between them. True worship extends beyond outward practice to conscious devotion grounded in deep understanding.

Mention of the Four Core Books in the *Ijāzah*

The *ijāzah* identifies four key works regarded as foundational to the intellectual training of scholars and students of knowledge:

Ṣaḥīḥ al-Bukhārī: One of the most authoritative collections of Prophetic *ḥadīth*, regarded by *Ahl al-Sunnah wa al-Jamā'ah* as the most authentic book after the Qur'an. It was compiled by Imām Muḥammad ibn Ismā'īl al-Bukhārī (194–256 AH/810–870 CE) over approximately sixteen years, during which he selected the *ḥadīths* according to rigorous criteria of authenticity.¹⁷⁶

The Six Canonical Books (*al-Kutub al-Sittah*): *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* (compiled by Imām Muslim ibn al-Ḥajjāj), *Sunan Abī Dāwūd* (compiled by Imām Abū Dāwūd Sulaymān ibn al-Ash'ath), *Jāmi' al-Tirmidhī* (compiled by Imām Muḥammad ibn 'Īsā al-Tirmidhī), *Sunan al-Nasā'ī* (compiled by Imām Aḥmad ibn Shu'ayb al-Nasā'ī), and *Sunan Ibn Mājah* (compiled by Imām Muḥammad ibn Yazīd Ibn Mājah).¹⁷⁷

Isāghūjī: Attributed to the Greek logician Porphyry of Tyre, author of the *Isagoge* (Introduction), a work on the five universals. It was translated into Arabic in the thirteenth century by Abū 'Uthmān al-Dimashqī, after which several Arabic logical treatises adopted the title *Isāghūjī*. The best-known version is the abridgment attributed to Athīr al-Dīn al-Abharī (d. 1264).¹⁷⁸

Ḥāshiyat al-Ādāb: An abbreviation of *Ḥāshiyat al-Banjawīnī* on *Ādāb al-Baḥth wa al-Munāẓarah* by Ismā'īl ibn Muṣṭafā, known as Shaykhzādah al-Kalnbawī (d. 1790). Written by the Kurdish scholar 'Abd al-Raḥmān al-Banjawīnī, this important gloss examines

¹⁷⁶ Abū Zahw, 1958: 378.

¹⁷⁷ Marzūqī: 2022: 8.

¹⁷⁸ Al-Kalnbawī, 1971: 5.

the principles and ethics of scholarly debate and disputation, a fundamental discipline in both classical and contemporary Islamic intellectual traditions.¹⁷⁹

Specification of the Event

The principal event documented in the *ijāzah* is the oral and written conferment of a general scholarly *ijāzah* upon the student Muḥammad ‘Āṭif ibn ‘Alī Rā’if, authorizing him in the transmitted sciences.

Specification of the Place

The principal location mentioned in the *ijāzah* is the city of Sinjār in northern Iraq, then part of the Ottoman Caliphate. It was both the place where the *ijāzah* was composed and where it was formally granted.

The *ijāzah* also refers to thirty-four provinces, cities, and regions that served as important centers of learning and intellectual exchange. Many are identified indirectly through scholars' *nisbahs*, reflecting the close relationship between geographical origin and scholarly identity, thereby highlighting the role these regions played in the transmission and development of Islamic learning across successive generations.

These locations may be grouped geographically as follows:

Turkey: Kayseri, Erzincan, Kangri (*Qanqarī*), Khādim, Tarsus, al-Bustān, Tokat, Konya (*al-Qunawī*), Amasya, Islambol (Istanbul), Qāz Ābād, Aqshahr, Kūtahya, Āmid (Diyarbakir), Karaman, Dāranda, and Erzurum.

Central Asia: Bukhara, Farabr, and Merv.

Iran: Daylam, Kūrān, Shiraz, Duwān, Jurjān, Qazvīn, Tabrīz, Kāzarūn, and Naysābūr.

Bilād al-Shām (Greater Syria): ‘Asqalān (Ashkelon).

The Arabian Peninsula: Tabūk.

The Caucasus: Shirwān.

India.

Iraq: Sinjār.

Section 5: Recording Primary Relationships between the Manuscript, Its Embodied and Expressive Characteristics, and Its Copies in the Museum

General Guidelines for Recording Primary Relationships between a Work, Its Expression, Manifestation, and Items

- This section serves as a transitional stage from the descriptive metadata of the manuscript to the analytical and comparative metadata of related manuscripts.
- Compile analytical and comparative data on analogous manuscript copies, whether preserved within the same museum collection or in external repositories.

¹⁷⁹ Al-Bunjawīnī, 2021.

- Prepare a comprehensive inventory of identical, highly similar, and partially similar copies, where available.
- Examine the relationship between the manuscript's calligrapher and his other works through comparative analysis of their calligraphic and artistic characteristics.
- Present these relationships as structured data derived from the descriptive metadata recorded in the preceding sections, thereby providing a foundation for analysis, comparison, and further documentation.

Section 6: Recording Relationships of Persons, Families, and Entities Associated with the Manuscript

General Guidelines for Recording Relationships of Persons, Families, and Entities Associated with a Resource

- Document and analyze the relationships linking individuals, families, and entities to the manuscript, particularly through comparison with related copies where available.
- Record relationships associated with specific chapters, events, or identifiable textual elements that recur in comparable manuscripts.
- Where numerous comparable copies exist, avoid unnecessary duplication of data and instead emphasize information that clarifies similarities and differences among the manuscripts.

Persons, Families, and Entities Associated with a Work

Not applicable. The manuscript examined in this study consists of a single scholarly *ijāzah* with a defined structure and fixed transmission chains (*asānīd*). These data fields are more appropriate for historical, literary, and scientific manuscripts that contain multiple chapters and thematic divisions.

Persons, Families, and Entities Associated with an Expression

Not applicable. The manuscript under study is limited to a single scholarly *ijāzah* with a defined structure and fixed transmission chains (*asānīd*). Consequently, this field is primarily intended for historical, literary, and scientific manuscripts comprising multiple sections and subjects.

Persons, Families, and Entities Associated with a Manifestation

Not applicable. The manuscript under study consists of a single scholarly *ijāzah* with a defined structure and fixed transmission chains (*asānīd*). Accordingly, this field is more suitable for historical, literary, and scientific manuscripts containing multiple chapters and thematic units.

Persons, Families, and Entities Associated with an Item

Two comparative copies of the *ijāzah* examined in this study have been identified:

- The first was granted to al-Shaykh al-Sayyid Muḥammad Shākir ibn Sayyid Aḥmad, an official of *Dār Khazīnat al-Khāqānī*, which was directly affiliated with Sultan Selim of the Ottoman Caliphate, and is dated 1798.
- The second was granted to the student Ḥāfiẓ Aḥmad Khulūṣī ibn al-Ḥājj al-Sayyid ‘Uthmān al-Shukrī al-Kūtāhiyī and is dated 1883.

Section 7: Recording Relationships between Other Holdings, Expressions, Manifestations, and Objects

General Guidelines for Recording Relationships between Related Works, Expressions, Manifestations, and Items

- Identify all works, expressions, manifestations, and items that are wholly or partially related to the manuscript under study.
- The inventory process should proceed systematically, beginning with comparable copies preserved within the same museum, library, or heritage institution, where available.
- The second stage should extend the survey to comparable copies preserved in other local, regional, and international collections.

Related Works

The Museum of Islamic Art in Cairo preserves three additional *ijāzahs*, all of which differ substantially from the present *ijāzah* in both form and content. Each consists of a single folio devoted exclusively to the art of Arabic calligraphy and therefore represents a discipline-specific calligraphic *ijāzah*.¹⁸⁰ Nevertheless, they share a limited thematic relationship with the present manuscript. These *ijāzahs* are:

- The *ijāzah* of the calligrapher Muṣṭafā al-Kāshif, dated 1779, Museum No. 14378.¹⁸¹
- The *ijāzah* of the calligrapher Muḥammad al-Waṣfī, dated 1800, Museum No. 349.¹⁸²
- The *ijāzah* of the calligrapher Muḥammad al-Sa‘īd, dated 1808, Museum No. 14379.¹⁸³

¹⁸⁰ According to the reviewed documentation records at the Museum of Islamic Art in Cairo, which specifically referred to the *ijāzah* manuscript as a "Barā'ah" (clearance), as a heritage attribute closely related to the description of scientific *ijāzah* certificates confirming the clearance and validity of the recipient in passing the *ijāzah* examination. (The record of archaeological manuscripts, Museum of Islamic Art, Cairo, 2025).

¹⁸¹ The record of archaeological manuscripts, the Museum of Islamic Art, Cairo, unpublished *ijāzah*, 2025.

¹⁸² The record of archaeological wood, the Museum of Islamic Art in Cairo, due to being written on paper fixed on wood. The *ijāzah* is published. (Ibrahim, 2023: 168-229).

¹⁸³ The record of archaeological manuscripts, the Museum of Islamic Art, Cairo, unpublished *ijāzah*, 2025.

Related Expressions

The expressions represented in the *ijāzahs* preserved at the Museum of Islamic Art differ significantly from those of the present manuscript in both structure and content. The principal differences concern the designation of the granting authority (*mujīz*), the recipient (*mujāz lahu*), and the scholarly discipline for which the authorization was granted.

Related Manifestations

The manifestations of the previously mentioned *ijāzahs* likewise differ from the present manuscript in both their physical presentation and textual organization. These differences are particularly evident in the manner in which the *mujīz*, the *mujāz lahu*, and the subject of authorization are documented.

Related Objects

A comparative analysis revealed that no identical copy of the present *ijāzah* is preserved in the Museum of Islamic Art in Cairo. Nevertheless, two closely related *ijāzahs* dating from the same historical period exhibit substantial textual and structural similarities.

First Related *Ijāzah*

This *ijāzah* was granted to al-Shaykh al-Sayyid Muḥammad Shākir ibn Sayyid Aḥmad, an official of *Dār Khazīnat al-Khāqānī*, an institution directly affiliated with Sultan Selim of the Ottoman Caliphate. It is dated 1798.¹⁸⁴

Points of Similarity

- The two *ijāzahs* exhibit an almost identical sequence of scholars, differing only in minor textual variations and a limited number of transmission chains (*asānīd*).
- Both rely on substantially the same transmission chains inherited from the respective *mujīz*'s teachers, despite differences in the individual transmitters.
- Both employ nearly identical formulas of praise and honorific expressions for the scholars mentioned.
- The concluding sections contain closely comparable ethical and scholarly counsels (*waṣāyā*) addressed by the *mujīz* to the recipient.

Points of Difference

- The introduction to the present *ijāzah* comprises approximately 183 words, whereas Muḥammad Shākir's *ijāzah* contains only 30 words, consisting solely of praise of Allah and blessings upon the Prophets.

¹⁸⁴ Bazin *et al.*, 1855: 665-571.

- In the present manuscript, the *mujīz*'s name and the date of issue appear at the conclusion, whereas in Muḥammad Shākir's copy they appear immediately after the transmission chains.
- Muḥammad Shākir's *ijāzah* contains an extended panegyric to Sultan Selim I of the Ottoman Caliphate, a feature absent from the present manuscript.

Second Related *Ijāzah*

This *ijāzah* was granted to Ḥāfiẓ Aḥmad Khulūṣī ibn al-Ḥājī al-Sayyid ‘Uthmān al-Shukrī al-Kūtāhiyī. It is dated 1883 and is preserved in the Bavarian State Library, Germany.¹⁸⁵

Points of Similarity

- Both manuscripts display substantial similarities in overall structure, literary style, calligraphic features, and scholarly content.
- Both open with the phrase "*Al-ḥamdu li-llāh alladhī ‘allamanā mā lam na‘lam*" and conclude with the Qur'anic verse: "Say, 'Are those who know equal to those who do not know?'"¹⁸⁶
- Both emphasize the scholarly efforts of the *mujīz* in acquiring knowledge and the formal request of the *mujāz lahu* for authorization, as reflected in expressions such as: "when I pursued its attainment in the vigor of my youth... may Allah reward his efforts."
- The names of the scholars, honorific formulas, concluding signatures, and dating formulas correspond closely in both manuscripts.

Points of Difference

- Before granting the *ijāzah*, Khulūṣī's *mujīz* imposed two explicit conditions:
 1. That the recipient should remember him in both transmission and supplication.
 2. That he should remain committed to prayer, piety, and righteous conduct.

These conditions do not appear in the present *ijāzah*.

- The present manuscript devotes approximately four pages to the *mujīz*'s ethical advice, whereas Khulūṣī's *ijāzah* contains only a brief *hadith* narrated by al-Bayhaqī.
- Khulūṣī's manuscript comprises 10 folios, whereas the present manuscript consists of 14 folios.
- The present manuscript is fully vocalized with diacritical marks throughout, whereas Khulūṣī's copy is largely unvocalized.
- The layout, textual organization, and documentary structure of both manuscripts suggest the existence of a standardized administrative model for scholarly *ijāzahs* during the Ottoman period. The chronological proximity of Muḥammad Shākir's *ijāzah* (1798), the present manuscript (1864), and Khulūṣī's *ijāzah* (1883) further supports the continuity of this documentary model throughout the eighteenth and early nineteenth century.

¹⁸⁵ The *ijāzah* is preserved at the Bavarian State Library in Germany under the shelfmark Cod. Arab. 1581.

¹⁸⁶ *Qur'ān Karīm*, Sūrat al-Zumar, verse 9.

Comparative Assessment

The comparative analysis of these two related *ijāzahs* indicates the existence of a standardized documentary model governing the composition of scholarly *ijāzahs* during the nineteenth century, a tradition that continued into the early twentieth century. This documentary model appears to have been consistently employed throughout the Ottoman scholarly world, extending from Istanbul, the imperial capital, to Kütahya in western Anatolia and Sinjār in northern Iraq, where the present *ijāzah* was produced. The high degree of consistency in textual organization, transmission patterns, honorific formulas, and documentary structure reflects the existence of a well-established administrative and scholarly tradition for issuing *ijāzahs* throughout the Ottoman intellectual network.

Section 8: Recording Relationships between Persons, Families, and Corporate Bodies

General Guidelines for Recording Relationships between Persons, Families, and Corporate Bodies

- Names of persons, families, and corporate bodies mentioned in the *ijāzah* are analytically recorded, even when they were not directly involved in manuscript production.
- The standard emphasizes documenting all mentioned individuals and entities to establish a comprehensive bibliographic profile of the manuscript.
- Particular attention is given to prominent scholars and figures, when cited, with clarification of their roles and the reasons for their inclusion.

Related Persons

The *ijāzah* under study mentions nine Companions of the Prophet ﷺ (*al-Ṣaḥābah*), cited either in the introductory section or within the chains of scholarly transmission (*isnāds*) documenting the continuity of knowledge across generations. The most prominent include:

- Abū Bakr al-Ṣiddīq (d. 634)
- ‘Umar ibn al-Khaṭṭāb (d. 644)
- ‘Uthmān ibn ‘Affān (d. 656)
- ‘Alī ibn Abī Ṭālib (d. 661)
- Al-Ḥasan ibn ‘Alī (d. 669)
- Al-Ḥusayn ibn ‘Alī (d. 680)
- Ḥamzah ibn ‘Abd al-Muṭṭalib (the Prophet’s uncle, d. 625)
- Al-‘Abbās ibn ‘Abd al-Muṭṭalib (d. 653)
- ‘Abd Allāh ibn Mas‘ūd (d. 653)

These figures represent foundational authorities in the preservation and transmission of Islamic knowledge and tradition.

The *ijāzah* also refers to six prominent successors (*al-Tābiʿīn*), highlighting their scholarly significance and contributions to the preservation and dissemination of Islamic sciences. They include:

- Imām Abū Ḥanīfah al-Nuʿmān (d. 767)
- Ḥammād ibn Sulaymān (d. 738)
- Abū ʿAbd al-Raḥmān ibn al-Aswad ibn Zayd (d. 717)
- Ibrāhīm al-Nakhaʿī (d. 714)
- ʿAlqamah ibn Zayd
- Abū ʿAbd al-Raḥmān ibn ʿAbd Allāh al-Ḥabīb (d. 692)

These scholars were among the leading jurists and traditionists of their period, and their roles in *hadith* transmission and Islamic jurisprudence place them among the key figures in the science of *isnād* (chain of transmission).

Related Families

No related families are explicitly identified in this section within the analytical and comparative framework of the standard. The *ijāzah* refers only to the four families previously recorded in Section 3. of the RDA standard.

Related Corporate Bodies

No related corporate bodies are recorded in this section according to the analytical data requirements and comparative framework of the standard.

Section 9: Recording Relationships between Concepts, Things, Events, and Places in the Original Manuscript and Its Similar Copies

General Guidelines for Recording Relationships between Concepts, Things, Events, and Places

- The final section of the RDA standard examines relationships among concepts, objects, events, and places when similarities exist between manuscript copies and their counterparts inside or outside the museum.
- It aims to identify both explicit and implicit similarities among multiple copies of the same manuscript or related manuscripts.
- This section is particularly relevant to manuscripts with multiple copies, facilitating the establishment of bibliographic relationships and comparative analysis based on historical, geographical, or artistic connections.

Related Concepts

Due to the shared purpose and general subject matter of scientific *ijāzahs*, common concepts recur across *ijāzahs* preserved in museums, libraries, and archival institutions

worldwide. These include Qur’anic verses, Prophetic traditions (*ḥadīth*), counsels and admonitions, chains of transmission (*isnāds*), and other related scholarly concepts.

Related Things

No specific related objects have been identified thus far in the *ijāzah* under study when compared with other known scientific *ijāzah* manuscripts from Islamic civilization.

Related Events

Given the unique nature of the *ijāzah* under study, the event it documents – the granting of the scientific license and authorization to Muḥammad ‘Āṭif ibn ‘Alī Rāyif – has no parallel in other copies or *ijāzah* manuscripts.

Related Places

The scientific *ijāzah* is distinguished by its detailed documentation of regions and cities, reflecting the scholarly and cultural networks associated with it. These include scholars’ birthplaces, places of study and teaching, and the location of manuscript’s composition.

Generally, Ottoman *ijāzahs* frequently mention prominent cities and provinces of the Ottoman Sultanate, which served as major centers of scholarly activity and were associated with numerous renowned scholars.

Results

The application of the RDA standard to the case study demonstrates the comprehensive concept of electronic registration and museum accessibility required for effective management of museum collections. This is achieved by providing input data for resource discovery, integration, flexibility, and continuity in museum information accessibility. All of these elements have been incorporated into big ten sections comprising 37 informational fields according to the RDA standard as applied to the case study.

This enables the museum to manage its collections quickly and efficiently, strengthening the museum’s informational control over:

- Documenting ownership of the artwork and its acquisition history.
- Identifying the location of the artwork within the museum.
- Supporting its effective display alongside other museum collections.
- Ensuring appropriate preservation during storage,
- Determining the total holdings of the museum.
- Facilitating accurate periodic museum inventory procedures.

- Understanding the identity and significance of the museum's holdings.
- Enriching the informational content of the museum object.
- Ensuring ease of access to information.
- Providing unrestricted access to information about the museum object.
- Contributing to the preservation and safety of the object.
- Supporting the estimation of appropriate insurance values for the object.
- Supporting the establishment of appropriate appraised values for the object.
- Recording the object's external loan history.
- Documenting the object's history within the museum.
- Creating a digital memory for the museum object.¹⁸⁷

The application of the standard to the case study achieves comprehensive documentation by encompassing both general and detailed information about the museum piece. It facilitates the indexing and categorization of the museum piece according to the standard's input fields. Precision and clarity are ensured by recording precise details related to the museum piece and ensuring the clarity and consistency of the data.¹⁸⁸

Accessibility and availability are achieved through electronic publication *via* the museum's channels, provided that this registration model is adopted more broadly for documentary heritage collections in the museum. This is the objective toward which museum institutions strive to achieve. The characteristics of the standard provide a comprehensive interpretation of the museum piece, encompassing data elements classified into three types: focal data elements, enhancement data elements, and specialization data elements.¹⁸⁹

Conclusion

International standards for documenting and providing access to documentary heritage, such as the RDA standard, are an urgent necessity to ensure comprehensive and accurate documentation of heritage collections in museums, as well as their sustainable preservation while facilitating electronic access. These standards represent an ideal model for managing documentary heritage, enhancing the capabilities of Egyptian museums to build an integrated digital memory that keeps pace with technological developments and serves researchers and the public.

This study presents a case study of a scholarly *Ijazah* (license) preserved at the Museum of Islamic Art in Cairo, dating to 1864 (1280 AH), as a practical example demonstrating how heritage documents can be recorded according to the standard's

¹⁸⁷ UNESCO, EPA, ICCROM, 2010: 5.

¹⁸⁸ Dunsire, 2014: 583, 584.

¹⁸⁹ El-Mansi, 2019: 72.

requirements. The research provides a detailed analysis of the Ijaza's components, including its textual content and decorative and artistic elements, with particular emphasis on its calligraphic and orthographic features. It also highlights the relationship between the document's content and the documentary function of the Ijaza as a scholarly license.

The findings demonstrate that applying the standard enables comprehensive and precise electronic registration that links all document data to their historical and artistic context while maintaining data integrity without omitting essential information. The system facilitates accurate classification and indexing of documents, simplifies open electronic access to information, and strengthens effective collections management with respect to ownership, preservation, display, insurance, and historical records.

The study underscores the importance of adopting this standard in Egyptian museums as a strategic step towards building an integrated information system for documentary heritage, which can inspire other museum and heritage institutions and support efforts to preserve the national cultural identity.



Fig. 1. The outer cover of the *Ijāzah*, with the flap (tongue) attached (by Mohamed Ahmed).

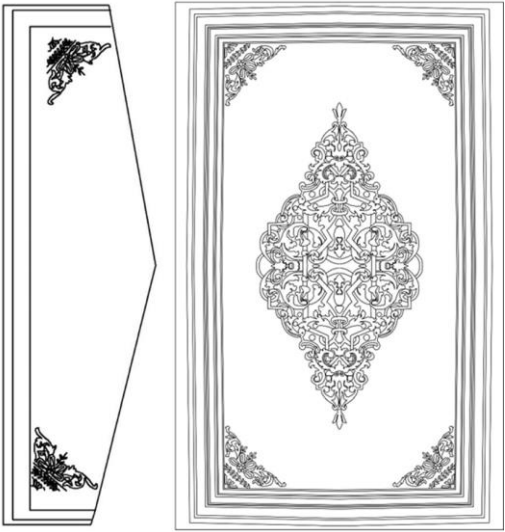


Fig. 1a. Decorative elements of the *Ijāzah*'s outer cover and the tongue flap (by Mohamed Gamal).



Fig. 2. The first inner cover of the *Ijāzah* (by Mohamed Ahmed).



Fig. 3. The second inner cover of the *Ijāzah*¹⁹⁰ (by Mohamed Ahmed).



Fig. 4. Opening pages No. 1 and No. 2 of the *Ijāzah* (by Mohamed Ahmed).

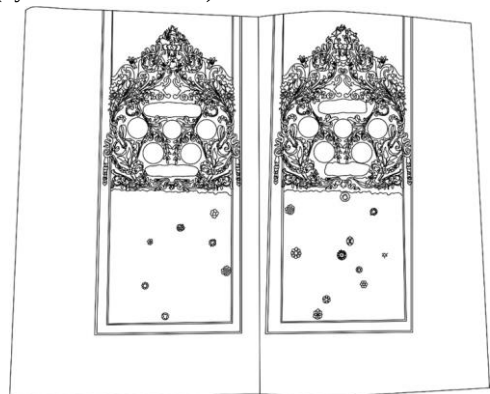


Fig. 4a. Decorative elements of the opening pages of the *Ijāzah* (by Mohamed Gamal).



Fig. 5. Pages No. 3 and No. 4 of the *Ijāzah* (by Mohamed Ahmed).



Fig. 6. Pages No. 5 and No. 6 of the *Ijāzah* (by Mohamed Ahmed).

¹⁹⁰ It bearing the current museum registration number (18175), as well as the old registration number under which the manuscript was transferred in 1956 from Qubba Palace in Cairo (Qubba 132).



Fig. 7. Pages No. 7 and No. 8 of the *Ijāzah* (by Mohamed Ahmed).



Fig. 8. Pages No. 9 and No. 10 of the *Ijāzah* (by Mohamed Ahmed).



Fig. 9. Pages No. 11 and No. 12 of the *Ijāzah* (by Mohamed Ahmed).



Fig. 10. Last two pages No. 13 and No. 14 of the *Ijāzah* (by Mohamed Ahmed).

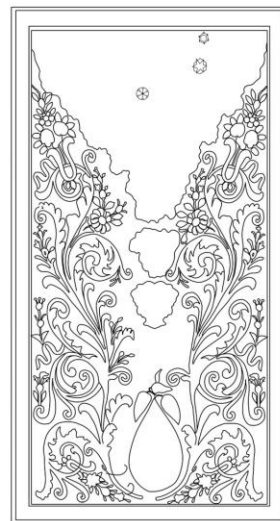


Fig. 10a. Decorative motifs of the last page of the *Ijāzah* (by Mohamed Gamal).

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