

Scientific Cataloging of the Manuscripts of the Treasury of Al-Jadid - An Applied Field Study

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Abstract:

This study investigates the intellectual and spiritual value of the Kantian manuscript treasury in Qasr al-Jadid, Adrar Province. It identifies the most significant manuscripts preserved in the collection and analyzes their contribution to the scholarly, jurisprudential, and Sufi legacy of the Al-Kantiya Al-Banamariya School. The research highlights the educational practices of the school's sheikhs and imams, emphasizing their role in transmitting knowledge and religious guidance across generations. Relying on a historical-qualitative approach, the study draws on archived documents, oral accounts, and classical sources to reconstruct the treasury's scholarly landscape. The findings reveal a deeply rooted tradition of learning and piety that shaped the region's identity. By documenting this heritage, the study contributes to preserving the manuscript culture of Touat, which remains underexplored yet central to Algeria's Islamic and academic history.

Keywords: *The Kentiyya Library, The Kentiyya School ,The Ajdid Manuscript Collection.*

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I. INTRODUCTION

The manuscript library constitutes a foundational pillar of the Sheikh Sidi al-Mukhtar al-Kanti al-Banamari school, located in Qasr al-Jadid, Adrar state. Its collections house significant linguistic, jurisprudential, Sufi, and historical works, reflecting the intellectual richness that characterized the school's scholarly circles and mosque activities. The presence of advanced manuscripts authored in proximity to their original writers highlights the dynamic scholarly contributions of the school's imams and the institution's deep engagement with the broader Arab and Islamic intellectual tradition. What are the key manuscripts preserved within this library, and how do they contribute to the pedagogical and scholarly framework of the Al-Kantiya Al-Banamariya school?

1. Definition of a manuscript cabinet:

A manuscript cabinet refers to a traditional library housing handwritten works (Mabrouk Moghaddam, 1994, p. 10), typically affiliated with religious lodges and Quranic institutions, and often functions as the library of the Zawiya (Hajj Ahmed Siddiq, 2005, p. 58). It is an informal center where manuscript ownership lies with the sheikh of the Zawiya or the custodian of the treasury, having inherited it from ancestors. Manuscripts are commonly passed down as part of familial inheritance, akin to property or wealth, and are often received by the jurist's son. In the Tuat region of southwestern Algeria, for instance, it is rare to find a household lacking manuscripts spanning various fields of knowledge. (Moulay Mohamed & Larbi Ben Hajjar Miloud, 2007)

Algeria's manuscript cabinets hold a vast, yet largely unexplored, historical and cultural legacy, including the new treasury in Tamest, Adrar, which contains valuable texts in diverse disciplines.

2. The origins of the Benamorian treasury and school in Qasr al-Jadid, Adrar Province:

2.1. Geographical context:

The "New" School is situated in the southern Algerian Sahara, within the historically and contemporarily recognized region of Touat. It is bordered to the north by the ksour of Ba'amour, Oulad Bouyaia, Sidi Youssef, and the Zawiya of Sidi Abdelkader Ben Oumar in Fenoughil. To the south lie the villages of Oulad Antar, Tamalt, Lahmar, Ikis, and the Zawiya of Kinta; to the east is Ksar Titaaf, and to the west, Wadi Massoud, a watercourse branching from Wadi Qir that passes through Qasr Bouda in Touat and leads into the desert towards Timbuktu. (Mohamed Goumi, 2014, p. 15)

To the north lies the Zawiya of Sidi Abdelkader Ben Omer, a center historically and presently engaged in charitable activities and a key stop for travelers. To the south, the Zawiya of Kinta stands renowned for its religious and scholarly influence, while to the west, Wadi Messaoud once sustained the local population through pasture, agriculture, water sources, and as a vital segment of the trade route stretching from El Jadid to Borno, Dendi, and ultimately to Timbuktuwa.

2.2. The closet:

The manuscript closet represents a vital educational institution essential to any academic environment. This is evident in the Kantian School of Al-Jadid, which preserved a rich collection of manuscripts in fields such as linguistics, literature, Sufism, hadith, and jurisprudence. These remain extant today, including:

- *Al-Qamus al-Muhit* by al-Fayrouzabadi.
- *Kitab al-Ahkam* by Ibn al-Imad.
- The biography of Sheikh Sidi Abdul Qadir al-Jilani.
- *Fath al-Bari*, Ibn Hajar al-'Asqalani's commentary on al-Bukhari.

Historical documents confirm that religious schools in the Touat region borrowed books from the Kantiya Library in Jadid, reflecting its scholarly significance. The author's father—may God prolong his life—personally witnessed a book-lending session from the library in 1984 AH

to a Touat sheikh, involving over 100 volumes. The library also holds two large boxes of manuscript fragments and worn documents, now too deteriorated for classification..

Additionally, the presence of numerous lithographed books underscores a keen interest in printed materials and a conscious effort to diversify academic resources for students and scholars alike.

The library served as a vibrant venue for scholarly discourse among sheikhs, students, and visiting intellectuals, as noted by Sheikh Saifallah bin Muhammad bin Ibb al-Mazari in his travel writings in his journey (Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 52).

3. The founder of the treasury is Sheikh Sayyid al-Mukhtar ibn Muhammad ibn Omar ibn al-Wafi:

Sources referring to Sheikh Dhaifallah ibn Sidi Muhammad ibn Muhammad ibn Omar ibn al-Wafi mention his spiritual and social stature. In his travelogue, Sheikh Saifallah bin Muhammad bin Abe al-Mazmari al-Tawati recounts: “We arrived at Balad al-Jadid at sunrise and visited the tomb of the righteous saint, protector of orphans and widows, Sayyid al-Mukhtar ibn Muhammad ibn Omar ibn al-Wafi—may God benefit us through him”(Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 29)

In another entry, quoting his mentor, Allama Sayyid Umar al-Raqqadi, he narrates a poetic account in which Sheikh Sayyid al-Mukhtar expressed sorrow with the verse:

“The brother of ignorance is weary and lost.

What is destined to be shall be, and what cannot be will not.” ... etc. and he was relieved.” (Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 29)

This narrative reveals two dimensions:

- firstly, the Sheikh—like his forefathers—was a man of language and poetry, as oral histories confirm.
- secondly, it metaphorically affirms his profound grief following the death of his son, Sayyid Ahmad.

He was born in Wadi Nun (Hajj Muhammad ibn al-Mustafa al-Raqqadi, p. 01), where he grew up studying the Qur’an and elementary jurisprudence under the guidance of his father, Sidi Muhammad bin Omar bin al-Wafi. He later migrated with his father to the Touat region. This journey was documented by Sheikh Allama Moulay Hashim, who reported that a group of Kintis settled in the area of Umqid in Touat around the year 1021 AH, acquiring property and land (Moulay Hachem, p. 12). Oral traditions further affirm that Sheikh Sayyid al-Mukhtar gifted a plot of land to the jurist Sayyid al-Bakri al-Tamantiti upon his son’s memorization of the Holy Qur’an. When asked about the authenticity of this narrative, Baba Ahmed bin Mukhtar bin Sayyid Ahmed—a narrator of the Kinti heritage in Touat—responded affirmatively, adding: “I once saw the documented deed with its date in our library, but I was too young at the time to grasp its significance

Following their stay in Tamantit, Sheikh Sayyid al-Mukhtar journeyed to the land of “Tasfat” with his friend and father-in-law, Sayyid Ahmed al-Tuji, and from there to Qasr Ba’amour in northern Tamest. He remained there for a lengthy period and left behind several properties and documented inheritances still held by his descendants. Subsequently, he moved to the village of Tamalt, supported by historical records, before finally settling in Al-Jadid with his aunts and brothers from the Dramshakis lineage.

Sheikh al-Mukhtar received his education from a prestigious lineage of scholars: his father Sidi Muhammad bin Omar, his uncle Sid Omar bin Omar bin al-Wafi, and his grandfather Omar bin al-Wafi bin Sid Omar al-Sheikh. Ultimately, his scholarly path led him to study under the jurist Sidi Ali bin Ahmad al-Raqqadi. In the biographical account by Sheikh Sidi Muhammad al-Khalifa, it is reported that Sheikh Sidi al-Amin Bongaab—close companion of Sidi Ali—recounted an event where Sayyid al-Mukhtar engaged in a metaphysical discussion about space and time. They were said to have remained in a mosque overnight, and upon leaving at dawn, the

muezzin had already called for morning prayer. Later, when questioned by his household about his absence, he replied, “We never left the mosque until this very hour,” to the amazement of his disciples.” (Sidi Muhammad al-Khalifa, 2011, p. 272)

This account supports the oral narrative that Sheikh al-Mukhtar was indeed a disciple of Sidi Ali al-Raqqadi.

Known widely for his virtue, asceticism, and spiritual influence, Sheikh Sayyid al-Mukhtar ibn Muhammad ibn Omar ibn al-Wafi earned the reverence of scholars and commoners throughout Greater Touat. He was recognized for the acceptance of his prayers and was famed for his righteous conduct. Oral traditions recount numerous accounts where divine intervention occurred through his hands, particularly in defending the region against Arab raiders. One such account, recorded in *al-Tarafa and al-Talalad*, tells how Sheikh al-Mukhtar, while distressed over his brother’s fate near Dundee, sent Sayyid Ahmad al-Tuwaji to inquire. Upon his arrival, Ahmad found the imprisoned brother and returned with news. In response, the Sheikh gestured toward the village, which reportedly collapsed—leaving only his brother and companions alive. The group recovered their possessions and departed safely for Kashan (Sidi Muhammad al-Khalifa, 2011, pp. 103-105) This narrative supports the widely held belief in the Sheikh’s numerous “karamat” or saintly miracles across Touat and beyond.

Among the most prominent students of Sheikh al-Mukhtar were:

- his grandson, Sheikh Sidi Muhammad bin Sidi Ahmad bin Sid al-Mukhtar
- the jurist Sidi Ahmad bin Hamadi.
- Moulay Abderrahmane Cherif Toureirini.
- The sons of Bouazza Titafian. (Hajj Muhammad ibn al-Mustafa al-Raqqadi, p. 3)

And others that the Kentish memory of Tuwat tells us about.

These names are still preserved in the collective memory of the Kentis in Touat. It is known that Sheikh al-Mukhtar died before the year 1160 AH, as evidenced by the statement of Sheikh Dhaifallah, who visited his tomb during a journey undertaken in that same year (Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 29).

Of those who succeeded him in the school and the treasury was Faqih Sayyid Ahmad bin Hamadi, a man of noble character who was raised in the house of the Kenti family under Sheikh Sayyid Ahmed Touj.

Oral sources state that he was emancipated at the urging of Sheikh al-Mukhtar after memorizing the Qur’an, and thereafter pursued advanced studies under his guidance. He held such reverence for his teacher that he instructed: “If I die, bury my black book beside me”—interpreted by the scholars as a symbolic reference to Sheikh al-Mukhtar himself.

In his journey, Sheikh Dhaifallah writes: “We came to Balad al-Jadid at sunrise and visited the tomb of the righteous wali... and I found the Bukhari study circle intact, having just concluded. I greeted our jurist, Sayyid Ahmad bin Hamadi.” (Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 29)

Among the jurists taught by Sayyid Ahmad was the well-known scholar Sayyid Omar al-Raqqadi. Sidi Abd al-Rahman al-Tanlani, in his biography of Sayyid Omar bin Muhammad al-Mustafa al-Raqqadi, names his students, including Sidi Muhammad bin Abe, Sidi Muhammad bin Abdul Mumin, and Sayyid Ahmad bin Hamadi (Sidi Abd al-Rahman al-Tanlani, p. 39)

Sayyid Ahmad bin Salem, grandson of the jurist Ahmad bin Hamadi, affirms that his grandfather remained constantly in the presence of Sheikh al-Mukhtar. In one account, they traveled together to visit Prince Moulay Abdallah bin Moulay Ismail. The prince, impressed by the jurist’s knowledge, expressed a desire to keep him at court. However, unable to bear separation from his Sheikh, the jurist fled and returned to Touat. He passed away sometime after 1160 AH and was buried beside his mentor, in accordance with the will that his “black book” be interred beside him—a request understood to reflect his unbreakable bond with Sheikh al-Mukhtar. (Saifallah bin Mohammed bin Abe al-Mazmari al-Tawat, p. 29)

4. The righteous Sheikh Sayyid Ahmad al-Bakai, son of Sayyid Muhammad, son of Sayyid Ahmad, son of Sayyid al-Mukhtar, son of Muhammad bin Omar bin al-Wafi:

Sheikh Sayyid Ahmad al-Bakai received his education under the jurist Sayyid Ahmad bin Hamadi and the scholar Moulay Hashim, author of the "Rihla", (Moulay Hachem, p. 12) His name frequently appears in historical documents of sale and purchase that remain in our possession, as well as in various pieces of correspondence exchanged between him and his relatives in the Aqbali region. One such letter begins with: *"In the name of Allah, the Most Gracious, the Most Merciful. May blessings be upon our master Muhammad and his family. To the one whose sorrow is noble and whose remembrance is cherished, whom Allah has honored with grace and acceptance, and sealed with mercy and forgiveness, the one beloved to our hearts and admired by our spirits, the noble master and pillar of grace, may Allah preserve him with His generosity and perfect his state through the light of the Prophet and his kin. May time favor him, trials avoid him, and blessings descend upon him. My master, my teacher, my reliance—upon Allah, then upon him—the blessed Sayyid Ahmad al-Bakai, son of the late gracious Sayyid Muhammad ibn Sayyid Ahmad ibn al-Mukhtar..."*

The regenerator of the school, Sheikh Sidi El Hajj Abdel Kader bin Sidi Ali El Kanti:

Sheikh Sidi El Hajj Abdel Kader bin Sidi Ali El Kanti was born in Qasr al-Jadid in 1939. He received his foundational education in his hometown under the guidance of esteemed scholars and imams who had succeeded the scholarly tradition of Qasr al-Jadid's mosque, such as Sheikh Ahaj Abdel Kader al-Bouhamdi and Sheikh Mohammed al-Siddiq Yen al-Tayeb. Following Algeria's independence, he moved to the renowned school of Sheikh Sidi Mohamed Ben Kabir in Adrar, becoming among the first group of students to benefit directly from the Sheikh's tutelage. He later managed the school during the 1970s and taught alongside prominent scholars of his generation under Sheikh Belkabar's direction, including Sheikh Moulay Touhami Ghitaoui, Sheikh Hajj Abdelkarim Makhloufi, Sheikh Hajj Ahmed El Maghili, Sheikh Sidi Ahmed El Bakri El Tamantiti, Sheikh Basalem Khalidi, and Sheikh Hajj Abdelkarim Dabbaghi.

In 1979, under Sheikh Belkabar's guidance, he relocated to Qasr Lahmar where he established an educational institution from which many imams graduated, serving both the local region and other parts of the country. In 1996, he returned to Qasr al-Jadid to revive and restructure the Al-Kantiya Al-Banamariya School. The school produced numerous graduates in religious and Qur'anic sciences, including his own son, who succeeded him as imam and director of the mosque and its Quranic school. Sheikh Abdel Kader passed away in 2022 in Qasr al-Jadid and was succeeded by his son, Sheikh Al-Hajj Mohammed Al-Kanti. . (Sheikh Mustapha Kantaoui, 2025)

5. Scientific indexing of the Khazanah al-Jadid according to the method of Abdul Sattar al-Halouji:

- Index card:

Art:	No:
Author's name and date of death:	
Manuscript title:	
Copier:	
Date of copying:	
Number of leaves:	
Number of lines in the folio:	
Number of words per line:	
Measurement of the sheet:	
Measurement of the corpus:	
Type of font:	
Beginning of manuscript:	
End of manuscript:	
Manuscript condition:	

Art: Koran.	Number: 01
Author's name and date of death: /	
Manuscript title: /	
Copyist: Unknown.	
Date of copying: Unknown.	
Number of leaves: 29 leaves.	
Number of lines per sheet: 09.	
Number of words per line: 05.	
Sheet size: 24 cm x 16 cm.	
Measurement of the board: 18 cm x 12 cm.	
Calligraphy type and color: Moroccan, black + red + green.	
The beginning of the manuscript: Allah says: 'Allah has partners, name them'.	
End of the manuscript: Almighty God says: "And with God is their cunning, and if their cunning were so great that mountains would be removed from it.	
Condition of the manuscript: It has many scratches and traces of rodents, and some of its leaves are fragmented.	

Art: Hadith and its sciences.

Number: 02

Author's name and date of death: Ibn Hajar al-Asqalani. D. 852 AH – 1449 AD.

Manuscript title: Fath al-Bari in the Commentary on Al-Bukhari – C1.

Scribe: Shahin Hijazi al-Dafrawi.

Date of copying: 1142 AH.

Number of leaves: 480 leaves.

Number of lines per sheet: 44.

Number of words per line: 15.

Sheet size: 32 cm x 21 cm.

Measurement of the board: 25 cm x 13 cm.

Type of handwriting and pen: Naskhi, black + red.

The beginning of the manuscript: In the name of God, the Merciful, the Compassionate and the Merciful.

End of manuscript: Followed, God willing, by the Book of Funerals.

Condition of the manuscript: A good and legible copy.

Art: Hadith and its sciences.

Number:03

Author's name and date of death: Ibn Hajar al-Asqalani. D. 852 AH – 1449 AD.

Title of the manuscript: Fath al-Bari in the Commentary on al-Bukhari – J2.

Scribe: Shahin Hijazi al-Dafrawi.

Date copied: 1142 AH.

Number of leaves: 494 leaves.

Number of lines in the sheet: 45.

Number of words per line: 12.

Measurement of the sheet: 32cm x 21cm.

Measurement of the board: 25cm x 13cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: People and applause missed him, may Allah bless him and grant him peace...

End of manuscript: Any judgement that he has to make on his pilgrimage.

Condition of the manuscript: Many leaves are truncated, and the conclusion is truncated.

Art: Hadith and its sciences.

Number: 04

Author's name and date of death: Ibn Hajar al-Asqalani. D. 852 AH – 1449 AD.

Manuscript title: Fath al-Bari in the Commentary on Al-Bukhari – C3.

Scribe: Shahin Hijazi al-Dafrawi.

Date copied: 1142 AH.

Number of leaves: 57 leaves.

Number of lines in the sheet: 41.

Number of words per line: 15.

Measurement of the sheet: 34cm x 23cm.

Measurement of the board: 25 cm x 13.5 cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: In the name of Allah, the Merciful, the Compassionate, the Book of Wills...

End of the manuscript: Tighten the centre of the camel's hands with a rope and then...

Condition of the manuscript: It has some scratches and traces of rodents.

Art: Jurisprudence.

Number: 05

Author's name and date of death: Ahmad ibn Ali al-Dardir. D. 1786 AD.

Manuscript title: Khalil's Mukhtasar Khalil in Maliki Jurisprudence.

Scribe: Al-Mukhtar ibn al-Mustafa ibn Ali ibn Ahmad ibn Muhammad ibn Ali ibn Ahmad al-Raqqad.

Date of copying: 15 Muharram 1274 AH – 1857 AD.

Number of leaves: 239 leaves.

Number of lines per sheet: 27.

Number of words per line: 16.

Measurement of the sheet: 23cm x 18cm.

Measurement of the board: 18.5 cm x 12 cm.

Type of calligraphy and penmanship: Moroccan, black + red in colour.

The beginning of the manuscript: In the name of God, the Merciful, the Compassionate, the Merciful, and God's blessings be upon our master Muhammad and his family...

End of the manuscript: May Allah forgive the scribe and his scribe in the presence of the Prophet and his progeny.

Condition of the manuscript: A good and sound copy with clear handwriting.

Art: Mysticism.

Number: 07

Author's name and date of death: Ibn Qayyim al-Jawziyya. D. 751 AH.

Manuscript title: Madaraj al-Salikin on the path of Ayyaku nabi'ak and Ayyaku ayyin.

The scribe: Nasr ibn Umar ibn Muhammad ibn Ahmad ibn Nasr ibn Abd al-Razzaq ibn Abd al-Qadir al-Jili.

Date copied: Late Ramadan 1009 AH.

Number of leaves: 259 leaves.

Number of lines per sheet: 27.

Number of words per line: 12.

Measurement of the sheet: 29cm x 17.5cm.

Measurement of the board: 20 cm x 10.5 cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: Something other than turning to God...

End of manuscript: Soon, when my death comes, I will be sold for little.

Condition of the manuscript: Truncated at the front, with scratches and traces of rodents.

Art: Jurisprudence.

Number:06

Author's name and date of death: Kamal al-Din al-Nashai. D. 757 AH – 1356 AD.

Manuscript title: Commentary on some jurisprudential abbreviations.

Scribe: Muhammad bin Muhammad Dawud.

Date copied: 990 AH.

Number of leaves: 204 leaves.

Number of lines per sheet: 23.

Number of words per line: 15.

Sheet size: 27.5 cm x 18.5 cm.

Measurement of the corpus: 19.5 cm x 13 cm: 19.5 cm x 13 cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: Bismillah al-Rahman al-Rahim al-Rahim.

End of the manuscript: Other truncated.

Condition of the manuscript: The first third of the manuscript has been damaged for the most part.

Art: Mysticism.

Number: 08

Author's name and date of death: Abul Fadl Ali ibn Yusuf al-Shafi'i. D. 713 AH – 1314 AD.

Manuscript title: Bahjah al-Asrar and Ma'aden al-Anwar.

Scribe: Unknown.

Date of copying: Unknown.

Number of leaves: 176 leaves.

Number of lines per sheet: 21.

Number of words per line: 12.

Measurement of the sheet: 30cm x 21cm.

Measurement of the board: 24cm x 16cm.

Type of calligraphy and penmanship: Moroccan, black + red in colour.

The beginning of the manuscript: Bismillah al-Rahman al-Rahim al-Rahim...

End of the manuscript: ... By Allah, the Great and Exalted, who is our dependence and agent.

The condition of the manuscript: A good and legible copy with intact leaves.

Art: Judicial.

Number: 09

Author's name and date of death: Jalal al-Din ibn Muhammad ibn al-Emad. D. 766 AH.

Manuscript title: Gharar al-Shari'ah and Tharar al-Samut.

Scribe: Hassan ibn Ibrahim ibn Haji al-Jahani.

Date copied: 814 AH.

Number of leaves: 383 leaves.

Number of lines per sheet: 23.

Number of words per line: 10.

Measurement of the sheet: 27cm x 17cm.

Measurement of the board: 18cm x 11cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: Bismillah al-Rahman al-Rahim al-Rahim.

End of the manuscript: May Allah seal the exit and victory in the year fourteen eight hundred.

Condition of the manuscript: It has some scratches and rodent damage.

Art: Grammar.

Number:10

Author's name and date of death: Ahmad ibn Muhammad ibn Ali, known as Ibn al-Mayla (d. 1003 AH – 1594 AD).

Manuscript title: Commentary on Magni al-Labib in Grammar. S1-S2.

Scribe: Sheikh Muhammad Effendi Othmani.

Date copied: Unknown.

Number of leaves: 532 leaves.

Number of lines per sheet: 33.

Number of words per line: 12.

Sheet size: 30.5 cm x 19.5 cm.

Measurement of the corpus: 22 cm x 10.5 cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: Bismillah al-Rahman al-Rahim.

End of the manuscript:

Manuscript condition: The last two leaves are truncated.

Art: Lexicon.

Number: 11

Author's name and date of death: Firuzabadi. D. 817 AH–1415 AD.

Manuscript title: Oceanic Dictionary.

Scribe: Issa ibn Omar ibn Muhammad ibn Abdullah al-Hamawi.

Date copied: 934 AH.

Number of leaves: 298 leaves.

Number of lines per sheet: 35.

Number of words per line: 18

Leaf size: 26cm x 17cm.

Measurement of the board: 20 cm x 12 cm.

Type of handwriting and penmanship: Naskhi, black + red.

The beginning of the manuscript: Al-Rayyahun as if it were related to the wind...

End of the manuscript: In the year three thousand and ninety-nine hundred of the Hijrah, upon its owner the best prayer and peace.

Condition of the manuscript: The front is truncated, it has some scratches, and many leaves are missing.

II. Conclusion:

The importance of cataloging the Khazanah al-Jadid, as it is being cataloged and released for scientific circulation for the first time, stands out in the initial disclosure of the scientific treasures and relics it contains; adopting the scientific method of teaching and the special teaching methods in the local Qur'anic schools in Tuwat. In addition to emphasizing the Sufi approach adopted in the spiritual education of students and residents, derived from the Qadiriyya method, and updated with the Kantian traditions known as the Bakka method, as an offshoot of the Qadiriyya. In addition to the jurisprudential approach committed to Maliki jurisprudence, and the doctrinal approach associated with Ash'ari and Junayd. In addition to grammatical, linguistic and rhetorical works. The manuscripts cataloged in the treasury all revolve around these themes and topics.

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