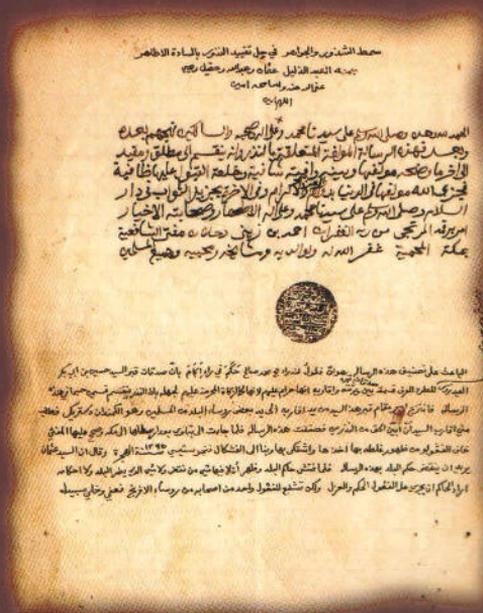




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Address: Gedung Kementerian Agama RI Lt. 18, Jl. M.H. Thamrin No.6 Jakarta-Indonesia, Phone/Fax. 6221-3920713, 6221-3920718

E-mail : [heritage@kemenag.go.id](mailto:heritage@kemenag.go.id)

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## A *TAQRĪZ* FOR A NINETEENTH CENTURY INDONESIAN MANUSCRIPT

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**Nico J.G. Kaptein**  
Leiden University  
N.J.G.Kaptein@hum.leidenuniv.nl

### **Abstract**

*In medieval Arabic literature a taqrīz is a written endorsement of a certain text, which a prestigious scholar provides at the request of another scholar to support the latter's new writing. In this sense it can be compared to the contemporary "blurb", to advertise a new book. The taqrīz is important because it connects and offers insights into active networks of like-minded scholars. Unfortunately this topic is still insufficiently studied and the present paper aims to make a contribution to this subject. The research examines an original taqrīz from the nineteenth century which a scholar in Batavia obtained from his former teacher in Mecca. The paper shows that the taqrīz is also in existence in more modern times and even beyond the Arab world.*

**Keywords:** taqrīz, manuscript, text, blurb, author

### Abstrak

*Dalam literatur Arab pada abad pertengahan, taqrīz adalah sebuah dukungan tertulis terhadap sebuah teks tertentu, dimana seorang sarjana menyediakannya untuk permintaan sarjana yang lain guna mendukung tulisannya yang baru. Dalam hal ini, taqrīz dapat dibandingkan dengan iklan pada masanya untuk memperkenalkan buku baru. Taqrīz adalah penting karena ia dapat menghubungkan dan menawarkan wawasan ke dalam jaringan yang aktif bagi sarjana yang mau berfikir. Namun sangat disayangkan, topik ini masih sangat sedikit yang mengkaji dan paper ini bertujuan memberikan kontribusi terhadap subjek ini. penelitian ini mengkaji sebuah taqrīz yang asli yang ditulis pada abad ke-19M oleh sarjana dari Betawi yang diperolehnya dari gurunya dari Mekkah. Tulisan ini menunjukkan bahwa taqrīz juga ada pada waktu modern dan bahkan di luar dunia Arab sekalipun.*

**Kata Kunci:** *taqrīz, naskah kuno, teks, iklan, pengarang*

### Introduction

An interesting feature in the circulation of texts in the medieval Arab world is the so-called *taqrīz*.<sup>1</sup> A *taqrīz* is a written approval of a certain text, which praises and recommends the new writing. The appraisal is requested by the author of the text from well-known contemporaries with a high scholarly standing, so that their approval endorses the text and ultimately its author. The *taqrīz* may differ in length and is often written in rhymed prose.

In the study of Arabic manuscripts the occurrence of the *taqrīz* is well-known, but has received relatively little scholarly attention. The first Western scholar who recognized it as a separate genre was the German orientalist Wilhelm Ahlwardt (1828-1909) who included the category of *Lobschriften* (laudatory writings) in his famous 10 volume catalogue of Arabic manuscripts that were kept in what was then called the Royal Libraries in Berlin (1887-1899). (Rosenthal, 1981:178). After this initial observation it would take until 1981 when the famous scholar of Arabic and Islam Franz Rosenthal (1914-2003) published a pioneering article on the *taqrīz*. In his article Rosenthal stated that the *taqrīz* can be compared to a review in the sense that it gives an appreciation of the text, but he holds the opinion that the term “blurb” comes closest to the intended meaning, because the *taqrīz* is usually rather short. Next, Rosenthal dealt with a collection of *taqārīz* which was published in Egypt in 795/1393, praising the work of a certain Ibn

al-Damāmīnī. Among the writers were Ibn Khaldūn (1332-1406) and Ibn ḥajar al-ʿAsqalānī (1372-1446). In the appendix to his article Rosenthal translated the *taqārīz* of these two scholars, which displayed a rather formalized and artificial style in rhymed prose. Rosenthal ended his article with a call to do more research in the genre, because it sheds light on the social embedment of literary life. (Rosenthal, 1981:177-196). Since the publication of this article the importance of the topic has been acknowledged, as notice appears from a separate entry in 2004 in the supplement to the second edition of the *Encyclopaedia of Islam* (2004:781) and its inclusion in Adam Gacek's 2009 handbook for the study of Arabic manuscripts. (Gacek, 2009:99). However, still little work has been done on the issue.<sup>2</sup>

Although the sparse available literature suggests that the *taqrīz* is a thing of the Middle Ages, this is certainly not true, as the present paper will show. In this contribution I wish to draw attention to a much more modern *taqrīz*, which was produced in spite of a great physical distance between the author of the text and the author of the *taqrīz*.

## 2. The manuscript and its Author

The manuscript I would like to deal with here is an Arabic text, entitled *Simṭ al-ṣuḍūr wa- l-jawāhir fī ḥall taqyīd al-nuḍūr li-l-sāda al-aṭāhir*, ‘The necklace with the golden beads and gems dealing with the solution of the [issue about the] designation of the votive offerings to the pure *sayyids*’.<sup>3</sup> In the colophon to the work it is mentioned that the “end of its writing took place at the beginning of the month of Rajab, the “Pouring”, in the year 1294” (*wa-kāna al-farāg min tabyī’ihī<sup>4</sup> fī awā’il ṣahr Rajab al-aṣabb, sanat 1294*) (fol. 4b), which corresponds to July 1877. The author of the text was the well-known scholar from Batavia Sayyid ʿUṣmān ibn Yaḥyā (1822-1914).<sup>5</sup> This person was born in Batavia, studied from 1841-1862 in various places on the Arabian Peninsula. Amongst others, ʿUṣmān ibn Yaḥyā also studied with the famous Meccan scholar Aḥmad Daḥlān, about whom I will write more in the next section. After his return to the Netherlands East Indies in 1862, Sayyid ʿUṣmān became one of the most important scholars of Islam in the country due to his incessant preaching and his numerous writings. He printed his writings on his own lithographic press, which he used from 1869 onwards. Due to his involvement in the colonial administration beginning in 1889, his reputation further increased,

especially when he was appointed officially as “Honorary Advisor for Arab Affairs” in 1891, a position he himself regarded as similar to Mufti of the Netherlands Indies. He was appointed to the position by the famous Dutch scholar and government advisor Christiaan Snouck Hurgronje (1857-1936), who worked in the Netherlands East Indies from 1889-1906. Sayyid `Uṣmān and Snouck Hurgronje cooperated closely in monitoring Islam and giving shape to Islamic policies in the Indies.

As the title of the manuscript indicated, the *Simṭ al-ṣuḍūr* dealt with the concept of *naẓr*, “votive offering”, and more in particular with the issue of who is entitled to such gifts since they were given to the descendants of the Prophet, the *sayyids*. In this treatise Sayyid `Uṣmān concluded that these offerings should be given to the *sayyids* and not to others. The book is of a theoretical nature and does not refer to the circumstances which led Sayyid `Uṣmān to write it. These circumstances will become clear below in section 4, but first I will deal with the *taqrīz* on the manuscript.

### **3. The Blurb and the Blurber [INCLUDE ILLUSTRATION 1 HERE]**

On the top of the title page of the manuscript, just below the actual title of the work, there is a handwritten *taqrīz*, which I translated as follows:

Praise be to God alone and may He bless and grant peace to our Lord Muḥammad and to his family, Companions and the followers of their path after him. This handwritten treatise (*risāla*) devoted to the votive offering (*naẓr*) - which is divided into a general and a specific one - is until the end of what its author has explained and made clear, trustworthy and unequivocal and the reasons to accept it are abundant.<sup>6</sup> May God reward its author in This World with His everlasting decision and honour, and in the Hereafter with an abundant reward in the House of Peace. And may God bless and grant peace to our Lord Muḥammad and his pure Family and his outstanding Companions. The one who ordered this to be written down is the seeker of forgiveness from his Lord, Aḥmad ibn Zaynī Daḥlān, the Mufti of the Shafī`ites in the protected city of Mecca. May God forgive him, his parents, his teachers, his loved ones and all Muslims.

The authenticity of this *taqrīz* was confirmed by the impression of the personal seal of the signer, which is almost similar to the signature under the just translated document, and which reads: “The one who seeks forgiveness from his Lord, al-Sayyid Aḥmad ibn Zaynī Daḥlān, the Mufti of the Shafī`ites in the protected city of Mecca 1282”. It is noteworthy that we thus have here an original *taqrīz* and not a later copy, as is mostly the case. For this reason we might rightly characterize this specimen as unique.

As mentioned in both the *taqrīz* and on the seal, the “blurber” Aḥmad ibn Zaynī Daḥlān (1817-1886) was the Shafī`ite Mufti of Mecca.<sup>7</sup> He was born in Mecca and started teaching there in 1848, shortly after Sayyid `Uṣmān’s arrival in the Holy City. The Ottoman authorities in the Hejaz appointed him to the rank of Mufti of the Shafī`i School of Law and the seal indicated that this took place in the *hijrī* year 1282 (1865). In addition, he also held the position of supervisor of all scholars (*syaykh al-`ulamā`*) in the Holy City and in this capacity he was one of the most prestigious scholars in the Muslim world of his day. Although Daḥlān never left his homeland, he received pilgrims from all over the globe and he was held in high esteem in many parts of the world. He was very popular in Indonesia, and he was often asked for fatwas from this country,<sup>8</sup> and also from other parts of the world, like India.<sup>9</sup> In the framework of the present paper it is noteworthy that the already mentioned C. Snouck Hurgronje knew Daḥlān well. After Snouck had converted to Islam in Jeddah and had entered Mecca at the beginning of 1885, he developed a personal bond with Daḥlān.<sup>10</sup> As mentioned, Sayyid `Uṣmān had been a student of Daḥlān in Mecca and he was clearly on good terms with him, for it is known that he functioned for some time as assistant during the lectures of his master. This good relationship continued to exist after Sayyid `Uṣmān’s return to Batavia in 1862 and is demonstrated by the *taqrīz* translated here, other approvals of his work by Daḥlān have been preserved. (Kaptein, 2014: 61, 93).<sup>11</sup>

I think it is interesting to imagine how this *taqrīz* actually came into existence, since Sayyid `Uṣmān in Batavia and Daḥlān in Mecca were separated by a long distance. First, Sayyid `Uṣmān sent the manuscript of his work to Mecca by ship. We may assume that in 1877 the trip no longer took place by sailing-ship, but by steamship, which in the 1870s

had become the more common means of transport by sea. The steamship was not only much safer, but also much faster than the sailing ship, but nevertheless the journey from Batavia to Jeddah, the closest harbour to Mecca, took at least three weeks; after disembarking in Jeddah the manuscript was taken over land by camel to the Holy City, which also lasted for a few days. Next in Mecca, Daḥlān had to study the manuscript and to blurb it, and after this the manuscript had to make the return journey to Batavia. All in all, it would have taken at least three months before the manuscript finally was returned to Sayyid `Usmān in Batavia with the desired *taqrīz* on it. The very fact that this was possible shows that there were intensive contacts between Southeast Asia and the Holy City, which at that time in Indonesia was regarded as the locus of the supreme religious authority in Islam. (Kaptein, 1997:6-16).

A final issue related to the blurb translated here is whether the *taqrīz* was written by Daḥlān himself or not. In his handlist of the Arabic manuscripts in Leiden University Library, P. Voorhoeve wrote that the *taqrīz* (or *affidavit* as he called it) was an autograph. (voorhoeve, 1957:339). I think this is not the case, since the *taqrīz* mentions that “he [sc. Daḥlān] ordered to write it down” (*amara bi-raqmihī*) and this formulation clearly demonstrated the use of a scribe. Moreover, Daḥlān’s handwriting was different from the handwriting of the *taqrīz*, as a sample of this illustrates. This sample is a brief note in Arabic, to which in Dutch is added (in the handwriting of Snouck Hurgronje): “*Geschreven voor mij door Sejjid Aḥmed Daḥlān Maart 1885*” (written for me by Aḥmad Daḥlān in March 1885).<sup>12</sup> A comparison of Daḥlān’s handwriting with that of the present *taqrīz*, shows that the personal handwriting of Daḥlān was different from the one shown here. Although this is a minor issue, it shows that in the process of giving *taqārīz* important scholars, like Daḥlān, scribes might also have been employed.

When we compare this *taqrīz* with the ones presented by Rosenthal, we notice a formal similarity, since in all cases we have a preface (*khutba*), the appraisal of the text and a conclusion with a signature, but the present *taqrīz* is not in rhymed prose, it is shorter, and much more straightforward and business-like.

#### 4. After the Blurp

After Sayyid `Usmān got his “blurbed” manuscript of the *Simṭ al-ṣuḍūr* back from Mecca, he published a printed version of the *Simṭ al-ṣuḍūr* on his lithographic press. The printed edition was virtually similar to the manuscript edition and a comparison between the two shows only few minor differences. In the first place, we notice that Sayyid `Usmān changed the word *taqyīd* in the title of the manuscript to *takhṣīṣ*, which he might have found more precise. Next, we see that a note in the margin of the manuscript (fol. 2b) was neatly included in the printed edition without leaving any trace that in the manuscript it was not incorporated in the main text ([4]). Finally, both the manuscript and the printed edition gave precisely the same date on which the text was finished (“the beginning of the month of Rajab, the “Pouring”, in the year 1294”) but where the colophon of the manuscript used the word *tabyī* (“composing”), to specify the actual production of the text, the printed version used the word *taḥṣīl*, which means the “copying” of a manuscript. (Gacek, 2009:282). An interesting question is whether Sayyid `Usmān would have published the *Simṭ al-ṣuḍūr*, had he not obtained the *taqrīz* from Daḥlān. Since he only published the *Simṭ al-ṣuḍūr* after he got the *taqrīz*, it seems as if this approval almost equals an *imprimatur*.

When we take another look at the title page of the manuscript we notice that the lower part of the title page contained a note in Arabic in the handwriting of Sayyid `Usmān himself. In the note Sayyid `Usmān explained that he wrote the book because he was consulted on an issue which had already started in 1870. This issue dealt with the question of who should be entitled to the votive offerings which were given to a the holy shrine of ḥabīb ḥusayn ibn Abī Bakr ibn `Abd Allāh al-`Aydārūs (d. 1756) in Luar Batang in the North of Batavia. Were they the *sayyids*, who descended from the saint or were they the state appointed authorities who administered the district where the shrine was located? In the treatise, Sayyid `Usmān concluded that the *sayyids* were the ones who were entitled to these gifts. (Kaptein, 2014: 81-82). Sayyid `Usmān thus wrote the book in the framework of a protracted and a vehement controversy. By invoking the support of his prestigious and famous teacher Aḥmad Daḥlān he aimed to give his opinion on this matter extra weight. Interestingly, the note also made reference to the involvement of

his teacher: [...] “Consequently I wrote this treatise after I had returned to Batavia and after it was sent to Mecca, the Mufti approved of it (*sahħa `alayhā*)”.

The occurrence of this note can be explained as follows.<sup>13</sup> From the year 1886 onwards Sayyid `Usmān exchanged letters with C. Snouck Hurgronje who after his return from Mecca in 1885 had settled in Leiden. Three of the letters from Sayyid `Usmān to Snouck have been preserved. In these letters Sayyid `Usmān provided Snouck with all kinds of information, but at the same time he was also trying to get the help of Snouck to improve his reputation among the colonial authorities in Batavia and to obtain a position within the colonial administration. For this reason, in 1887 he sent Snouck sixteen of his publications, so that Snouck, on the basis of these publications, could judge for himself what type of a person Sayyid `Usmān was. In this way the publications entered the personal library of Snouck and after his death in 1936 they were bequeathed to the Leiden University Library, and were placed in the Leiden University Library. Among the sixteen items a handwritten note was included in which Sayyid `Usmān briefly explained to Snouck what the treatise was about. Among those sixteen publications there was also the *Simt al-ṣudūr* and another handwritten note on the title page was thus directed to Snouck Hurgronje. In real terms, this meant that the manuscript again made a long travel: after the trip Batavia - Mecca - Batavia in 1877, this time in 1887 it made the long sea journey from Batavia to Europe, probably to the port city of Rotterdam, before it reached Snouck Hurgronje in Leiden.

I think the reason why Sayyid `Usmān sent the manuscript of the *Simt al-ṣudūr* and not the printed edition to Snouck Hurgronje is the following. As we just saw, Sayyid `Usmān sent his publications to Snouck to make a favourable impression on him and I think he deliberately sent the manuscript, precisely because it contained the original *taqriẓ* of Daḥlān. Sayyid `Usmān must have known that Snouck Hurgronje was personally acquainted with Daḥlān and must have thought that by demonstrating that Daḥlān had also approved of his work, he would make an even more favourable impression on Snouck.<sup>14</sup>

Although Sayyid `Usmān had given Daḥlān's original *taqriẓ* to Snouck, he must have kept a copy. Later in his career, when Sayyid `Usmān was involved in all kinds of polemics, he published a small

booklet with approvals of several of his works to bolster his authority, the *Faḥ al-bāb li-taḥsīn al-ẓann al-muthāb*. (Kaptein, 2014:158). These approvals were given by a number of well-known scholars of the era, like ḥusayn al-Jisr (1845-1909), and the successor of Daḥlān as the Mufti of the Shafi`ites in Mecca, Muḥammad Sa`īd Bābaṣīl (d. 1912). Also the *taqrīz* which has been the object of this paper is rendered in this booklet, be it without the *khuṭba* and the signature of Daḥlān, although Sayyid `Uṣmān did mention that the original *taqrīz* was confirmed by Daḥlān's seal (*muhr*).<sup>15</sup>

## 5. Conclusion

The scholarly literature which has been devoted to the *taqrīz* thus far dealt with this issue in the Medieval Arab world, but the present paper has shown that this instrument to boost the prestige of an individual scholar was also at work in colonial Indonesia in the 19<sup>th</sup> century. Like the medieval blurbs, the later ones are interesting because they point to active networks of like-minded scholars. The *taqrīz* studied here has shown that these networks may cover large distances, and may even cross the Indian Ocean. I hope further research on the topic will be undertaken, and in the framework of the study of Southeast Asian manuscripts it would be interesting to learn whether languages other than Arabic were used to blurb a work.

## Endnotes

- <sup>1</sup> The exact spelling is *taqrīz*, with a longī, and an emphatic ẓ (pl. *taqārīz*). Sometimes the word is also spelled with an emphatic “ as *taqrī*”. This can be regarded as a phonetic variant without a difference in meaning, but this spelling might also indicate disapproval, see Vaselý, ‘Das *taqrīz*’, p. 380.
- <sup>2</sup> A brief article was published in 2003, see R. Vaselý, ‘Das *taqrīz* ’, who draws attention to some *taqārīz*, related to the work of the 15<sup>th</sup> century author Ibn Ḥijja.
- <sup>3</sup> Leiden University Library, Cod. Or. 7057a-4.
- <sup>4</sup> According to Gacek, *Arabic Manuscript*, p. 282 the word *tabyīd* can mean composing and copying; here composing as the actual process of writing is meant.
- <sup>5</sup> See for his biography my latest book, Kaptein, *Sayyid `Uṥmān*. All biographical information on him is taken from this publication.
- <sup>6</sup> The text reads *ẓāfiyyah*, but this is Meccan dialect; in Classical Arabic it should read “*āfiyyah*. I thank my colleague Dr. A.M. Al-Jallad for pointing this out to me.

- <sup>7</sup> Unless otherwise stated, the following information on him is taken from Freitag, ‘Der Orientalist und der Mufti’, esp. pp. 42-44.
- <sup>8</sup> Kaptein, *The Muhimmāt al-nafā’is* includes many of his fatwas given on Indonesian issues.
- <sup>9</sup> Hunter, *The Indian Musalmans*, pp. 163-4, mentions a fatwa of Daḥlān which states that in spite of its infidel ruler, “Hindustan” can still be regarded as “Dār al-islām”, as long as certain Islamic observances are maintained. Similar fatwas were given by the Hanafi and Maliki Muftis of Mecca.
- <sup>10</sup> Freitag, ‘Der Orientalist und der Mufti’.
- <sup>11</sup> These are all printed copies of the original *taqārīz*, now lost.
- <sup>12</sup> Leiden University Library, Cod. Or. 7111.
- <sup>13</sup> This section is based on (Kaptein, 2014:111-115).
- <sup>14</sup> In the end the lobby of Sayyid `Usmān was successful and we saw above that he was appointed as Honorary Advisor for Arab Affairs in 1891.
- <sup>15</sup> Sayyid `Usmān, *Fath al-bāb*, p. 14.

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### **Caption to Illustration 1**

Title page of *Simṭ al-Ṣuḍūr wa al-Jawāhir fī Ḥall Taqyīd al-Nuḍhūr li al-Sāda al-Aṭāhir*, Leiden University Library, Cod. Or. 7057a-4. I thank Dr. A.J.M. Vrolijk, Curator of the Oriental manuscripts and rare books at Leiden University Library for granting me permission to reproduce this page here.

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جمته الخيد الذليل عثمان رعبه رعبك رعبك  
عقوله عن ريساحه امين  
الامراء

العهد لله وحده وصلّى الله على سيدنا محمد وعلى اله وصحبه اجمعين  
وبعد فهذه الرسالة المولفة المتعلقة بما انذر رانته ينقسم الى مطلق ومقيد  
والاخر ما رصحه مولفها ويمنه وافيته سانية وخلعة القول عليها خافية  
فيجزي الله مولفها في الدنيا بد الله والاسلام وفي الاخرة يجزيه الشواب في دار  
السلام وصلّى الله على سيدنا محمد وعلى اله واصحابه اجمعين  
البربرقة المرتجى من رة الغفران احمد بن زيني رحمة منق السانعية  
بمكة المحمية شرف الله له ولوالديه ومن اخبره بحببه وجمع المسلمين



المصنف المذنب زيناك

الباعث على تصنيف هذه الرسالة جواة نقول لشدة حقد صانع حكم في راد اكام بان صدقات قبر السيد حسين بن ابي بكر  
العبدي المطرد الرن قسمة بين ورثته واقاربه انها حرام عليهم لانها الحلالكة المحرمة عليهم لمجهله بان النذر ينقسم قسميه شيئا وهذا  
الرسالة فان تخرج ابره مقام تبره هذا السيد من يد اقاربه الى يد بعض ريساء البلدة من المسلمين وهو الكمدان ذكر تريك فطلب  
من اقارب السيد ان يبين الحق من النذر فنصفت هذه الرسالة فلما جاءت الي تباري بعد ريسائها الملك رجي عليها المنق  
خان الغقولوه من ظهور غلظه بها اخذها واشتكى بها وابتا الى الفشكال فنجوس تسي سئلته العبرة وقال ان السيد عثمان  
يريد ان ينقض حكم البلدة بهذه الرسالة فلما قنتش حاكم البلدة وظهر ان لا يجا تبي من نقض ولا يبي الذي يضر البلدة ولا احكامه  
اراد الحكم ان يجري على الغقول الحكم والعزل ولكن تشفع للغقول واحد من اصحابه من ريساء الاخرى فغفي وخلى بسبيله

## **Author Guidelines**

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). journal is the areas covering Indonesia, Malaysia, Brunai, Southern Part of Thailand (Patani), Timor Leste dan Southern Part of the Philipines (Sulu).The aim is to introduce the richness of the Heritage of Nusantara in particular, to show its relations and contributions to the world heritage as well as to offer a wide variety of analysis on how to preserve and develop the richness of the Heritage of Nusantara. Therefore, the Journal welcomes the papers from the scholars and expert from all disciplines of humanity, social sciences and religious studies related.

The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words is between 10000 to 15.000 words. References, tables, figures, appendices and notes are included in those words. As for the abstract is 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

## **Referencing Guidelines**

The Journal uses the Harvard Referencing System as follow:

❖ Citation in the text

The citation referred in the text is written by giving the names.

1. If the author's name occurs naturally in the sentence, the year is given in the parentheses: e. g. In popular study, Harvey (1992: 56 ) argued that .....
2. If the names does not occur, both name and year are given in the parentheses: e.g. Recent studies (Barlett 1996; James 1998) show that .....
3. When the author published more than one cited document in the same year, case letters should be added: e.g. Johnson (1994a) discussed the subject.....
4. If more than two authors, only surname of the first author and at all: e.g. Wilson at all (1997) conclude that.....
5. Anonym is written: e.g. A recent article (Anon 1993) stated that.....
6. If the source is quoted from another work: e.g. Study by Smith (1960 cited in Jones 1994: 24) showed that.....(note: in the references, Jones is the main bibliography)
7. If the idea is cited, page numbers are not written.e.g. Nunan (1996) but if the idea is specific, number is required: e.g. Allwrith (1992: 56) provides an example of.....
8. Short quotation of less than one line or direct quotation may be written: e.g. "good practices be taught.....(Smith 1996: 15)
9. Diagrams should be referenced in full details (author and date).

#### ❖ **Additional Notes about Citations**

Personal communication is cited in the text only: e.g. According to J.O. Reiss, Many designers do not understand the needs of disabled people (Personal communication, April 18, 1977).

#### ❖ **Bibliography at the end of a Piece of Work**

The references are listed in alphabetical order of authors "surnames. If it is cited more than one item by a specific author, they should be lited chronologically and by letter (e.g.1993a, 1993b).

### **Reference to a book**

E.g.: Mercer, P.A. and Smith, G. , 1993. Private viewdata in the UK. 2<sup>nd</sup> ed. London: Longman.

### **Reference to a contribution in a book**

E.g. Bantz, C.R., 1995. Social Dimensions of Software Development in J.A. Anderson, ed. Annual Review of Software Management and Development. Newbury Park, C: Sage, 502-510.

### **Reference to an article in a journal (author, year, title, volume and part number as well as page number**

E.g. Evans, E.A., 1994, Approaches to Intelligent Information Retrieval. Information Processing and Management, 7 (2), 147-168.

### **Reference to a conference paper**

e.g. Silver, K., 1991. Electronic mail: The New way to communicate. In. D.I. Raitt, ed. 9<sup>th</sup> International online information meeting, London 3-5 December 1996. Oxford: Learned Information, 323-330.

### **Reference to a publication from a corporate body (e.g. a government department or other organization).**

E.g. UNESCO, 1993. General Information Program and UNISIST. Paris: UNESCO, (PDI-93/WS/22).

### **Reference to a Thesis**

E.g.: Agutter, A.J. 1995. The Liguistic Significance of Current British Slang. Thesis (PhD). Edinburgh University.

### **Reference to Electronic Material**

1. Reference to individual works: e.g. Holland, M. (1996) Harvard System (online). Poole, Bournemouth University. Available from :- [http:// Bournemouth ac.uk /service depths /lis / LISPub / harvardsyst.html](http://Bournemouth.ac.uk/service_depths/lis/LISPub/harvardsyst.html) (accessed 15 april 1996).
2. Reference to E-Journals (author, year, title, volume (issue), location and available from: URL (accessed Date): e.g. Korb, K.B. (1995) Persons and Things: Book Review of Bringsjord on Robot

- Consciousness. Psychology (online), 6 (15). Available from: [gopher://wachau.ai.univie.ac.at](mailto:gopher://wachau.ai.univie.ac.at): 70 / 00 / archives / psicologquy / 95.V6/0162 (Accessed 17 June 1996).
3. Reference to mailbase/listserv e-mail lists (author, time (day, month, year), subject, Discussion List (online) Available from and accessed date: e.g. Brack, E.V. (2 May 1995). Re: Computing Short Courses. List Link (online) Available from: [mailbase@mailbase.ac.uk](mailto:mailbase@mailbase.ac.uk) (Accessed 17 April 1996).
  4. Reference to Personal Electronic Communication (E-mail): Senders, time (day, month, year), Subject of Message. Email to Recipient: e.g. Lowman, D. ([Deborah-lowman@pbsinc.com](mailto:Deborah-lowman@pbsinc.com)). (4 April 1996). RE>> ProCite and Internet Refere. E-mail to P. Cross ([pcross@bournemouth.ac.uk](mailto:pcross@bournemouth.ac.uk)).
  5. Reference to CD-ROMs: eg. Hawking, SW. (1994). A Brief History of Time: an Interactive Adventure (CD-ROM).Crunch Media.

### **Writing System of the Journal**

1. Space is 1.5.
2. Standard Letter (8.5x11) margin: top 1.2cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold with 12 Times New Roman.
4. The name of the Author: Written in Capital and Bold with 10 Times New Roman.
5. The affiliation of the institute: Written in Capital and Bold with 10 Times New Roman.
6. Sub title in the article: Written with 10 Times New Roman Capital letter.
7. The distance between title and the author as well as the affiliation of the author: 1.5 space.
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11. If the authors are more than one, they should be written in arrow such as the first, the second and so on. Each has a foot note

explaining the name of the university, affiliation, region, state as well as the email address.

12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article:
  - a. Title, author, email and the affiliation of the author, Abstract and key words.
  - b. Introduction
  - c. Method of the writing
  - d. Theoretical Framework.
  - e. Discussion
  - f. Conclusion
  - g. Acknowledgement if any
  - h. List of References.

### **Author's Obligations**

1. To show the accuracy of the data and to avoid deception and plagiarism.
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7. To give academic criticism based on academic arguments.
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9. To notify the editor immediately for any changes and inaccuracy.

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Heritage of Nusantara is a peer-reviewed International Journal and is available in print and online. It is published twice in a year. The Publisher is the Board of Research of the Ministry of Religious Affairs of the Republic of Indonesia and thus is responsible for all the process of publication and financial matters.

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The comments and critics from the reviewers on the articles should be based on academic arguments and objective not author's personality.

هريتيج اوف

# نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني  
السنة الثالثة، العدد 1، 2015

رئيس التحرير:

خير القواد يوسف

مدير التحرير:

فخرياتي

هيئة التحرير:

عبد الرحمن مسعود (وزارة الشؤون الدينية الاندونيسية)

أدوين ويرينجا (جامعة كولونيا)

أنابيل تيه جالوب (المكتبة البريطانية، المملكة المتحدة)

نيكو ج غ كاننين (جامعة لايدن، هولندا)

أحادياتي إكرام (جامعة إندونيسيا، إندونيسيا)

أزيوماردي أزرا (جامعة شريف هداية الله الإسلامية الحكومية جاكرتا)

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كوسنانو

عارف شبرا ملسي

الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

## *A Taqriẓ for a Nineteenth Century Indonesian Manuscript*

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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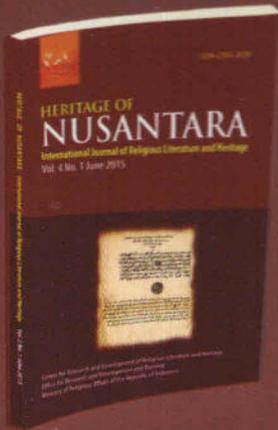
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هریتیج اوف

# نوسانتارا

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السنة الثالثة، العدد 1، 2015



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