

The art of making Arabic manuscripts; Origins, development and importance

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Abstract:

Muslims have long produced a huge scientific product of books, some of which came in the form of hundreds of thousands of manuscripts which were the only way to preserve what was produced by the Muslim mind and made precious art. Which the Muslims have compared to their times and their ages, on the one hand, and on the other, showed us the great progress made by Muslims in the art of the manuscript industry, which was a widespread industry at the time.

Muslims have risen to this industry - which is now closely associated with the science of codicology - and surpassed it, so they were able to record their ideas and the ideas of their predecessors, which ensured their survival for a long time for the applicants and the late ones, and even enumerated many categories of scientific value considered indispensable for those engaged in archeology and science Manuscript.

Our research is focused on the art of the manuscript industry, with reference to the rules on which it is based, and then the need to re-establish it because of its importance, especially with regard to the process of maintenance and restoration of thousands of manuscripts that have become vulnerable to loss and damage.

Keywords: Codicology - The art of making Arabic manuscripts - Pens - Paper - Inks – Binding

Introduction :

Since the early ages of Islam, Muslims have written a huge scientific product of books and writings, some of which have reached us in the form of hundreds of thousands of manuscripts, which were the only way to preserve what the Muslim mind produced, so they turned them into precious artistic masterpieces. The truth is that what we have received is considered the tip of the iceberg, and yet it is It was enough to clearly reveal the maturity of thinking that Muslims had achieved compared to their times and eras, and this huge amount led to the emergence of a new

science, the science of Arabic manuscripts. Researchers in this science, whether Arab or foreign, have produced a significant number of studies and research in all its branches and related matters. Sciences.

On the other hand, Muslims in the Islamic era were familiar with various sciences and fields, including the art of manuscript making, which is closely linked to the science of codicology. These works showed us the extent of the great progress achieved by Muslims in the art of manuscript making, which was a popular industry at the time.

Muslims advanced this industry and excelled in it. They were thus able to record their ideas and the ideas of those who preceded them, which ensured their survival for a long period for the early and late generations to draw from. They even wrote many classifications of significant scientific value, which are indispensable for those working in archaeology and manuscript science.

Our lecture mainly focuses on the art of making Islamic manuscripts, with a touch on the rules upon which they are based, and then highlighting the necessity of resurrecting them because of their significant importance, especially with regard to the process of maintaining and restoring thousands of manuscripts that have become vulnerable to loss and damage.

1- The concept of manuscript science (codicology):

It is the science that is concerned with studying manuscripts as a material piece, or it is the science of studying every antiquity that is not related to the basic text of the book written by the author (Fiddah;2023, 31), that is, it is concerned with studying the material elements of the manuscript book (Francois;2005, 45), represented by the paper, pens, ink, decoration, gilding, and binding, in addition to the size of the booklet, numbering, comments, and everything that was written on it. Cover page of headphones, readings, titles, etc. (fouad sayed;1997, 02)

In other words, it is a science that aims to study everything that is written in the margins, including explanations, corrections, and other information about the people who owned it, copied it, endowed it, etc., in addition to the material elements related to the manufacture of the manuscript. (chawki benin;2004,13)

According to the ancients, what was meant by the concept of paperwork or everything related to manuscripts, whether in terms of writing, industry, trade, restoration, and so on (Toubi et al;2014,13) . As another concept, it means the study of the manuscript book and its manufacture, including the manufacture of inks, the art of securitization, copying, binding, gilding, and the manufacture of tambourines, leather, and paper.

The science of "codicology" originated in the West first and was concerned with studying manuscripts, especially Greek and Latin, and their physical appearance in terms of form and workmanship. This term is derived from two words:

A- Codex, which is a Latin word meaning a collection of booklets in one volume with a cover.

B-Logos, which is a Greek word that means science. (Francois;2005, 44)

As for the "codicologist," he is the expert in the written material. His method is similar to that of the archaeologist who, through the restoration process he carries out, attempts to reconstruct the discovered artifact (benin;2004,12)

Westerners were more interested in this science than Arabs, as the term "codicology" was coined by the French scientist Alphonse Dunne in 1944 AD, and the word entered the French dictionary in 1959 AD. It is reported that François Desroches was the first to introduce this science into Arabic studies, at a scientific forum that took place on The Codicology of Middle Eastern Manuscripts was held in Turkey in 1986 AD, and was the real launch of the science of Arabic manuscripts. After that, interest in this science increased and meetings were held for it in various Arab and Western countries. (Francois;2005, 10)

2- The importance of manuscript science:

Manuscript science, which is a branch of archeology, is considered one of the sciences that support history, as it brings together elements that help in determining the history of a specific era. Thanks to knowledge of the methods used across periods in manuscript making(Francois;2005, 10), we can determine the date and place in which a copy was made. Through writing holders, whether they are parchment, embossed paper, or paper, through decoration, ink, and ink, and through the type of calligraphy, we can determine the era of copying of the manuscript if the date of copying does not exist (Fiddah;2023, 37).

On the other hand, some manuscripts may lack the name of the author, the name of the copyist, or even the date of copying, and here the role of codecology is highlighted in discovering this by noting the hearings, passages, and readings written on the body of the manuscript, in which the name of the author or copyist, or even the date of copying, is usually mentioned, Without forgetting the great benefit of chemical analysis and ultraviolet reading in reading erased words in a manuscript. (Fiddah; 2023, 38)

3- The concept of the science of creating Arabic-Islamic manuscripts:

It is the science that is concerned with studying the manifestations of the material manufacture of the Arab-Islamic manuscript, its stages, its pillars, and the tools used

in that. Ancient Muslim scholars identified four pillars for the manufacture of the manuscript book: The pen (paper), the ink (ink), the pen (calligraphy), and the binding (fouad sayed;1997, 13)

4- Factors for the development and prosperity of the art of making Arabic-Islamic manuscripts:

With the passage of time and the expansion of the Islamic world east and west and its economic growth, the demand for knowledge increased, and mosques multiplied, whose primary functions were teaching and teaching. After a while, libraries appeared, then schools and corners, which required the creation of libraries and bringing books to them, and this was a factor of great importance. The manuscript industry flourished due to the increasing demand for it day after day. Indeed, the manuscript book was considered the basic material for science and knowledge at that time (ben khaldoun; 2007, 392)

One of the important factors that helped in the development and prosperity of the art of manuscript making was the emergence of the craft of paper, which flourished with the flourishing of the writing and translation movement and the spread of paper making in Baghdad during the last quarter of the year.

Second century AH. The scholar Ibn Khaldun mentioned it in his introduction, saying: "The manufacture of papers used for copying, proofreading, binding, and other written matters and collections came and was specific to the great cities of the world." The word "warraqa" is derived from paper, and Arabic literature books called the sect that mastered this industry "wararaqin." A large number of scholars, writers, hadith scholars, commentators, and linguists practiced the profession of paperwork alongside professional paperworkers.

Waraqa was a thriving industry in the cities of Islamic countries, as historical sources mention that there were one hundred shops in Baghdad during the time of the historian and geographer Al-Yaqubi, who died in the year 294 AH, and scholars used to frequent them to read precious and rare books.

Over time, this profession became a source of livelihood for many, and some writers were even forced to work by copying books to support themselves and their families. As for the great, well-off authors of the first centuries, they had gentlemen who copied and distributed their works.

In the later eras, the scribes working in the book industry were often called "Kitubians," and from this date the paper markets became known as the "Kutubien Market." (Fouad sayed; 1997, 165)

One of the main factors that pushed towards the flourishing of the science of manuscript making was that the caliphs encouraged scholars to practice writing and translation and paid them salaries and rewards, This was especially evident in the first period of the rule of the Abbasids, and Al-Ma'mun was considered the most prominent of the Abbasid caliphs who cared for science and scholars, as his gatherings full of scholars were scientific seminars that dealt with all branches of knowledge. These caliphs also created many libraries, and the sources state that Baghdad alone contained 300 libraries, and the "House of Wisdom" is considered the most famous of these libraries, not only in Iraq but in the entire Islamic world, which was established by Al-Mansur and Al-Rashid and expanded by Al-Ma'mun. The number of books in it was estimated at the time of the latter at two million (solyman; 2011, 236). Manuscript. He was the one who brought to its treasury the most valuable books in existence and ordered the translators to translate into Arabic the most important Greek, Syriac and other manuscripts. (mohammed solyman; 2006, 233)

5- The major stages of development of the art of making Arabic-Islamic manuscripts:

The Arabs in pre-Islamic times did not know notebooks, nor did they write books in the strict sense of the word. Although writing was known and used in the Arabian Peninsula before Islam, it was limited to a narrow scope and among a few individuals.

With the advent of Islam, a class of writers emerged who were entrusted with writing down messages, covenants, covenants, and other things from the Messenger, may God bless him and grant him peace. Fearing that the scribes would confuse the Holy Qur'an with anything else, the Messenger, may God bless him and grant him peace, ordered them not to write anything other than it, so writing did not expand during that era. (Toubi et al; 2014,63)

During the reign of the first caliph, Abu Bakr al-Siddiq, may God be pleased with him, and with the suggestion and insistence of Omar ibn al-Khattab, may God be pleased with him, he compiled the Qur'an in the order of the verses, not the chapters, and those pages remained with him until his death, then Omar ibn al-Khattab received them and they were transferred after him to the Mother of the Believers (fouad sayed; 1997,91), Hafsa bint Omar, may God be pleased with them both. The Holy Qur'an was written on sheets of parchment placed between two wooden covers to protect them(kossayri;1979,12)

When Othman bin Affan, may God be pleased with him, assumed the caliphate, he ordered the copying of the manuscripts that Hafsa bint Omar, may God be pleased with them, had in the Qur'an, and he sent copies to various countries, while burning

the other newspapers on which the Holy Qur'an was written. Thus, these Qur'an manuscripts were the first Arabic manuscripts in history. (fouad sayed; 1997,91)

During the Umayyad era, Muslims continued to write down the Holy Qur'an, in addition to the noble hadiths, jurisprudence, and other things, even if nothing of them has reached us. Many historical texts confirm that the Arabic manuscript industry flourished during the first Hijri century. Muawiyah bin Abi Sufyan ordered that news related to the kings of the Arabs and Persians and news about Himyar be written down in a book. So it was. Ibn al-Nadim also mentioned that Ziyad ibn Abih was the first to write a book on proverbs, and that Sahar al-Abdi during the days of Muawiyah had a book on proverbs, just as Urwa ibn al-Zubair wrote on jurisprudence, battles, and the noble hadith. It is also mentioned that Al-Hasan al-Basri, who died in the year 110 AH, burned his books on proverbs. And many scholars of the first century did the same.(kacrm;2001,342)

In general, the manuscript industry took a new direction during the Umayyad era and was not limited to the manufacture of the Holy Qur'an only as it was in the Rashidun era, noting that these manuscripts were written on parchment and papyrus leaves.

The stage of paper making by Muslims is considered a pivotal stage in the art of manuscript making, as paper making was exclusive to the Chinese, and they were the ones who used it starting from the second century BC at the very least. When the Muslims conquered China, they were able to capture many people, including those who were skilled at making paper. The conquerors realized their importance and gathered them to work in factories established for this purpose in Samarkand in 751 AD. (toubi et al;2014, 191)

The paper industry moved to Iraq thanks to Al-Fadl bin Yahya Al-Barmaki, who established the first paper-making factory in Baghdad. Its industry continued to flourish in the capital of the Abbasids, and its laboratories and shops for selling it increased. In the ninth century, its industry moved to Egypt, and by the tenth century this industry had reached the cities of the Levant, and by the second half of the tenth century it had spread from Syria to the countries of the Islamic Maghreb, and from Ceuta in Morocco, the paper industry moved to Xatiba and Valencia of Andalusia. (sayed fouad; 1997,198)

Due to its ease of manufacture, low cost and cheap price, in addition to its quality; Its use expanded on a large scale in Islamic countries, and the demand for it increased even more, so it became available to almost everyone, something that encouraged writing and writing, which made the manuscript industry achieve qualitative progress that it had not known before.(kacem; 2001, 206)

As for papyrus, its use declined significantly in the middle of the tenth century compared to paper. As for parchment, it was used especially in official documents and continued alongside paper until half of the eleventh century AD.

The movement of translation and transfer of ancient books played a fundamental role in writing, and thus the flourishing of the science of manuscript making. Khaled bin Yazid bin Muawiyah, known as “Hakim Al Marwan,” is considered the first to be interested in translation and to think about transferring ancient books on the topics of medicine, astronomy, chemistry, and others. (kacem; 2001, 202)

However, the major translation movement did not begin until the “House of Wisdom,” which was established by the Abbasids in Baghdad during the era of Harun al-Rashid, and then it flourished during the era of Caliph al-Ma'mun, who sent a letter to the Emperor of Byzantium at the time asking him to send him someone he would choose from the ancient sciences available to the Byzantines, and he responded to that.

One of the most famous translators was Yuhanna ibn al-Batriq al-Tarjuman, Mawla al-Ma'mun, who translated many of the early books. We also find among the translators Hunayn bin Ishaq Al-Abadi, who died in the year 260 AH, and who was the most knowledgeable of his time in the Greek, Syriac, and Persian languages, and Al-Ma'mun used to give him a pound of gold for the books he translated into Arabic. In addition to the pioneering translators who preceded, Yaqoub bin Ishaq Al-Kindi, Thabit bin Qara Al-Harrani, and Omar bin Al-Farkhan Al-Tabari.

It was often conveyed through two languages; From Greek to Syriac - which is widespread in the Levant - and then from Syriac to Arabic. However, with the passage of time, translation began to take place directly from Greek into Arabic.

It is believed that most of the books transmitted by Arabs or other translators were of Greek origins, and a few of them were of Persian, Syriac, and Indian languages, and that they transmitted and translated extensively through this method (sayed foad; 1997,198)

On the other hand, many sources have confirmed that codification among Muslims - which is an important stage in this regard - began during the first century AH, which paid great attention to codifying the Holy Qur'an and then the Noble Hadith. However, the major codification and authorship movement in Islamic civilization coincided with the translation movement and the transmission of the sciences of the ancients. The latter had a fundamental role in the writing that gained great momentum in the following centuries, which had the greatest role in the development and prosperity of the art of Arab-Islamic manuscript making. (sayed foad; 1997,84)

6- Stages of manuscript making:

6.1- Preparing paper (parchment) and writing supplies:

At the beginning of their era, Muslims used to write on parchment, and after the conquest of Egypt, they used papyrus in addition to parchment. The Arabic manuscript remained confined to these two materials until the paper industry moved to Muslim countries. Papyrus continued to be used in the manufacture of manuscripts, especially in Egypt, but it began to decline until its use ceased at the beginning of the fourth century AH (Toubi et al; 2014 , 80), while writing on parchment continued.

The papers are prepared for writing and are cut from a single sheet of paper, but there can be notebooks composed of double sheets of compound origin, or of double sheets consisting of two sheets joined in the middle near the folding place, i.e. notebooks with four pages. Mostly, all the leaves of manuscript notebooks are extended in the same direction. Same, parallel, or perpendicular to the stitching.(Francois; 2005,101)

The papers were folded before writing began, and the method and number of folding played a role in determining the size and number of notebook leaves (Iakhsayria; 2019, 86). If the sheet is folded once, we get a booklet of two pages, and if it is folded twice, we get a booklet of four pages, or three times to get a booklet of eight pages, and so on. All that remains is cutting the paper or parchment from the place other than where the folding took place, which keeps the papers together with each other. Some of them are in the form of binaries, knowing that the double sheets of paper are cut in advance into the required size using a sharp blade, then they are then combined, usually in four or in sheets, together and folded in half for the copyist to begin writing on them.(Francois; 2005, 149)

On the other hand, there is nothing related to manuscript making that occupies a very important position among copyists and calligraphers like the pen, which was prepared with special care, from special materials, and in special shapes and measurements as well. Among other tools used in writing, we find the inkpot or inkwell, which was provided with a slick of silk, wool, or cotton that allowed for controlling the amount of ink drawn by the pen. To control the homogeneity of the mixture and to avoid sedimentation of the ink at the bottom of the bowl, the scribe would use a rod to move it, known as a trowel. The scribes also used the ruler, the use of which was linked to the beginning of the appearance of paper, and also the compass or compass in order to construct the space used in writing.

As for photographers, they use in addition to the above tools and machines; A quill made from animal hair and a stencil used not only by painters but also by miniaturists and bookbinders to produce decorative subjects. .(Francois; 2005, 186)

6.2- Copying and photocopying:

We rarely find in the sources and the content of the manuscripts indications of the personality of the copyist or the conditions in which he was found while he was copying the book. At the same time, we lack the necessary information that would enable us to know the places where the copyists settled to carry out their mission successfully. Indeed, the city is rarely mentioned there. In which the manuscript was copied. However, through extrapolation, it can be said that the copyists were carrying out their work either in private workshops, in shops prepared for this purpose, in their private homes, in libraries, in educational facilities, in mosques, or perhaps in castles, as stated in some sources. .(Francois; 2005, 292)

In addition to copyists, there was another class that appeared in society, which was the class of illustrators or decorators, who practiced their work on manuscripts and other things. Muslims have also known sects since at least the third century AH. Decorations and drawings were carried out by the two sects, especially in the margins and the beginning of chapters. The work of the two jurists was not limited to gilding the pages of the manuscript, but rather extended to gilding its skins as well, as they achieved a great degree in this art. (toubi et al;2014, 93)

6.3- Collecting, arranging and sewing notebooks:

Before starting the process of writing notebooks; It is preceded by preparatory operations, including ensuring that the sequence of the book's pages is correct by looking at the comments, and dividing the book into several notebooks after multiplying and pressing the paper until it softens and becomes easy to pack and join, then suits the lengths of the copybooks.(nechar; 1997,73)

Before sewing, the places for sewing on the back (heel) are determined using a special angle. This is determined after striking the booklets on the back of the book and then on its front edges, so that the booklets become completely level on both sides of the nape and the front of the book. Then all the booklets are held(sayed youcef; 2002,167), and then the process of perforating them is completed using a needle and thread, where they are sewn. The booklets, one after the other, are finished until all of them are sewn. Then the backs of the booklets are painted with starch, and the originals are covered with several sheets of paper to attach the covers to the book with the starch, and they are cut to fit the size of the book to be bound. .

6.4- Preparing and decorating the cover:

The process of making the cover, consisting of the bookends, the tongue, and the back, was easy, as a number of papers were gathered together according to the required thickness, glued with starch and glue, and left for a period of time to dry, to obtain what is known as cardboard or thick paper, then polished and cut to fit the size of the book to be covered. (nechar; 1997,73)

It is noted that the cover was usually considered as a separate unit in itself from the book and remained separate until the decoration was completed, as the book (bound) could carry out the process of implementing various decorations on the cover from the outside before starting the book (binding) (abderahman moadin;1989, 292)

It is worth noting that the division of the outer cover of the manuscript was based on geometric decorations in its design. It was divided into main decorative areas: the middle, the corners, the frames, the nape, and the tongue. The most important decorative themes prevailing in the decoration of books were the navel in the middle of the scroll of the manuscript, in addition to floral and geometric elements based on the four corners.

The methods used in this decoration are pressing, stamping, cutting, and molding. Pressing was done with a mold on the leather to highlight the decorations without cutting. As for cutting, or what is known as hollowing out and gluing, it was done by cutting the leather in the places to be decorated, then the decoration was hollowed out on other pieces of leather of the same size and size and glued to the same place using glue. (nechar;1997 , 66)

The pressure method was sometimes done using an iron pen, in which the decorations were engraved in the form of simple grooves. Another method of decoration was also created, which was brush painting using gold water or colors. (abderahman moadin;1989, 302)

6.5- Transfer (binding):

It is considered one of the arts to which Muslims paid great attention from the beginning of the era of manuscript codification until the end of the Ottoman era. It appeared with the beginning of Islam, and the Qur'an was the first book to be produced as a preventive measure for manuscript pages from scattering, loss, and damage. (nechar;1997 , 66)

Traveling is an art that the Arabs took in its first form from the Ethiopians and then from the Copts after the Muslims conquered Egypt. Wood was the basic material for covering books, especially large ones, and these boards were sometimes inlaid with bone and ivory. Skin was not included in travel until approximately the end of

the second century AH, Then its use expanded and its decoration became artistic after that. (toubi et al; 2014,94)

For your information, the work of the traveler comes after the work of the copyist and photographer, and it is his responsibility to protect the pages of the book from damage and give it an appropriate external appearance. The primitive method for transferring was to place the manuscript between two wooden boards. The first travel book was the Holy Qur'an. The next step for transferring was to cover the wooden boards with strips of leather and place primitive decorations on them. In the first four centuries, the tongue appeared to protect the leaves, and in the fifth, sixth, and seventh centuries, the use of leather for travel became widespread, while the use of wood and papyrus decreased.

After the previous process, the cover, which consists of the bookends, the heel, and the tongue, is covered with leather using starch, after beating, cutting, and decorations are carried out on it. The cover is then attached to the notebooks, and the manuscript is then produced in the desired form (nechar;1997 , 73)

7- The most important classifications in the art of making Arabic-Islamic manuscripts:

Although the birth of codicology, or the science of manuscripts, was in the middle of the twentieth century (Francois; 2005,13), Muslims paid great attention to an aspect closely related to this science, if not one of its pillars, and they wrote many classifications in it, which is the art of making the manuscript book and everything related to it of paper, pens, inks, materials, binding, and others. In this regard, Jacques Lemaire, who defines the science of manuscripts, says: "In our view, this science (manuscript science) must be concerned with studying the various aspects of the primary material manufacture of the booklet before it is concerned with anything else." (Iomir;2006,26)

Among what we have come across in this area is the book "**The Inventor in the Arts of Manufacture**" by King Al-Muzaffar Shams al-Din Yusuf bin Omar bin Ali al-Rasouli, who died in the year 694 AH/1294 AD (Salhia; 1989) , in which he comprehended the first ten chapters of the book "**Umdat al-Kitab and odat dawi elalbab**" literally and with little conjugation (and from On the other hand, it is considered one of the most abundant sources of information and the most numerous in information related to how to remove stains. (sayed fouad;1997, 14)

We have also received classifications that focus on the manufacture of ink, colors, and methods of decoration, embellishment, and binding. At the forefront is the book "**alazhar fi amal alahbar**" by Muhammad ibn Maymun al-Himyari al-Marakshi,

who wrote his book in Baghdad at the Mustansiriya School in the year 649 AH/1251 AD, The book “**Tohaf al-Khawas fi Taraf al-Khawas**” was written by Abu Bakr Muhammad ibn Muhammad, known as al-Qalusi, from Andalusia (607-707 AH). He was a linguist who was famous for memorizing the book of Sabawayh and was an authority in prosody and rhymes.(His book included about 170 recipes for removing stains. (arrazi; 2011,217)

Regarding binding or transferring, we have some valuable classifications, the most important of which is the book “**altayssir liman ajiza ani altassfir**” by the jurist Bakr bin Ibrahim al-Ishbili, who died in the year 668 AH, which is divided into twenty chapters, including the chapter on tools, the chapter on ocher, the chapter on weaving, and the chapter on installing leather (sayed fouad, 1997, 14). It also includes a chapter on a large degree. Of importance, it contained what is known today as “Manuscript Maintenance and Restoration,” which is the chapter on “Work on the Ancient Books.” We also received in this field the arjoza “**tadbir alssafir fi sinaat altassfir**” by Ibn Abi Hamida from the ninth century AH, It was written in 175 verses, and its author included many topics, including preaching leather, embossing, quilting, weaving, binding, and decoration.(arrazi;2011, 218)

We have also received an important book by Al-Sufyani about the translation, which is “**sinaat tassfir alkotob wa hal aldahab**” which includes many important topics in the manufacture of manuscripts, from preparing and knitting booklets until the final stage, which is binding and decoration. (alechbili;1959)

Al-Qalqashandi (d. 827 AH) also devoted a significant portion of his book “**Subh al-A’sha...**” to this art, where he talked about the tools of calligraphy and its principles, the machines that include the inkwell, the pen and its sharpener, the ink and ink and their manufacture, and the book of openings and the stationery and paper that is written in it.(ibn abi hamida, 1994)

We have found some references and information in some other writings about writing, its instruments, calligraphy and its types, including a short ten-page treatise by Ibn Muqla (who died in the year 326 AH), which included the science of calligraphy and the pen. After him, Ibn al-Bawab (who died in the year 423 AH) wrote an essay on writing instruments in which he discussed Pens, their sharpening, inks, and their manufacture. As for Abd al-Rahman bin al-Sayegh, in the late eighth and early ninth centuries, he wrote a book called “**tohfah ouli alalbab.**” (abou el abbas, 1925)

Recently, a manuscript of considerable importance was discovered, and it is considered the oldest in its subject (sayed fouad;1997,15). It is a treatise attributed to the well-known physician and chemist Abu Bakr Muhammad bin Zakaria al-Razi

(251-313 AH). It is located on six pages, marked with the “**zinat el katba,**” and deals with its subject on book making. The manuscript begins with the work of the inks, passes through secret inks and writing tricks, and ends with providing recipes for removing traces of ink from paper and clothes (haloji; 1995, 48). It included 18 recipes for making inks and 50 recipes for removing them from paper and clothing. It also contained a chapter on aging papers and another chapter on methods of thickening and gluing papers to obtain cardboard. Despite the importance of this letter to Al-Razi, it cannot in any way live up to the manuscript of “**Umdat Al-Kitab**” in terms of value, methodology, comprehensiveness, and information richness.

The latter is considered the most important author in the art of making manuscript books. His author dealt with writing instruments, such as pens, pens, ink and ink, the work of writing erasers (Arrazi, 2011, 2013), the work of inscriptions, binding, etc. King Al-Muzaffar Yusuf bin Omar relied on him in preparing many chapters of his book “**almokhtarii fi fonoun alsonae**” “From the making” as many orientalist studied, investigated or translated it, including the German Brockelmann, the Frenchman Levy Provençal, the German von Karabachik, the American Levi Martin, and the Frenchman Porter Yves. Rather, they took a lot from it in their research, such as Duncan Haldane in his important book “Binding of Islamic Books.” He achieved the topic of bookbinding based on this book (toubi et al; 2003, 191) , It was also edited by Abdel Sattar Al-Halouji and Ali Abdel Mohsen Zaki in 1971 AD, Najib Mayel Al-Harawi and Issam Makiya in 1989 AD, Iyad Khaled Al-Tabbaa in 2007 AD, and Alaa Abdel-Al Abdel Hamid in 2013 AD, and in the same context, many researchers in the field of manuscript science, whether Arab or foreign, praised it. Aliens.

The importance of the manuscript lies in the fact that it deals with the construction, composition, and making of the book, as this art was rarely addressed, given that the value and importance of the book in the eyes of many lies in the science it contains in its content, which is a matter that has received special attention from researchers, ancient and modern. As for how these sciences are recorded between the covers of books and how they are preserved and preserved for a longer period, this is something that researchers have not paid much attention to. (sayed foad ;1997, 14)

If the book is the vessel in which knowledge is stored, then the Muslims advanced this industry and excelled in it, and thus they were able to record their ideas and the ideas of those who came before them, which ensured their survival for a long period , so that the predecessors and those who came after them could draw from them. This,

then, is another benefit that the owners of these books have benefited those who work in this field. Craftsmanship, whether by their contemporaries or those who came after them, by setting clear and easy rules for making books for them.(haloji ; 1995,45)

Conclusion :

The manuscript industry was a popular industry in Islamic history and has achieved significant progress and left us with a huge number of manuscripts exceeding three million. It is possible to revive them again, even if only partially. Therefore, it is important to find laboratories at the level of institutes and universities here in our country and even at the level of museums that are concerned with this matter. Industry in order to maintain and restore manuscripts that are subject to damage and loss, especially through rebinding them, which requires only simple tools and devices, in addition to opening specializations concerned with the science of Arab-Islamic manuscripts.

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