

كتاب شرح مائة ايمان للحزير



الكتاب
مكتبة احمد علي الورد
سنة ١٤٤٩
١٤٤٩

جامع اوراد هذه الكتاب بعد سنائها وتفوقها
سنة النبوة وصحة على ما هو عليه ومهم
لرؤية كماله انه عرفه مولانا الفقيه
حسين بن محمد الطرموزي الجليلي على اذنه
الحالين برحمة الله عليه في سنة ١٤٤٩
بالفخر في محرم ١٤٤٩

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On the Cover

The top left corner of this manuscript title page reveals a name, “al-Shīrāzī” (الشيرازي), referring to the manuscript’s author, Ḥusayn al-Zabdānī al-Shīrāzī. The authority file for this name was created by HMML as part of a project funded by the National Endowment for the Humanities, for which HMML will standardize the names used to describe persons, families, organizations, places, and works from underrepresented Christian and Islamic traditions. Al-Shīrāzī composed the commentary in 1256, and the manuscript (AKDI 1671 969) was likely copied in the 15th century. It is now part of the Khalidi Library collection in Jerusalem.

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HMML Magazine

is published twice a year in support of HMML’s mission: to preserve and share the world’s handwritten past to inspire a deeper understanding of our present and future.

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The Hill Museum & Manuscript Library (HMML)

is a global organization that advances manuscript research and scholarly inquiry by digitally preserving, providing access to, and interpreting manuscript collections from around the world. HMML places a special priority on manuscripts from regions endangered by war, political instability, or other threats. HMML is currently preserving manuscript collections at sites in Croatia, Egypt, Gaza, India, Iraq, Lebanon, Libya, Mali, Malta, Nepal, Pakistan, Syria, Ukraine, and Yemen. With approximately 300,000 manuscripts from more than 600 partner libraries worldwide, HMML holds the world’s largest collection of resources for the study of manuscript cultures. View the manuscripts in Reading Room (vhmml.org).

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Dear Friends,

For years to come, we'll be talking about what we did during Covid-19. There will be stories of separation and loss, of newly discovered resilience, Zoom happy hours, and fellowship from a six-foot distance. We've all been trying to stay connected to loved ones while physical presence has been impossible.

At HMML we've done the same, using this time to focus on communication. How do we stay connected? How do we share stories in the most meaningful way possible? How do we represent all aspects of HMML in a manner that is accessible to our local and global community? Though we've been working on this for a while, doors closed by the pandemic in turn opened windows which allowed us to have deeper conversations and bring new ideas to light.

We've created a new look for HMML—highlighting our beloved acronym, now officially pronounced “HIM-EL”—and a consistent approach for connecting with our global audiences from our own scholarly heaven in Minnesota. You'll see the new look applied across all of our media, both virtual and print, including this first issue of *HMML Magazine*, the successor to *Illuminations*.

In *HMML Magazine* we promise to bring you a range of features that you have come to know and expect, as well as some surprises. We are making a deliberate effort to highlight the stories of the people, places, collections, work, and discoveries that are at the heart of HMML's mission. Be sure to check out the cover story, “The Power of a Name.” And we hope you enjoy a new feature called Postscript, a deep dive into a single manuscript image, guided by HMML catalogers and curators.

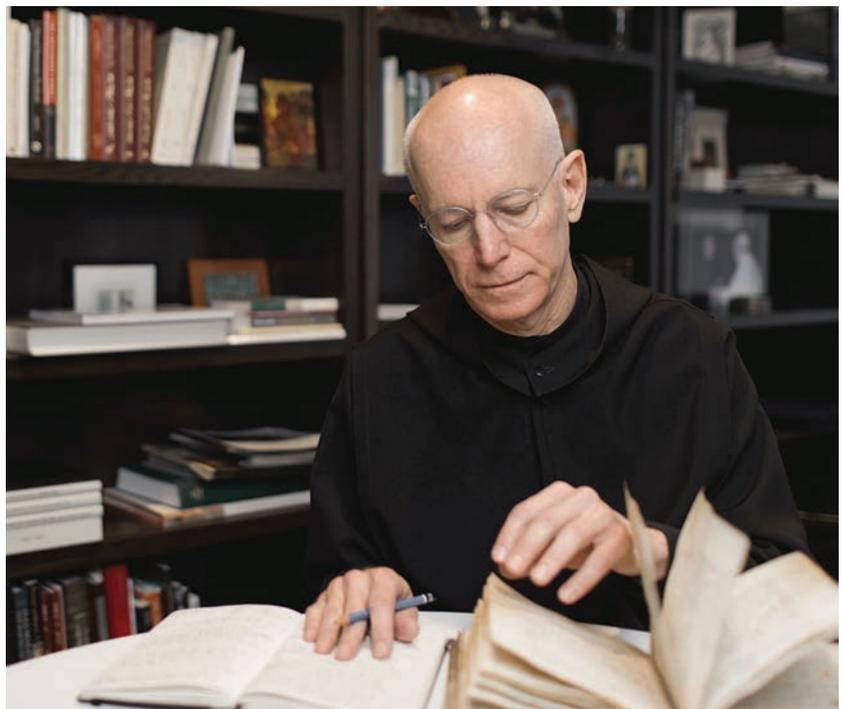
We've also created a new hmml.org website, another all-hands-on-deck effort. Both content and navigation on the site are vastly improved, with far more information about our work, past and present, including online access to past issues of *Illuminations* and *HMML Magazine*.

We couldn't be more delighted with the result of these intense months of work, and we welcome you to travel through HMML's world in this issue of *HMML Magazine* and the many more to come.

Sincerely,

Columba Stewart, OSB

Father Columba Stewart, OSB
Executive Director



ABOVE: Fr. Columba in his office at HMML.

The Power of a Name

HMML assembles cataloging dream team to ascribe and standardize names for manuscripts from understudied traditions.

By Catherine Walsh

In January 2020, the National Endowment for the Humanities (NEH) awarded HMML a major grant to support our mission to preserve and share handwritten cultural heritage. The “Developing Resources for Description of Manuscripts from Understudied Christian and Islamic Traditions” grant provides HMML with the opportunity to solve two primary challenges that confront open access to manuscripts from understudied traditions: support for curators and catalogers to provide critical manuscript descriptions, and the ability to create authority files which standardize the names of writers, titles, places, and organizations found within these traditions. As Fr. Columba notes, “Cataloging is an essential step in preserving cultural heritage. If a manuscript is digitized and preserved but not findable and accessible to the world, it cannot be read, studied or appreciated.”

Cataloging as Community

At HMML, describing manuscripts is the work of a group. The NEH grant enabled HMML to employ six new scholars and a director of cataloging to focus on HMML’s Eastern Christian and Islamic collections. This team joins two additional scholars funded by Arcadia Fund and the Mildred Kellogg Foundation. When combined with the curators of the Western European and Malta collections, HMML now supports the largest, most diverse group of scholars describing the microfilm and digital collections in our 56-year history.

Because of their range of experience and expertise, HMML’s catalogers and curators frequently draw upon each other to identify and link manuscripts across collections. Comprehensive, formal collaboration is a powerful asset of HMML. Such collaboration can fill language gaps: while



ABOVE: Ignatius bar Wuhayb’s mystical treatise on the Arabic alphabet. Bar Wuhayb is one of the first writers for whom HMML established an authority record, especially significant because it corrected errors in the literature regarding his date of death. (ZFRN 00197)

Dr. Matthew Heintzelman cataloged the Latin and German manuscripts from Stift Göttweig in Austria, curators Dr. Joshua Mugler and Dr. David Calabro added metadata for Arabic, Turkish, and Hebrew materials in the same collection. So too can casual collaboration lead to wonderful insights. Dr. Vevian Zaki shared a comment with her colleagues about a scribal note in Arabic Garshuni (Arabic written in Syriac script) from the Lebanese Maronite Missionary Order in Jūniyah, Lebanon. A spirited discussion ensued about the Maronite Catholic school in Rome. Within five minutes, Dr. Daniel Gullo was able to identify the likely place of writing, the “Mountain of Horses,” as the Quirinal Hill in Rome.

Our joint effort is supported by the advancement of digital resources that can be used simultaneously by HMML staff around the world, whether they’re working in Germany, Egypt, or Chicago. Communication tools such as Zoom and Slack allow



ABOVE: NEH project staff meeting. From left to right, top to bottom: Dr. Catherine Walsh, Dr. Daniel K. Gullo, Dr. David Calabro, Dr. James Walters, Dr. Vevian Zaki, Dr. Celeste Gianni, Dr. Matthew Z. Heintzelman, Cláudia Garradas, Dr. Josh Mugler, Dr. Paul Naylor. Not pictured: Dr. Ali Diakite and Ted Erho.

our group of catalogers to work as a community, exchanging ideas in real time regardless of their location. This is all the more pressing given the barriers to travel and face-to-face meetings during the COVID-19 pandemic.

Standardization Enables Sharing

Intensive manuscript description results in the identification of understudied and unknown names and titles. The role of a metadata librarian is to then work with the curators and catalogers to standardize these names. For example, to create an authority file for a writer's name we verify the identity of the person to whom the name is referring, using biographical information like birth and death dates to differentiate people and confirm identities. We verify that each name is transliterated in a way that is true to the original language; for example, the spelling of the name عبد الجبار بن أحمد الأسدابادي is transliterated to " 'Abd al-Jabbār ibn Aḥmad al-Asadābādī," rather than an anglicized version of that name, such as "Abdul." Lastly, the completed authority file of the person's name allows us to link the author or scribe's manuscripts throughout HMML's collections to facilitate discovery across cultures and institutions.

HMML has been gathering these names for years, building upon the cataloging and metadata standards developed for HMML's Reading Room (vhmml.org) in 2015. Since 2016, nearly 40 percent

of HMML's cataloged manuscripts contain names that lack records in either the Library of Congress (LC) or the Virtual International Authority File (VIAF). Because of the scale of HMML's collections and focus on materials historically underrepresented in western scholarship, we can build the scholarly infrastructure that currently does not exist for many of these traditions. This service-focused scholarship will in turn broaden the impact of HMML's preservation efforts.

Since March, HMML has created more than 800 records to contribute to LC and VIAF, using our cataloging data to establish international standards. This work requires the linguistic and historical expertise of the involved curators and catalogers, as well as a thorough understanding of international cataloging standards and additional biographical and cross-cultural research.

Empowered by the NEH grant, HMML is creating the HMML Authority File, an online database of standardized names. HMML's efforts will support librarians and scholars around the world to recognize previously unknown contributors; differentiate authors and texts that had been treated homogeneously; reunite separated materials; and trace the migration of handwritten texts across religious traditions and geographic, political, and linguistic divides.

ABOUT THE AUTHOR: Dr. Catherine Walsh is Director of Cataloging at HMML.

Dayr Anbā Maqār, Egypt

By David Calabro

Wadi Natrun (meaning, in Arabic, “Natron Valley”) has been a center of religious life since the days of the Pharaohs. In the ancient Egyptian *Tale of the Eloquent Peasant*, composed around the nineteenth century BCE, this valley is already mentioned as an inhabited area and a source of several luxury products. The region at that time was associated with the worship of Anubis, the jackal-headed god of embalming. During the early centuries of Christianity this valley—then known as Scetis—was the most important center of monastic life in Egypt. Four of the ancient monastic settlements survive today: the Monastery of Saint Bishoi, that of Saint Macarius, the Monastery of the Syrians, and the Monastery of Barāmūs.

The Monastery of Saint Macarius (in Arabic, Dayr Anbā Maqār) is one of the oldest still-occupied Coptic monasteries in Egypt. Founded in the fourth century CE, the monastery was built up in the seventh century by the patriarch Benjamin I and experienced cycles of upheaval, decline, revival, and

expansion over the centuries. Roughly a quarter of the patriarchs of the Coptic Orthodox Church were chosen from among the monks of Dayr Anbā Maqār.

The monastery is known as a source of manuscripts in Bohairic Coptic (the preeminent dialect of Coptic during the Middle Ages). Many of these manuscripts, which once filled an upper room in the southwest corner of the monastery’s keep, now reside in European libraries. However, many fine manuscripts remain at the monastery. The manuscript holdings today number about 550. These include some richly illuminated fourteenth-century Bibles in parallel columns of Coptic and Arabic text. The greater part of the collection consists of Arabic manuscripts dating from the thirteenth to nineteenth centuries, containing Bibles, commentaries, hagiographies, and apocryphal stories.

Plans to digitize the collection with the help of HMML began in late 2014, and the project commenced in February 2015. Anba Epiphanius,



ABOVE: Fr. Columba Stewart (center) with monks from Saint Macarius Monastery. To the right of Fr. Columba is Anba Epiphanius and to the left is Fr. Wadid.



ABOVE: The beginning pages of the hagiographic tale of Barlaam and Joasaph, in Arabic. (ABMQ 00399)

bishop and abbot of the monastery, and his fellow monk Fr. Wadid were enthusiastic supporters who helped bring this project to fruition. Fr. Bartholomew, another monk at the monastery, directed the digitization. In July 2018, both the monastery and HMML were deeply shocked by the tragic death of Anba Epiphanius. Nevertheless, the close relationship he helped to forge with HMML has remained in place. The project is ongoing, with 71 manuscripts already cataloged and available in HMML’s Reading Room (vhmml.org). The collection is known at HMML, and searchable in Reading Room, by the project code ABMQ.

The digitization of the ABMQ collection has the distinction of being HMML’s first partnership in Egypt. It is also HMML’s first digitized Coptic collection, although scattered manuscripts of Coptic origin are found in other HMML collections. The Coptic language, used today as a liturgical language of the Coptic Orthodox Church, is a modern survival of the ancient Egyptian language of the Pharaohs, although written with an alphabet derived mostly from Greek and incorporating a large amount of Greek vocabulary. Arabic has been the principal language used by Copts from the Middle Ages onward, with Bohairic Coptic retained as a learned language. Thus, Coptic collections like ABMQ include manuscripts written in Arabic as well as in Coptic.

The manuscripts in ABMQ bear witness to a vibrant, cosmopolitan Copto-Arabic culture that flourished from the Middle Ages to the modern era. Interactions between religious communities were frequent. In some manuscripts, the titles of the biblical books reveal that the translation is influenced by the Syriac biblical tradition. In manuscript ABMQ 00006 the scribe offers an interpretation of the Hebrew title of the Book of Judges based on the title’s similarity to the Arabic

word for “tribes”; another reader crossed out this interpretation, inserting the correct meaning of the Hebrew term.

Even the decorative style of the ABMQ manuscripts reveals interaction between communities. The illuminated decoration of the parallel-column Coptic and Arabic Bibles (such as ABMQ 00017, pictured) closely follows that of contemporaneous illuminated copies of the Qur’an. In another example, the eighteenth century manuscript ABMQ 00399 has a miniature (pictured) in a style characteristic of Islamic manuscripts of this period, illustrating the story of Barlaam and Joasaph, a hagiographic narrative about a sheltered prince who finds enlightenment through the help of a Christian hermit—a story that circulated across religious boundaries in antiquity, deriving ultimately from the story of the Buddha.

We hope that our work with the ABMQ collection will help illuminate centuries of relationships and will lead to other digitization and preservation projects in Egypt.



ABOVE: A fourteenth-century Coptic-Arabic gospel. In the right margin, a scribe has written corrections to the Arabic text in red. (ABMQ 00017)

ABOUT THE AUTHOR: Dr. David Calabro is Curator of Eastern Christian Manuscripts at HMML.

News in Brief

Highlights from HMML's cultural preservation initiatives and activities

New HMML Website and Logo

On October 5, HMML launched a redesigned website (hmml.org) and identity system. These changes reflect HMML's leadership in advancing the use of technology to help preserve, interpret, and share the world's handwritten heritage.

The updated website (hmml.org) is now on a platform that enables HMML to implement technological improvements and features that better meet the needs of scholars and visitors. The new HMML logo (pictured) and the name "HMML" (pronounced "HIM-EL") will be used across all communication to help unify and streamline access to our wide range of offerings.

The advertising agency Yamamoto provided expert guidance during the multiyear development process.



Fr. Columba to Host Interview Series

"We are at great risk of losing the capacity to listen, and therefore our ability to understand." On October 7, 2019 Fr. Columba Stewart gave us all a call to action in his Jefferson Lecture.

Taking up his own challenge, Fr. Columba will host a new interview series, "To Listen," starting in January 2021. Guests will include preservation partners and cultural heritage leaders from across many cultures and traditions. Our first guest will be Dr. Ali Khan Mahmudabad (pictured), an Indian historian, poet, and professor of both history and political science at Ashoka University, India.

These intimate, one-on-one conversations will help us better understand a region, a history, a culture, and the things that tie us together—all shared through the professional and personal experience of the featured guest.

Please check hmml.org/programs for dates and details.



Pre-1815 Letters of the French Consulate in Malta Now Digitized

HMML's Malta Study Center completed the digitization of the *Lettere consolari* now held at the Cathedral Archives in Mdina, Malta. The *Lettere consolari* are the correspondence of the French *chargé d'affaires du Roi* in Malta, dating from 1664–1807. The *chargé d'affaires du Roi* was chosen by the king of France, selected from the knights of the Order of Saint John of Jerusalem who belonged to one of the Order's three *langues* (priories) in France. Although a member of the Order of Saint John, the *chargé d'affaires* was expected to represent the interests of the king of France to the Grand Master of the Order, as well as facilitate relations between the Grand Master, French knights, and other diplomatic interests of the Order in France. The *chargé d'affaires* carried out correspondence with several other diplomatic missions in the Mediterranean and Europe and was specifically tasked with maintaining the neutrality of the port of Malta and the Order.

The collection is viewable in Reading Room (vhmml.org) by searching for HMML project code ACMLC. In Malta, the correspondence is now housed in 33 conservation boxes, with each box organized by city. The letters discuss a broad range of topics, from the political affairs of France, the Ottoman Empire, and North Africa to details about shipping, trade, slavery, and the Order. Related records can be found in the Archives diplomatiques and Archives nationales of France. The digitization of the *Lettere consolari* was funded by a generous grant from the Cherbec Advancement Foundation and forms part of the five-year *France and Malta in the Age of Revolution, 1775–1815* project, an international multi-institutional digital preservation effort. The project coincides with the 220th anniversary of the expulsion of the Order of Saint John of Jerusalem from Malta by French revolutionary forces led by Napoleon Bonaparte in 1798.

Notable

Over 7,000 new records were uploaded to Reading Room since June 2020, including:

EASTERN CHRISTIAN COLLECTION

- 381 from the Church of the Forty Martyrs, Mardin, Turkey
- 61 from the Lebanese Maronite Missionary Order, Jūniyah, Lebanon
- 200 from the Serbian Orthodox Diocese of Buda, Hungary
- 74 from the Syrian Orthodox Church Archdiocese of Aleppo, Syria
- 820 from the Vasyl Stefanyk National Scientific Library, L'viv, Ukraine

ISLAMIC COLLECTION

- 2,170 from the Aboubacar Bin Said Library, Timbuktu, Mali
- 74 from the Issaf Nashashibi Library, Jerusalem
- 253 from the Khalidi Library, Jerusalem
- 1,996 from the Mamma Haidara Library, Timbuktu, Mali

MALTA COLLECTION

- 106 from the Archconfraternity of Mount Carmel, Valletta
- 33 from the Cathedral Archives, Mdina
- 205 from the National Library of Malta, Valletta

WESTERN EUROPEAN COLLECTION

- 599 (Islamic) from the Austrian National Library, Vienna
- 240 from the Bonn University and State Library, Germany
- 549 from Göttweig Abbey, Austria
- 231 from Lilienfeld Abbey, Austria
- 23 from Mount Angel Abbey, Oregon
- 231 from the Minorite Convent, Vienna
- 363 from Voralpe Abbey, Austria

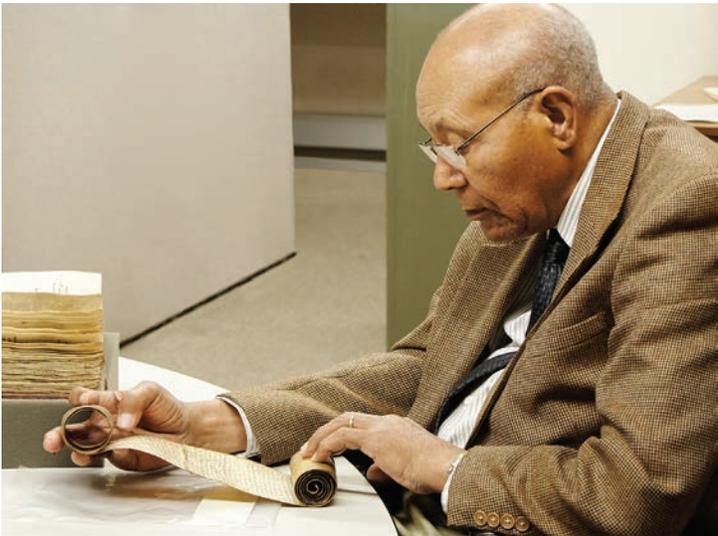
ART & PHOTOGRAPHS COLLECTION

- 367 from Arca Artium, Collegeville, Minnesota

ABOUT THE AUTHORS: Joe Rogers is Director of External Relations at HMML. Dr. Daniel K. Gullo is Joseph S. Micallef Director of the Malta Study Center at HMML.

Advancing Scholarship

By Ted Erho



ABOVE: Getatchew Haile (Left), Regents Professor Emeritus of Medieval Studies at Saint John's University and Curator Emeritus of the Ethiopia Study Center at HMML; and Ted Erho (Right), HMML Cataloger of Ethiopic Manuscripts.

Getatchew Haile, Ethiopic Scholar

Though best known globally for his activities in the political sphere on behalf of his homeland, the work of Dr. Getatchew Haile, long-time curator of the HMML Ethiopia Study Center, is no less renowned in academic circles.

Inarguably, his most significant scholastic legacy pertains to the Ethiopian Manuscript Microfilm Library (EMML), to which much of his time over the past half-century has been devoted. EMML stands as the most important archive of manuscript material in Ethiopian studies, and until recently constituted a majority of all such material available to scholars. Getatchew's involvement with the project began in 1973 while still teaching at Haile Sellassie I University in Addis Ababa. Not long after Getatchew and his family were forced into exile, Getatchew became EMML's principal cataloger, immediately enhancing both the quantity and quality of that work. By 1993 he had published detailed descriptions of several thousand manuscripts, singlehandedly exceeding the historical efforts of the entire field in this area, a contribution for which he was awarded the prestigious MacArthur Fellowship. (Since then he has completed one further EMML catalog,

awaiting publication). Because of these labors, EMML is synonymous not only with HMML, but with Getatchew, as colleagues from Ethiopia are quick to note.

Apart from catalogs, Getatchew has published many Ge'ez and Amharic texts and offered penetrating analyses of Ethiopian historical figures and eras, some obscure and others quite well known. One special focus has been on theological controversies in mid-fifteenth century Ethiopia, particularly the disputes between Emperor Zar'a Ya'eqob and the Estifanosite sect. In the words of one distinguished colleague, Getatchew's scholarly contributions "have, by general consent, been the most significant accretion to our knowledge of this field [of Ethiopian Studies]." Even in (semi-)retirement, Getatchew continues to publish books in English and Amharic at a rapid pace, helping make his erudite studies as accessible as possible to all people.

ABOUT THE AUTHOR: Ted Erho is Cataloger of Ethiopic Manuscripts at HMML.

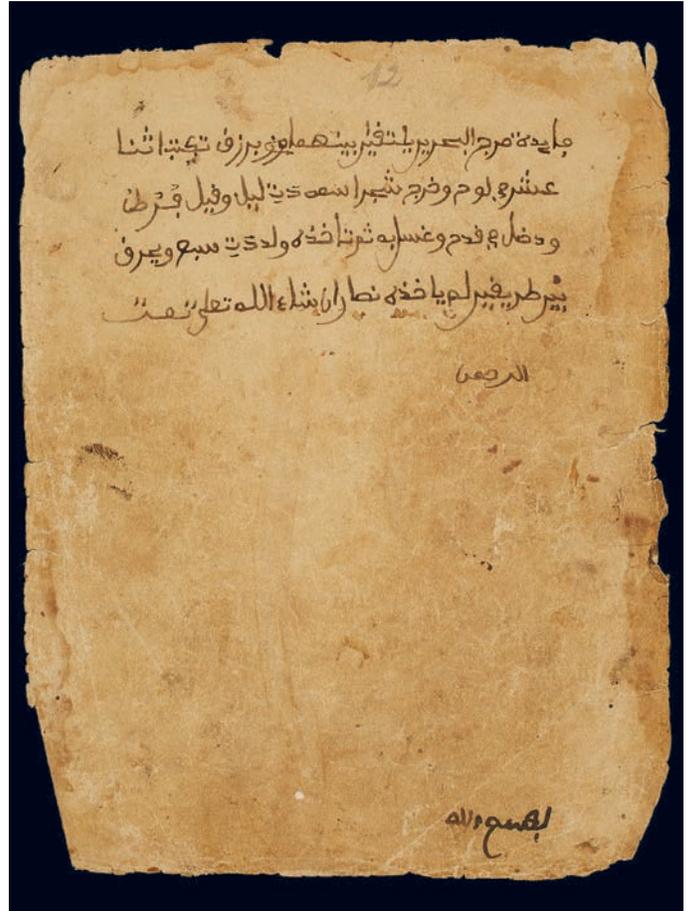
A Closer Look at a Single Manuscript

By Ali Diakite and Paul Naylor

This text is from the extensive genre of Islamic texts known as Fawā'id, or “texts to bring benefit.” In many parts of the Islamic world, these texts serve the function of a nota bene as in the Western manuscript tradition, indicating that the reader should take special notice of the text that follows. However, in West Africa they serve as specific recipes or practices to bring supernatural assistance in times of need—from helping to memorize the Qur'an, to mending relations with a partner, to curing backache or eye problems. Fawā'id (singular fā'idah) appear across the family libraries of Timbuktu, as in so many others, at the start and end of collection items. This is because they are usually written by the copyist of the text or one of its owners. Habitually ignored by catalogers and researchers alike, Fawā'id reveal the intimate concerns of manuscript copyists and of the wider societies in which they lived, to an extent not usually possible for those studying the pre-modern period.

The page pictured here is one of the rare sources that bear direct witness to the period of European Atlantic slavery as seen from the African perspective. It reveals the fears of a society that felt vulnerable to capture at any moment by Naṣārā—in Arabic, “Christians,” but here with the meaning of European or white slavers in general. Along with the direct physical resistance to this unjust trade, the text shows how the spiritual resources of the scholar were employed as an additional means of defense. The introduction of the text begins with a Qur'anic verse from Sūrat al-Raḥmān referring to the sea, demonstrating that the horrors of the passage across the Atlantic were well known. Meanwhile, the inclusion of terms for trees and plants in Bambara, a local West African language, shows that the power of the Qur'anic text worked side by side with local pharmacological traditions.

In this text, “dati” probably refers to bati or baro (*Nauclea latifolia*), known as the African Peach. Its roots exude a bright yellow dye which is used to treat a variety of ailments. It is well known in markets across West Africa today.



ABOVE: A fā'idah—a text to bring benefit—buttresses the last page (fol. 12) of a manuscript of religious poetry, from the collection of the Aboubacar Bin Saïd Library in Timbuktu, Mali. (SAV ABS 04020)

Text Translation

*He released the two seas, meeting one another;
Between them is a barrier so neither of them
transgresses. [Qur'an, Sūrat al-Raḥmān, 55:19-20]
Write this out twelve times on a writing board and
take the roots of a tree called dati, or foronto [hot
pepper]. Put them in a pot and wash with it. Then
take seven fruits of the dati and burn them at a
crossroads. The Europeans will not take you if
God wills.*

ABOUT THE AUTHORS: Dr. Ali Diakite and Dr. Paul Naylor are Catalogers of West African Manuscripts at HMML.

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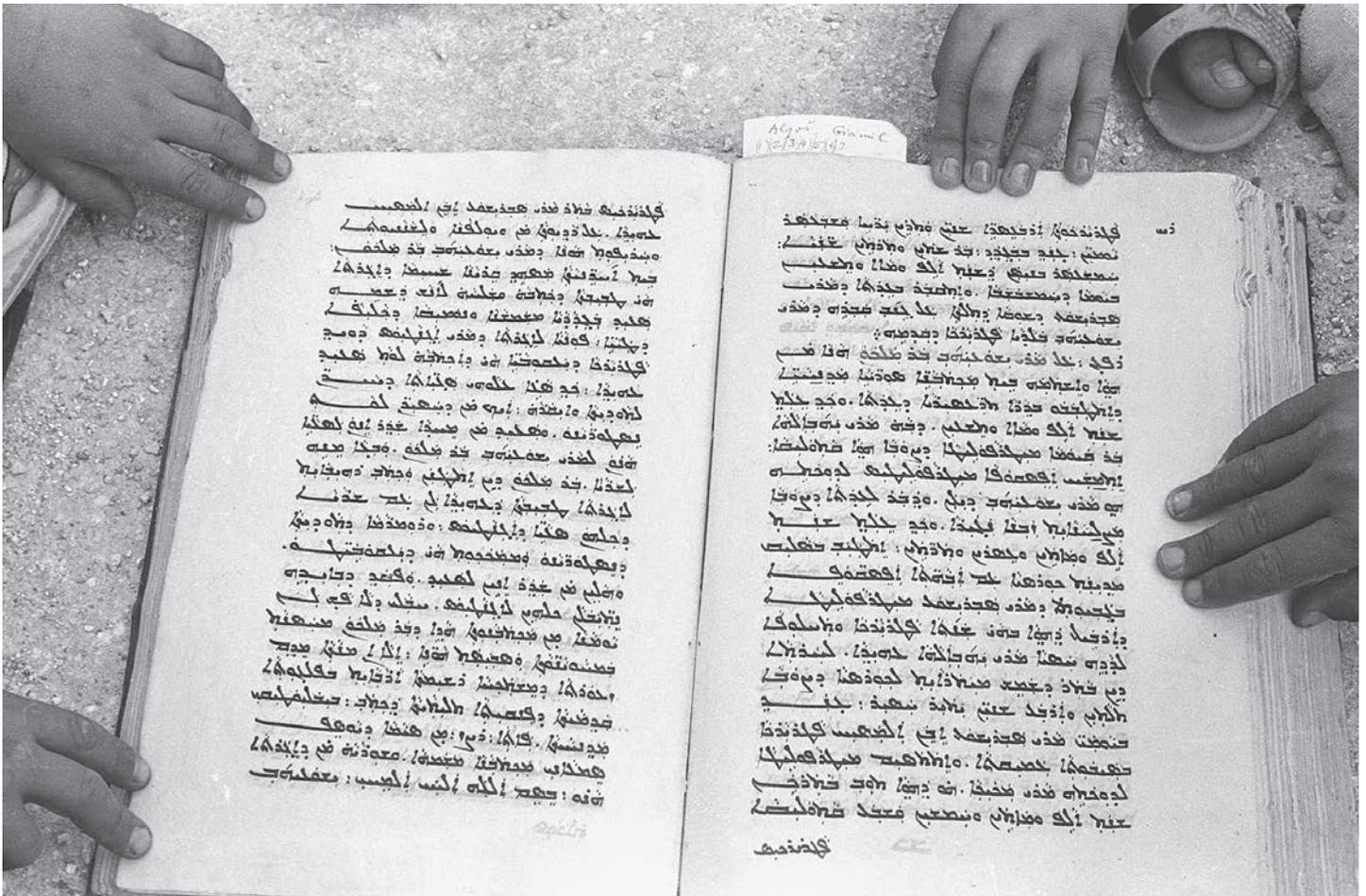
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Preserve and Share

Working with communities around the world to preserve rare and endangered cultural heritage



ABOVE: This photo was taken by Arthur Vööbus in Alqūsh, an Assyrian town in the Nineveh Plain of northern Iraq. Vööbus (1909–1988) was an Estonian theologian, church historian, and scholar of Syriac texts. HMML is digitizing and cataloging the manuscripts that Vööbus photographed during his research trips.