

# A survey of the libraries of Abéché, former capital of the Sultanate of Waday (Eastern Chad)

Endangered Archives Programme EAP427



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# INTRODUCTION

## Scope

This report describes an Endangered Archives Pilot Project undertaken in the Chadian town of Abéché during the months of November and December 2015. The project was undertaken by Dr Andrea Brigaglia (University of Cape Town), in partnership with Prof Mahamat Saleh Ayoub (Université Roi Faiçal, Ndjamená).

The goals of the project were to conduct a survey of the Arabic manuscripts preserved in the private collections of Abéché, the main urban centre of eastern Chad and from 1890 capital of the Sultanate of Waday (Ouaddaï); to produce a preliminary listing of the manuscripts of some selected collections; to digitize some samples of the manuscripts; to raise awareness among the owners of the manuscripts about the importance of their collections; finally, to assess the feasibility of a major project of digitization.

This is the first project of this nature not only in Abéché but in the entire Chad. Although Arabic has been practiced as a language of literacy for centuries in Chad, and since 1978 is recognized (along with French) as one of the two official languages of the country, no public collection of Arabic manuscripts still exists, and no catalogue or survey of the existing private collections has ever been published.

## Background

Established in 1635 by Maba agriculturalists and Arab nomads, the Sultanate of Waday has been for centuries a major centre in the political, economic, social and religious life of the Central Sahara. Its history is strictly intertwined with those of neighbouring Borno and Baghirmi (west), Darfur and Masalit (east), Cyrenaica (north). Established in the early nineteenth century, the town of Abéché became the capital of Waday in 1890, when the old capital Ouara (whose ruins are today a UNESCO world heritage site) was abandoned due to scarcity of water. Defeated by the French colonial army in 1917, the Sultanate of Waday became part of the colony of Chad, an administrative division of French Equatorial Africa. In the same year, the town of Waday witnessed one of the most infamous colonial massacres when several of its religious scholars were publicly executed in what is remembered in Chadian historiography as the *coupe-coupe* (Ayoub 2002).

In the twentieth century, Abéché's political influence in the region gradually declined. At the same time, however, its religious and intellectual importance grew as the town became a centre of Islamic learning that attracted many religious

scholars from the wider region. The religious affiliation of the town's Muslim scholars gradually shifted from the Sanusiyya, which was the dominant Sufi order in the Central Sahara in the early twentieth century (Triaud 1995) to the Tijaniyya (see especially Ayoub 2001). The cultural and religious influence of Abéché can be clearly perceived today in the Chadian capital Ndjamena (where most of the Muslim religious leaders were trained in the Islamic circles of Abéché) as well as in neighbouring Sudan, where many influential religious scholars originate from Waday or have studied there.

Notwithstanding its regional importance, the history of the city and of its religious scholars remains under-researched. The published sources in European languages are two books by Issa H. Khayar (1976 and 1984); the work by Jean-Louis Triaud on the Sanusiyya (1995), which only marginally touches on Abéché; and a monograph by Lidwien Kapteijns and Jay Spaulding (1988), which only discuss a limited number of local Arabic sources.

**Figure 1: Shiqq al-Fakhra central mosque, the oldest in Abéché. Photo by Andrea Brigaglia.**

**Figure 2: The Amsiogo mosque, built in Abéché during the colonial time (1949). Photo by Andrea Brigaglia.**

**Figure 3. A bookseller of Islamic literature in Abéché. Photo by Andrea Brigaglia.**

## Nature of the Danger

Several factors contribute to render the manuscripts of Abéché extremely endangered:

- Climatic factors. The Sahelian region is characterized by severe dryness for most of the year, followed by extreme moisture during the rainy season. In these conditions, the average lifetime of paper is very short.
- Poor storage practices. Most manuscripts are simply placed on open shelves with other books. Sometimes they are stored in carton boxes that are vulnerable to rats, insects and moisture. The traditional leather bags, used to preserve the most valuable items (for example, calligraphic copies of the Quran) are often attacked by mould during the rainy season.
- Displacement. Traditional nomadism, widely practiced in the region, used to be a frequent reason for the displacement and loss of manuscripts. Today, it is more common for families of scholars to move to the country's capital Ndjamena. In the process, many manuscripts are abandoned or lost.
- Political instability. Since independence in 1960, Chad has been the theatre of two civil wars, a conflict with Libya and one with Sudan. The region of Waday has also been severely affected by the political conflict and the humanitarian crisis of neighbouring Darfur. Some 250,000 Sudanese refugees are estimated to live in various UN camps, mostly in the region of Abéché.

# SURVEY

## Summary

The first days were spent in Ndjamenà to plan and coordinate the work between the main investigator and his local research partner, Prof Mahamat Saleh Ayoub. Training sessions on the use of the digital camera were held at the Université Roi Faïçal. Meetings with the staff of the local archival partner (Bibliothèque Nationale du Tchad) were organised to increase awareness of the goals of the project and coordinate the work.



Figure 4. Andrea Brigaglia (left) and Mahamat Saleh Ayoub (right), with the Dean of the Faculty of Arts (centre), Université Roi Faïçal, Ndjamenà.

Subsequently, the researchers travelled from Ndjamenà to Abéché. The road trip lasted about fourteen hours. Upon arrival in Abéché, a meeting was organised with the current Sultan of Waday, Mohammed Ourada II. The meeting with the Sultan showed to be critical for the success of the project. Not only, in fact, the support of his moral (and, to a certain extent, political) authority was to facilitate our reception by the town's community of Muslim scholars and manuscript owners, but also because the Sultan's palace contained one of the collections that were intended to be targeted during the survey. The Sultan's response was extremely positive and the researchers were introduced to the curator of the museum.

On the following days, introductory meetings were also organised with the family of Shaykh Makki Abdallah (d. 2014), who used to be known as a collector of manuscripts, as well as with the latter's student Shaykh Adam Mu'azzal Djada, also known to be collecting manuscript. A trip was also made to Dabdab, a small rural settlement about 150 km to the west of Abéché, where Shaykh Makki Abdallah used to have a house hosting a library with some of his manuscripts. Another visit was made to the house of a third collector of manuscripts, Shaykh Adam Muhammad al-Madmouri. As the latter was in Sudan where he normally teaches, we were not able to meet him personally. Fortunately, however, he had kindly arranged for his sons to meet us, so we were able to get some information on the collection.

After a first brief survey, we immediately realized that the collection housed in the palace of the Sultan was the one hosting the biggest number of manuscripts. Moreover, the Sultan had offered unlimited access to the materials contained in the museum. As this was an excellent opportunity for digitization, we decided to spend the rest of our time in Abéché doing a thorough scrutiny (and, when possible, digitization) of the materials contained in the Sultan's palace museum collection.

After returning to Ndjamená, the remaining days were devoted to re-organizing the images digitized, whose amount went largely beyond our most optimistic initial expectations. Hard-drives with digital copies of all the images produced were finally deposited at the Université Roi Façal and at the Bibliothèque Nationale du Tchad.

## **The Sultan's Palace Collection**

(Digitisation reference: EAP\_472\_Sultan)

### *Origins, context and access*

This collection is part of a small museum housed in the ground floor of the Palace of the Sultan of Waday in Abéché. The information provided by the curator of the museum of the Palace on the origin of the items included in the collection was very scant. Most of the following information, therefore, is based on our deductions after analysing the content of the manuscripts.

The collection is heterogeneous. Different categories of items were collected at different times and for different purposes. The first category of items is made by religious texts which, with all probability, were the private property of the various Sultans or of members of the court. These were acquired for personal use at different times over the last two hundred years. They include: (1) decorative copies of the Quran (see for example: EAP\_427\_Sultan\_Mushaf\_04) and devotional prayer books



(see for example: EAP\_427\_Sultan\_Alawi\_MadhLaylNahar), often written in fine varieties of the local script; (2) voluminous classical religious texts, both in local script (see for example: EAP\_427\_Sultan\_KitabHadith) and in non-local (Middle Eastern) varieties of script (see for example, EAP\_427\_Sultan\_KitabNahw\_01); (3) simple didactic religious texts, usually in simple varieties of the local script (see for example, EAP\_427\_Sultan\_UmmBarahin\_03); (3) talismans and prayers meant to be recited or worn for various practical and spiritual purposes (see for example: EAP\_472\_Sultan\_SirrQasamYaTarish).

The most ancient of these religious books date back to the early nineteenth century (EAP\_427\_Sultan\_Mukhtasar). The bulk of them, however, is more recent. Many of the items that can be dated are from the time of Sultan Ali Silek b. Muhammad Doud Mourra, who ruled in two separate terms during the twentieth century (1945-1960 and 1970-1977). Some are very recent and date to the last twenty/thirty years.

The second category of items are administrative documents from the colonial times, including a tax register (EAP\_427\_Sultan\_SijjilDara'ib) and the record of the Sultan's judicial court (EAP\_427\_Sultan\_SijjilQada'). These items probably constituted part of a bigger archive on whose current state and location we were only able to receive incomplete (at times even contradictory) information.

**Figure 5: The Palace of the Sultan of Waday, in whose ground floor the museum is located. Photo by Andrea Brigaglia**

Most of the manuscripts were written by the hands of local scribes as testified by the Arabic script used. These were either purchased from the local market, commissioned to local scribes for the personal use of the sultans, or offered as gifts to the latter. Some of the items, including various decorative copies of the Quran, display the distinctive hand used between the Borno region of today's north-eastern Nigeria and the Kanem region of western Chad (see for example: EAP\_427\_Sultan\_Mushaf\_05). These were either purchased from Kanem-Borno during the frequent visits of the sultan or of members of his court, or written in Waday by calligraphers trained in Kanem-Borno. Unsurprisingly, the copies of the Quran that feature a Kanem-Bornuan handwriting follow the *qirā'a* (Quranic reading) of Warsh, which is the most commonly used in West Africa, while those in an apparently Wadayan handwriting, follow the *qirā'a* of Abū 'Amr al-Dūrī, which is used in Sudan and eastern Chad. Our local informants from within the community of Abéché's Muslim religious scholars also stressed the presence of an ethnic pattern associated with the use of different *qirā'āt* by the Quranic teachers of the region: while Arab teachers tend to prefer the *qirā'a* of Warsh, Maba teachers prefer Dūrī. This might be due to the fact that the Arab tribes of the region who engaged in

scholarship are also those who tended to gravitate towards the Lake Chad for their periodic migration, thus falling under the cultural sphere of influence of Kanem-Borno. Maba agriculturalists, on the contrary, were mostly under the cultural influence of neighbouring Sudan.

Some of the nineteenth century volumes (or more often, fragments thereof) display typical Middle Eastern hands. These items are, in all likelihood, produced outside of Wadday. Most probably, they were either purchased by some of the sultans or the scholars of their courts during their travels to the Middle East to perform the ritual pilgrimage or on diplomatic missions or donated by Arab visitors or diplomats traveling to Waday.

The collection seems to have never been accessed by researchers and seems to be scarcely used even by those who have private access to it. Both the owner and the curator of the collection, however, had no reservation to collaborate in making the collection available via digitization.



Figure 6: Group photo with the current Sultan of Waday Mohammed Ourada II (sitting in the middle with the main investigator).

### *Physical Conditions*

The manuscripts were found in a disastrous condition. All the manuscripts were in a room situated on the ground floor of the old palace, along with a number of cultural

artefacts related to the history of Waday (prayer mats, prayer beads, eighteenth-century French swords and various court paraphernalia, all belonging at some point to one of the sultans of Waday). The palace is now used only in rare occasions, as the Sultan receives most of his guests in his new residence a few hundred meters away from it. The section hosting the manuscripts is used as a museum but according to every evidence, it had not been accessed for many months before our visit. Some of the manuscripts had been arranged for an exhibition a few years earlier and were found on the same portable wooden shelves or lecterns that had been used to display them on that occasion. Others were locked in metal cases, while some were just lying on plastic mats on the floor of the room. All manuscripts were covered with a thick layer of dust and showed signs of damage by moisture and by insects, as well as by a fire that had reportedly occurred a few years earlier due to a short circuit in the electric system of the building.

Following a traditional practice in the manuscript cultures of West and Central Africa, the vast majority of the books are unbound. After years of defective preservation practices, this resulted in many of the pages from the various books having mixed up. This required a lot of work from our part in re-composing as many as possible of the original manuscripts. At the end of the process, we were able to produce a full inventory—at least for the part of the collection we were given access to—listing sixty-five items. We also gave a new arrangement to the collection, organising it into four different typologies which try to reproduce a hypothetical arrangement followed by the original owners (the earlier Sultans):

- (1) Quranic manuscripts and other calligraphic/decorative copies of devotional texts;
- (2) religious texts;
- (3) personal documents of the Sultans;
- (4) administrative documents.



Figure 7. Some of the manuscripts as they were found in the museum of the Sultan's palace. Photo by Andrea Brigaglia.



Figure 8. Some manuscripts were still on the portable stands that had been used for a previous exhibition. Photo by Andrea Brigaglia.



Figure 9. Prof Mahamat Saleh Ayoub (left) examining some manuscripts with the museum's curator Mahamat Saboun (right). Photo by Andrea Brigaglia.



Figure 10. The central hall of the palace was turned into our workshop. Photo by Andrea Brigaglia.



Figure 11. Most manuscripts showed signs of damage from moisture and mould. Photo by Andrea Brigaglia.



Figure 12. Some manuscripts showed evidence of damage by insects. Photo by Andrea Brigaglia.



Figure 13. Some volumes showed evidence of damage by fire. Photo by Andrea Brigaglia.



Figure 14. Attempts to recompose some of the manuscripts from scattered (and unnumbered) pages were challenging. Photo by Andrea Brigaglia.



Figure 15. The sixty-five manuscripts as they were arranged at the end of the project. The box on the left contains administrative documents (category No 4). The three small leather folders on top of the box contain personal papers of the sultans (category No 3). The second pile of manuscripts includes religious texts of different epoch and varying length (from several hundred to one or two pages; category No 2). The bigger volumes in the three piles on the right are



decorative copies of devotional texts and calligraphic copies of the Quran (category No 1). The four categories were finally stored in separate cases.

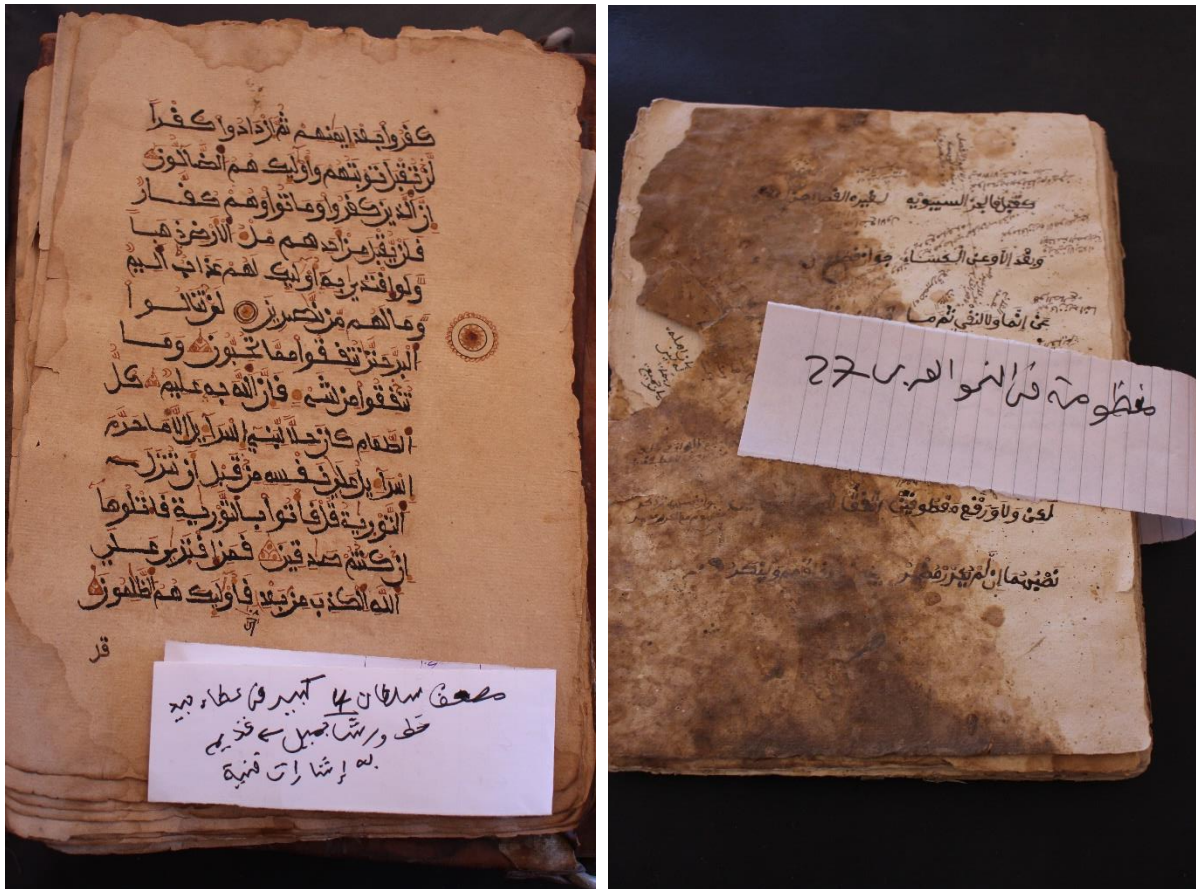


Figure 16 (a & b). In order to facilitate the organization of the collection, each item was numerated and a small card with the essential data for inventory was produced.

### Content and significance

The significance of this collection cannot be over-emphasized. In quantitative terms, it is certainly much smaller than many of the Arabic manuscript collections found in neighbouring Sudan and Nigeria, or in other Sahelian countries like Mali or Mauritania. In Chad, however, this is the first time that a manuscript collection of this kind is accessed by researchers. In this sense, therefore, it represents a unique resource for the study of the Chadian manuscript tradition.

The collection offers unique materials that lend themselves to be studied by specialists of different fields. The Quranic manuscripts and the religious books produced locally offer invaluable insights into the religious life of Waday in the nineteenth and twentieth century, as well as into the specific tradition of Arabic script and calligraphy used in the region, so far utterly ignored by researchers. The detailed tax record from the colonial time provides data on the demography and the economy of Waday which are probably unavailable elsewhere. The court record, also

from the colonial time, documents all sorts of cases, offering a fascinating picture of the social history and of the anthropology of the region.

All the sixty-five manuscripts identified are briefly described in the attached inventory. A few of them, however, can be individually highlighted here for their special significance.

(1) *Quran*. EAP\_427\_Sultan\_Mushaf\_04.

Of the eight (complete or incomplete) Quranic manuscripts contained in this collection, this is perhaps the most interesting. The leather cover, the decorative script and the colourful illumination with natural inks make it a precious item. The *Tre Lune* watermark shows that the paper is probably from the mid-19th century. The use of the Quranic reading of Abū ‘Amr al-Dūrī shows that the production is most probably local—allowing the researchers to conclude that this might be one of the oldest manuscripts produced in Waday so far identified.

(2) Muḥammad al-‘Alawī, *Madḥ al-layl wa’l-nahār*.  
EAP\_427\_Sultan\_Alawi\_MadhLaylNahar.

Over 550 ff., in a decorative script in excellent condition. The manuscript (a devotional text in praise of the Prophet Muhammad) is preserved in a fine leather case of the type used in the region. It is sealed with the seal of Sultan Ali Silek, to whom it probably belonged.

(3) ‘Abd al-Jalīl al-Qayrawānī, *Tanbīh al-anām*. EAP\_427\_Sultan\_TanbihAnam.

Another text of prophetic devotional widely used in the Muslim world, the manuscript is dated 1941 and could have also belonged to Sultan Ali Silek. The manuscript is in two volumes, written in an ample-space layout. Each of the two volumes has a fine leather cover and the two are preserved together inside a decorated leather case. The name of the scribe, Muḥammad al-Sanūsī b. Muḥammad Ṣāliḥ al-Mukhtār, appears on several manuscripts in the collection, suggesting that the name refers to a local scribe.

(4) Khalīl b. Ishāq al-Mālikī, *Mukhtaṣar*. EAP\_427\_Sultan\_Mukhtasar.

Written in 1815, in an ample-spaced layout probably designed to allow for the inclusion of glosses, this thick manuscript of over 750 ff. is the oldest dated manuscript in the collection, and probably one of the oldest in Waday. It dates well before the move of the Sultan’s court to Abéché in 1890. This is possible evidence that when the sultans of Waday moved from Ouara to Abéché, they carried at least some manuscripts. It is not impossible that more manuscript from the time of Ouara could be identified by further research.

## The Shaykh Makki Abdallah Collection

*(Digitisation reference: EAP\_472\_Makki)*

### *Origins, context and access*

This is a private collection that was assembled over the years by Shaykh Makki Abdallah al-Tijani (d. 2014). Until his recent death, the latter was considered as the most learned Muslim religious scholar in Waday and the collection reflects his activity, his links to local and global scholars, etc.

The collection is divided between two libraries. The first library is in Abéché, where the owner resided and animated private teaching circles for most of his career. The second library is in Dabdab, a small village located about 150 km west of Abéché, where the library owner was born, headed a Quranic school, and is now buried. When this project was originally conceived, the owner was still alive and had expressed his agreement to give access to his manuscripts. After his death, the collection has been inherited by his sons. Although we were welcome to visit both libraries, only a few selected manuscript items were actually made available to us for close observation and digitization. These include an interesting manuscript copy of the Quran from the early twentieth century, a few religious texts from the same epoch and many of the author's personal correspondences and notes, written over several decades.



Figure 17. Saad Makki, son and successor of Shaykh Makki Abdallah in front of his father's library. Photo by Andrea Brigaglia.

As the library originated as an extension of the owner's literary and teaching activities, which are still being carried out by his sons and his successor, the manuscripts contained in this collection are occasionally used within a restricted circle of scholars and senior students for consultation or (in the case of the Quranic manuscripts) devotional reading. This is in stark contrast with what observed for the collection of the Sultan, which is mostly unused.

### *Physical conditions*

The manuscripts in this collection are preserved with care. Bigger volumes (for instance, Quranic manuscripts) are kept in the typical leather bags used in the region. The leather bags, however, are also preserved inside metal boxes which help preventing damage by rodents and moisture—though they are not able to keep the manuscripts completely insect-free.

### *Content and significance*

The documents observed in this collection do not have high significance in terms of the pre-modern history of Chad. Most of them, in fact, are from the second half of

the twentieth century. The collection, however, includes many personal documents (correspondences, *ijāzāt*, etc.) of the owner, which can be of interest to the researcher in as much as they document the global links of a Muslim scholar of Central Africa with his global (mainly Algerian and Egyptian) counterparts. Moreover, the collection hosts a complete Quranic manuscript in excellent physical conditions (EAP\_427\_Makki\_Mushaf), which can be useful for a study of the calligraphy of the region.

## **The Shaykh Adam Mu’azzal Jada Collection**

*(Digitisation reference: EAP\_472\_Mu’azzal)*

### *Origins, context and access*

The owner is one of the senior students of Shaykh Makki Abdallah and has a large network of students of his own. He holds an important position in the Islamic establishment of Abéché today and he is particularly renowned for his knowledge of Ash’ari theology. Some of the manuscripts were inherited by the owner from his father, while others were acquired during his studies with various scholars of the region. Some of the manuscripts continue to be used by a restricted circle of scholars and senior students, while others are kept by the owner because of their historical significance.

### *Physical conditions*

The manuscripts are preserved with great care by the owner. Most of the manuscripts we were shown were preserved inside plastic folders, while the three oldest and biggest volumes (EAP\_427\_Mu’azzal\_Mushaf; EAP\_427\_Mu’azzal\_Zarqani; EAP\_427\_Mu’azzal\_Kharashi) were preserved in traditional leather bags stored inside a box.

### *Content and significance*

All manuscripts are copies of works (mostly poems or short treatises) on religious and literary subjects. While most manuscripts seem to be from the first half of the twentieth century, a Quranic manuscript (EAP\_427\_Mu’azzal\_Mushaf) penned by different hands and two copies of different commentaries on the *Mukhtaṣar* of Khalīl b. Ishāq (EAP\_427\_Mu’azzal\_Kharashi, by Muḥammad b. ‘Abdallāh al-Kharashī and

EAP\_427\_Mu'azzal\_Zarqani, by 'Abd al-Bāqī b. Yūsuf al-Zarqānī) are most certainly from the nineteenth century.

## **The Shaykh Adam Muhammad al-Madmouri Collection**

### *Origins, context and access*

The owner is a senior religious scholar of Abéché, who holds a teaching position in Omdurman (Sudan) and animates a trans-national network of students between the two countries. Al-Madmouri is also a prolific writer of religious texts. In most cases, the manuscripts were acquired by the owner as supports of his literary activity. When he intends to publish a commentary on one of the religious texts used by the scholars of the region, in fact, al-Madmouri acquires various manuscript copies of the text from a number of scholars, each bearing a different set of interlinear or marginal glosses, hand-written by its previous owner as a support of his teaching. Al-Madmouri's work consists in collating these glosses; adding his own commentary; and finally, producing a typed manuscript for publication by a local publisher.

From all indications, the manuscripts in al-Madmouri's collection are meant only for the owner's private use.

### *Physical conditions*

The manuscripts are preserved with great care by the owner. The few manuscripts we were shown were preserved in transparent plastic folders and stored on the shelves of the owner's library.

### *Content and significance*

Although all the manuscripts that we were shown from this collection are fairly recent (twentieth century) copies of texts widely found in the region, due to the rich commentaries and glosses found on their margins, they can be considered as interesting examples of the literary culture of Abéché's religious scholars.

# DIGITISATION

## Techniques

### Extent

Although this project was originally designed as a pilot project aimed at producing a survey of the existing libraries of Abéché, thanks to the kindness of the library owners we were able to produce an extensive digitization of the four libraries we had access to. The extent of our digitization is summarized in the table below. Details of the manuscripts digitized are provided in the attached inventory.

#### Manuscripts digitized:

	Sultan	Madmouri	Mu'azzal	Makki	Total
Number of mss entirely digitized	42	7	9	3	61
Number of mss partially digitized	28	N/A	2	N/A	30
Total number of mss digitized	70	7	11	3	91

#### Digital images produced:

	Sultan	Madmouri	Mu'azzal	Makki	Total
Number of digital images	768	138	803	986	2,695

# RECOMMENDATIONS



## APPENDIX: INVENTORY

COLLECTION	REFERENCE TO DIGITAL IMAGE	AUTHOR/TITLE	DATE	CONTENT & SCRIPT	PHYSICAL DESCRIPTION
SULTAN	EAP_427_Sultan_Mushaf_01 (SAMPLE 6 images)	Qur'an	[mid-20 <sup>th</sup> century]	Reading of Warsh. Typical Central Sudanic (Borno) calligraphy. Complete.	Over 250 ff. Most pages damaged by moisture.
SULTAN	EAP_427_Sultan_Mushaf_02 (SAMPLE 23 images)	Qur'an	1994	Reading of Warsh. Original decorative calligraphy (thick script) in multiple inks and brilliant colours. Complete.	Over 250 ff. Good physical conditions, though some of the pages show damage by fire in the edges.
SULTAN	EAP_427_Sultan_Mushaf_03 (SAMPLE 16 images)	Qur'an	[mid-20 <sup>th</sup> century]	Reading of Abū 'Amr al-Dūrī. Thick and rounded variant of the Central Sudanic script. Almost complete.	Over 150 ff. Bad physical conditions, mainly from usage.
SULTAN	EAP_427_Sultan_Mushaf_04 (SAMPLE 104 images)	Qur'an	[possibly from mid-19 <sup>th</sup> century]	Reading of Abū 'Amr al-Dūrī. Decorative script and illumination.	Almost complete (only beginning and end missing). Leather binding. Good physical condition for a relatively old manuscript. Some pages show sign of damage by fire in the edges.

SULTAN	EAP_427_Sultan_Mushaf_05 (SAMPLE 4 images)	Qur'an	[early or mid-20 <sup>th</sup> century]	Reading of Warsh. Typical Central Sudanic (Borno) calligraphy.	Incomplete. Good physical condition.
SULTAN	EAP_427_Sultan_Mushaf_06 (36 images)	Qur'an	[20 <sup>th</sup> century]	Reading of Warsh. Fine Borno script (thin variant).	Incomplete (18 ff.). Good physical condition.
SULTAN	EAP_427_Sultan_Mushaf_07 (26 images)	Qur'an	[20 <sup>th</sup> century]	Only final Qur'anic chapters. Script is an unrefined version of Central Sudanic. Possibly this copy was used to teach the Qur'an to children.	13 ff. Pages decaying from use.
SULTAN	EAP_427_Sultan_Mushaf_08 (SAMPLE 2 images)	Qur'an	[early 20 <sup>th</sup> century]	Local (Waday) variant of Central Sudanic script.	Incomplete. Excellent physical condition.
SULTAN	EAP_427_Sultan_Alawi_MadhLaylNahar (SAMPLE 29 images)	Muḥammad al-'Alawī, <i>Madḥ al-layl wa'l-nahār</i>	[early or mid-20 <sup>th</sup> century]	Decorative Central Sudanic script.	Over 550 ff. Leather case. Seal of Sultan Ali Silek (rl. 1945-1960 and 1970-77). Excellent physical condition.
SULTAN	EAP_427_Sultan_Mukhtasar (SAMPLE 26 images)	Khalīl b. Ishāq al-Mālikī, <i>Mukhtaṣar</i>	1815	Ample layout but no glosses. Central Sudanic script. Scribe: Sulaymān [L-K-M-L-K-K] 'Abd al-'Azīz.	Over 750 ff. Overall physical condition is decent for an old manuscript, but many pages show signs of damage by insects.
SULTAN	EAP_427_Sultan_TanbihAnam (SAMPLE 26 images)	'Abd al-Jalīl al-Qayrawānī, <i>Tanbih al-anām</i>	1941	Decorative Central Sudanic script. Scribe: Muḥammad al-Sanūsī b. Muḥammad Ṣāliḥ al-	Two volumes, each with its own leather binding and both in a single leather case.

				Mukhtār.	Excellent physical condition.
SULTAN	EAP_427_Sultan_KitabHadith (SAMPLE 8 images)		[late 19 <sup>th</sup> or early 20 <sup>th</sup> century]	A text on Hadith. Fine Central Sudanic non-decorative script.	Over 750 ff. Bad physical conditions. Signs of damage by moisture and insects.
SULTAN	EAP_427_Sultan_RisalaBasmala (SAMPLE 6 images)	Muḥammad b. ‘Alī al-Ṣibbān, <i>Risāla fī al-basmala</i>	[probably 19 <sup>th</sup> century]	Written in a fine Eastern script.	Ca. 50 ff.
SULTAN	EAP_427_Sultan_UmmBarahin_01 (SAMPLE 2 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Interesting example of local (Waday) variant of Central Sudanic script.	Incomplete.
SULTAN	EAP_427_Sultan_UmmBarahin_02 (SAMPLE 4 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Interesting example of local (Waday) variant of Central Sudanic script. Scribe: ‘Abd al-Karīm Ādam ‘Abd al-Raḥmān.	29 ff.
SULTAN	EAP_427_Sultan_UmmBarahin_03 (12 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Interesting example of local (Waday) variant of Central Sudanic script. Scribe: ‘Abd al-Karīm Ādam ‘Abd al-Raḥmān.	Incomplete. 8 ff.
SULTAN	EAP_427_Sultan_UmmBarahin_04 (35 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Interesting example of local (Waday) variant of Central Sudanic script. Interlinear glosses.	18 ff.
SULTAN	EAP_427_Sultan_Awjali_NazmAqida (10 images)	Muḥammad al-Awjālī, <i>al-Qaṣīda al-awjaliyya li-tawḥīd</i>	[mid-20 <sup>th</sup> century]	Central Sudanic script. Scribe: Muṣṭafā ‘Abd al-Raḥmān for ‘Abd al-	5 ff.

		<i>Rabb al-bariyya</i>		Jalil ibn Abbakar [sic] al-Barnāwī.	
SULTAN	Not digitized	Ibrāhīm al-Laqqānī, <i>Jawharat al-tawḥīd</i>	[20 <sup>th</sup> century]	Scribe: Ādam ‘Abd al-Karīm.	7 ff.
SULTAN	EAP_427_ Sultan_MakhlufBadawi_Balagha_01 (SAMPLE 7 images)	Makhlūf b. Muḥammad al- Badawī	[19 <sup>th</sup> century]	A text on rhetoric. Eastern script.	Incomplete (over 100 ff.). Most pages show sign of damage by moisture and insects
SULTAN	EAP_427_ Sultan_KitabNahw_01 (SAMPLE 4 images)		[19 <sup>th</sup> century]	A text on Arabic grammar. Eastern script. Marginal glosses.	Incomplete (ca. 95 ff.). Bad physical conditions.
SULTAN	EAP_427_ Sultan_KitabNahw_02 (SAMPLE 4 images)		[probably 19 <sup>th</sup> century]	A text on Arabic grammar. Maghrebi script.	Incomplete. Bad physical conditions.
SULTAN	EAP_427_ Sultan_Ahmuni_Qasida (6 images)	Al-Ahmūnī, <i>al-Manzūma al-kubrā</i>	[20 <sup>th</sup> century]	Local variant of the Central Sudanic script.	Complete. Good physical conditions, but one page broken.
SULTAN	EAP_427_ Sultan_ZubdatYamani (6 images)	al-Yamānī, <i>Zubdat al-Yamānī</i>	[20 <sup>th</sup> century]	Abridgment of a text on funerary practices. Local (Waday) variant of the Central Sudanic script.	Incomplete (3 ff.). Good physical conditions.
SULTAN	EAP_427_ Sultan_ShawahidNahw (SAMPLE 6 images)	<i>Shawāhid min al-shi‘r fī al-naḥw</i>	[might be from 19 <sup>th</sup> century]	Eastern script. Very bad physical conditions.	Incomplete (44 ff.). Most pages show signs of damage by insects.
SULTAN	EAP_427_ Sultan_KitabFiqh_01 (SAMPLE 2 pages)		[early 20 <sup>th</sup> century]	A book on Islamic Law. Central Sudanic script.	Incomplete (13 ff.). Bad physical condition.
SULTAN	EAP_427_ Sultan_NazmNahw_01 (SAMPLE 2 images)		[might be from 19 <sup>th</sup> century]	A long poem on Arabic grammar. Central Sudanic	Incomplete (71 ff.). Most pages show signs of damage by

				(Borno?) script.	moisture and insects.
SULTAN	EAP_427_Sultan_NazmNahw_02 (20 images)		[20 <sup>th</sup> century]	Poem on Arabic grammar. Fine Central Sudanic script. Interlinear glosses.	Incomplete (10 ff.). Badly damaged by insects.
SULTAN	EAP_427_Sultan_Hizb'IsmaKifaya (19 images)	Abū al-Ḥasan al-Shādhilī, <i>Ḥizb al-'iṣma wa'l-kifāya</i>	1885-86	Protective prayer. Eastern script.	10 ff.
SULTAN	EAP_427_Sultan_KitabFiqh_02 (SAMPLE 4 images)		[probably 19 <sup>th</sup> century]	A text on Islamic Law. Central Sudanic script. Ample margins, but not annotated.	Incomplete (47 ff.). Damaged by insects.
SULTAN	EAP_427_Sultan_FadlQur'an (SAMPLE 4 images)		[20 <sup>th</sup> century]	A text on the virtues of the Qur'an. Fine Central Sudanic script.	Incomplete.
SULTAN	EAP_427_Sultan_AbuQasim_NafhatAnbar (16 images)	Ṭayyib Abū al-Qāsim, <i>Nafhat al-'anbar fi bayān fawā'id al-taqwā</i>	1972	Author is a Tijani from Dar Fur.	10 ff. Printed Xeroxed copy from a handwritten manuscript.
SULTAN	EAP_427_Sultan_KitabIlm (28 images)		[20 <sup>th</sup> century]	A text on the virtues of knowledge. Fine sample of local (Waday) variant of Central Sudanic script.	Incomplete (14 ff.).
SULTAN	EAP_427_Sultan_KitabSira_01 (SAMPLE 2 images)		[probably 19 <sup>th</sup> century]	A text on the life of the Prophet. Curious form of angular Eastern script.	Incomplete (8 ff.). Good physical conditions.
SULTAN	EAP_Sultan_KitabSira_02 (SAMPLE 4 images)		[early 20 <sup>th</sup> century]	A text on the life of the Prophet. Central Sudanic (Nigerian?) script.	Incomplete (6 ff.). Good physical conditions.
SULTAN	EAP_427_Sultan_SharhManzumatNahw		[20 <sup>th</sup> century]	A commentary on a	Fragment (4 ff.). Good

	(SAMPLE 8 images)			poem on Arabic grammar. Central Sudanic (Nigerian?) script. Rich in marginal notes.	physical conditions.
SULTAN	EAP_427_Sultan_MakhlufBadawi_Balagha_02	Makhlūf Muḥammad al-Badawī	[19 <sup>th</sup> century]	A text on rhetoric. Eastern script.	100 ff. Traces of mould. Good physical conditions.
SULTAN	EAP_427_Sultan_UmmBarahin_05 (4 sample images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[mid-20 <sup>th</sup> century]	Interesting example of local (Waday) variant of Central Sudanic script. Interlinear glosses.	Incomplete. Good physical conditions.
SULTAN	EAP_427_Sultan_Qit'aFiqhMirath (7 sample images)		[early or mid-20 <sup>th</sup> century]	On inheritance in Islamic law. Central Sudanic script. Ample space layout but no glosses.	Incomplete (27 ff.).
SULTAN	EAP_427_Sultan_Qit'aFiqh_04 (2 sample images)		[early or mid-20 <sup>th</sup> century]	From a text on Islamic law. Central Sudanic script.	Incomplete.
SULTAN	EAP_Sultan_Du'a_001 (4 sample images)		[20 <sup>th</sup> century]	A collection of invocations. Central Sudanic script.	Incomplete.
SULTAN	EAP_427_Sultan_Qit'aFiqh_03 (4 sample images)		[20 <sup>th</sup> century]	From a text on Islamic law. Local (Waday) variant of Central Sudanic script.	Incomplete.
SULTAN	EAP_427_Sultan_Du'aSaltanaMulK (7 images)		[mid-20 <sup>th</sup> century]	An invocation to obtain political power. Fine Central Sudanic script, seemingly Nigerian hand.	Incomplete (4 ff.). Good physical conditions.

SULTAN	EAP_427_Sultan_Du'a_002 (6 images)		[mid-20 <sup>th</sup> century]	An invocation for rulers to obtain power. Central Sudanic script.	3 ff. Partly eaten by insects.
SULTAN	EAP_427_Sultan_Du'a_003 (6 images)		[mid-20 <sup>th</sup> century]	Invocations against enemies. Central Sudanic script.	3 ff.
SULTAN	EAP_472_Sultan_Qit'aKhalqHayawan (2 images)		[19 <sup>th</sup> century]	On the creation of animals and on the necessity of being kind to them. Eastern script. Presence of glosses.	Fragment (1 f.). Partly eaten by insects.
SULTAN	EAP_472_Sultan_Qit'aFiqh_01 (2 images)		[19 <sup>th</sup> century]	From a book on Islamic law. Eastern script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_Qit'aFiqh_01 (2 images)		[19 <sup>th</sup> century]	From a book on Islamic law. Central Sudanic script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_Qit'aNahw_02 (2 images)		[early or mid-20 <sup>th</sup> century]	From a book on Arabic grammar. Central Sudanic script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_Qit'aTafsir (2 images)		[early or mid-20 <sup>th</sup> century]	From a book on Qur'anic exegesis. Central Sudanic script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_Qit'aAqida (2 images)		[early or mid-20 <sup>th</sup> century]	From a book on theology. Central Sudanic script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_Qit'aSharhManzuma (2 images)		[early or mid-20 <sup>th</sup> century]	From a commentary on a poem. Central Sudanic script.	Fragment (1 f.).
SULTAN	EAP_472_Sultan_SirrQasamYaTarish (2 images)		[mid-20 <sup>th</sup> century]	A talismanic formula on love. Central Sudanic script.	1 f.
SULTAN	EAP_472_Sultan_Qit'aNahw_01		[20 <sup>th</sup> century]	From a text on Arabic	Fragment (1 f.).

	(2 images)			grammar. Central Arabic script.	
SULTAN	EAP_427_Sultan_Rasa'il (14 images)	[ <i>Rasā'il rasmiyya</i> ]	[mid-20 <sup>th</sup> century]	Six letters from/to various sultans of Waday. One is dated 1949-50.	7 ff.
SULTAN	EAP_Sultan_Karrasa_01 (4 sample images)	[ <i>Karrāsa</i> ]	[20 <sup>th</sup> century]	Personal papers and invocations belonging to one of the sultans of Waday.	Exercise book with leather cover.
SULTAN	EAP_472_Sultan_KarrasatAliSilek (33 images)	[ <i>Karrāsāt al-Sulṭān 'Alī Silek</i> ]	[20 <sup>th</sup> century]	Personal papers and invocations belonging to the Sultan Ali Silek (rl. 1940-60 and 1970-77). Mostly written by scribe Muḥammad al-Sanūsī.	Exercise book with leather cover.
SULTAN	EAP_472_Sultan_HukmMalYatim (2 images)	[ <i>Hukm māl al-yatīm</i> ]	1950	A ruling by the Sultan Ali Silek on the property of an orphan.	1 f.
SULTAN	EAP_427_Sultan_HallMushkilatWaratha (2 images)	[ <i>Hall mushkilat al-waratha</i> ]	1978	Typed document. A ruling by the court on the inheritance of the deceased Sultan Ali Silek.	1 f.
SULTAN	EAP_427_Sultan_QasidatDu'a	[ <i>Qaṣīdat al-du'ā'</i> ]	[20 <sup>th</sup> century]	Fragment of an invocation in verses. Decorative Central Sudanic script.	1 f.



SULTAN	EAP_427_Sultan_Talasin	[ <i>Ṭalāsīm</i> ]	[20 <sup>th</sup> century]	Three different talismans of huge size. Folded, to be used wrapped in leather cases.	
SULTAN	EAP_427_Sultan_SijjilQada' (40 images)	[ <i>Sijjil qaḍā' saltanat Dār Wadāy</i> ]	1949	The register of the Sultan's judicial court.	A size A4 exercise book.
SULTAN	EAP_427_Sultan_SijjilDara'ib (54 images)	[ <i>Sijjil ḍarā'ib al-sukkān fī saltanat Dār Wadāy</i> ]	1947	A tax record of the Sultanate of Waday during the colonial time.	A size A4 exercise book.
SULTAN	EAP_427_Sultan_TibFa'ih (8 images)	Muḥammad b. 'Abd al-Wāḥid al-Nazīfī, <i>al-Ṭīb al-fā'ih</i>	[20 <sup>th</sup> century]	From a famous Tijani devotional text. Author was a Moroccan.	Fragment (4 ff.).
MADMOURI	EAP_427_Madmouri_AqidatAwamm (12 images)	Aḥmad al-Marzūqī, <i>'Aqīdat al-'Awāmm</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script.	6 ff. Good physical conditions.
MADMOURI	EAP_427_Madmouri_MufidatTullab_01 (30 images)	Muḥammad Nūr al-Dīn, <i>Mufīdat al-ṭullāb</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script. Interlinear glosses.	15 ff. Good physical conditions.
MADMOURI	EAP_427_Madmouri_MufidatTullab_02 (26 images)	Muḥammad Nūr al-Dīn, <i>Mufīdat al-ṭullāb</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script. Interlinear glosses.	13 ff. Good physical conditions.

MADMOURI	EAP_427_Madmouri_MufidatTullab_03 (12 images)	Muḥammad Nūr al-Dīn, <i>Mufīdat al-ṭullāb</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script. Interlinear glosses.	6 ff. Good physical conditions.
MADMOURI	EAP_427_Madmouri_MufidatTullab_04 (16 images)	Muḥammad Nūr al-Dīn, <i>Mufīdat al-ṭullāb</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script. Interlinear glosses.	8 ff. Good physical conditions.
MADMOURI	EAP_427_Madmouri_MufidatTullab_05 (19 images)	Muḥammad Nūr al-Dīn, <i>Mufīdat al-ṭullāb</i>	[20 <sup>th</sup> century]	Introductory poem on theology. Local (Waday) version of Central Sudanic script. Interlinear glosses.	9 ff. Good physical conditions.
MADMOURI	EAP_427_Madmouri_QasidatDhammHub bDuniya (24 images)	‘Umar b. Sa‘īd al-Fūtī, <i>Qaṣīda fī dhamm ḥubb al-duniyā</i>	[20 <sup>th</sup> century]	Poem on moral advice. Local (Waday) version of Central Sudanic script. Interlinear glosses.	32 pp. Excellent physical conditions.
MU’AZZAL	EAP_427_Mu’azzal_Bad’ AlAmal (21 images)	Sirāj al-Dīn al-Awshirī al-Māturīdī	[20 <sup>th</sup> century]	Poem on theology. Interlinear glosses.	28 pp. Excellent conditions.
MU’AZZAL	EAP_427_Mu’azzal_Barnawi	Muḥammad b. al-Ḥājj ‘Abd al-Raḥmān al-Barnāwī	[early 20 <sup>th</sup> century]	Poem on moral advice. Interlinear glosses.	5 ff. Good conditions.
MU’AZZAL	EAP_427_Mu’azzal_Kharashi (SAMPLE 8 images)	Muḥammad b. ‘Abdallāh al-Kharashī, <i>Sharḥ Mukhtaṣar Khalīl</i>	[probably early 19 <sup>th</sup> century]	Commentary on Maliki jurisprudence.	Complete. Leather cover. Some pages show signs of damage by insects.

MU'AZZAL	EAP_427_Mu'azzal_KhulasatUmmBarahin (9 images)		[20 <sup>th</sup> century]	Abridgment of dogmatic theology.	9 pp.
MU'AZZAL	EAP_427_Mu'azzal_Mushaf (684 images)	Qur'an	[19 <sup>th</sup> century]	Reading of Abū 'Amr al-Dūrī. Hands of various scribes in different section, some older, some more recent. Last chapters missing.	340 ff.
MU'AZZAL	EAP_427_Mu'azzal_NazmNahw (8 images)		[20 <sup>th</sup> century]	From a poem on Arabic grammar.	Fragment (5 ff.).
MU'AZZAL	EAP_427_Mu'azzal_Tafuttu (10 images)	Abū Iṣḥāq al-Tujībī, <i>Tafuttu</i>	[mid-20 <sup>th</sup> century]	A famous poem on religious advice. Central Sudanic script. Many interlinear glosses.	4 ff.
MU'AZZAL	EAP_427_Mu'azzal_UmmBarahin_01 (10 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Introductory text on theology.	5 ff. Good conditions. Torn on edges.
MU'AZZAL	EAP_427_Mu'azzal_UmmBarahin_02 (30 images)	Muḥammad al-Sanūsī al-Tilmisānī, <i>Umm al-Barāhīn</i>	[20 <sup>th</sup> century]	Introductory text on theology. Local variant of Central Sudanic script. Interlinear glosses.	15 ff. Good conditions. Sign of damage by dampness. Torn on edges.
MU'AZZAL	EAP_427_Mu'azzal_Yamani (7 images)	al-Yamānī, <i>Zubdat al-Yamānī</i>	[20 <sup>th</sup> century]	Abridgment of a text on funerary practices. Local (Waday) variant of Central Sudanic	8 pp. Good physical condition.

				script.	
MU'AZZAL	EAP_427_Mu'azzal_Zarqani (SAMPLE 3 images)	'Abd al-Bāqī b. Yūsuf al-Zarqānī, <i>Sharḥ Mukhtaṣar Khalīl</i>	[19 <sup>th</sup> century]	Commentary on Maliki jurisprudence. Eastern script.	Over 500 ff. Good physical condition, but some pages torn on edges.
MAKKI	EAP_427_Makki_Jazzari (34 images)	Al-Jazzārī	[20 <sup>th</sup> century]	Poem on theology. Central Sudanic script.	34 pp. Excellent physical condition.
MAKKI	EAP_427_Makki_Mushaf (951 images)	Qur'an	[20 <sup>th</sup> century]	Reading of Abū 'Amr al-Dūrī. Local version of Central Sudanic script. Scribe: Aḥmad b. Faqīh Muḥammad Faqīh Ṣābūn.	942 pp. Excellent physical condition. Leather cover and leather bag.
MAKKI	EAP_427_Makki_Yamani (10 images)	al-Yamānī, <i>Zubdat al- Yamānī</i>	[20 <sup>th</sup> century]	Abridgment of a text on funerary practices. Local (Waday) variant of Central Sudanic script.	5 ff. Very good physical condition.