

Book Reviews

Wulf PIPER, *Die Welt der Araber in Büchern einer alten Bibliothek*. Wolfenbüttel (Herzog August Bibliothek) [1983]. 124 pp., illus. (= Ausstellungskataloge der Herzog August Bibliothek. Nr. 39). Price: DM 15. ISBN 388373036X.

On 11-15 April 1983 a symposium on the cultural relations between Europe and the Arab world was held in Hamburg, which also gave occasion for the organisation of an exhibition on the same subject as seen in the books of an ancient library, sponsored by the Katholische Akademie Hamburg and the Herzog August Bibliothek at Wolfenbüttel.

In his introduction to the catalogue of this exhibition, the author, Dr. Piper, expressed the hope that it should give fresh impulses to the study of the Islamic world of the Arabs, and he referred to the problems for the general public that wishes to understand Arab culture without adequate popular reference works. I have the impression that this catalogue fills a gap in this respect. It is striking to see how a relatively small library (compared to, for example, the British Library or the Library of Congress) is able to organize such an exhibition from her own holdings.

The catalogue is divided in five sections, the first of which deals with the Koran. On exhibit were manuscripts (e.g. a fragment in Kufic script dating from the tenth century A.D.) and printed editions of the Arabic text and of translations. It appeared that the first printed text in Arabic of a larger fragment is that of the twelfth *Sūra*, edited and published by Thomas Erpenius in Leiden in 1617, and that the first reliable translation in a European language is that in French by André du Ryer (1652). Was the edition on display really the first one as the catalogue says? Compare the expression on its title-page: *Sur l'imprimé*. This French translation served as the basis for those in other European languages such as English and Dutch (by J.H. Glazemaker, and not H.J. Blasermacker, as the catalogue tells us).

The big name in the second section, devoted to Arabic science during the Middle Ages is of course Avicenna (Abū 'Alī al-Ḥusain b. 'Alī b. Sīnā), whose works were made known in print through Latin translations from 1470 on, while the first printed edition in Arabic, of the *Kitāb al-qānūn fī 'ṭ-ṭibb* was published in Rome in 1593. Some of the works of Ibn Rušd (Averroes) were also represented, in Latin only, in this exhibition and of Ya'qūb b. Iṣḥāq al-Kindī and some other Arab scholars.

The third section showed the development of Arabic studies in Europe. The first important scholar in this field was Josephus Justus Scaliger (1540-1609), who according to the catalogue, had two fathers, Julius Caesar and Gaius Julius Scaliger. (The first is the real one. I am sorry to say that the catalogue has too many of these mistakes and misprints.) The portrait, which formed item 77 of the exhibition, is taken from *Illustrium Hollandiae et Westfrisiae*

Ordinum alma academia Leidensis (1614) and is a poor copy of that engraved by Willem van Swanenburg in 1609. Scaliger's own Arabic studies were not very extensive, but he can rightly be considered the founder of the Dutch school with the names of, among many others, Thomas Erpenius and Jacobus Golius in the seventeenth century, who were preceded in the sixteenth by Franciscus Raphelengius (who certainly did *not* originate from Holland), the compiler of the first Arabic lexicon, which was to be replaced by Golius' in 1653, and the founder of Oriental typography in the Northern Netherlands. The first useful edition of an Arabic grammar, the *Āgurrūmiya* (in Latin *Gjarumia*) was by Thomas Erpenius, who had in my opinion only a composing-room in his house, and not a complete printing office. This scholar also edited literary, like Lokman's, and historical, like Elmacin's, texts. Jacobus Golius' dictionary, mentioned already, was replaced, in turn, after 180 years by G. Freytag's, which I missed in the exhibition. Of the later, eighteenth-century scholars, the most important was Johann Jakob Reiske (1716-1764) who studied in Leiden under Albertus Schultens, whom he far excelled.

In the fourth section was a small but representative collection of the many, many itineraries on show, dating from the seventh to the nineteenth centuries. Well-known are those of John Mandeville, Bernhard von Breidenbach who travelled to the Holy Land, and of Carsten Niebuhr, who visited Arabia and many other Oriental countries from 1761 to 1767.

The influences of Arabic on German literature of the classicist and romantic period formed the subject of the fifth section. One of the earliest examples directly translated into German seems to be Andreas Tschernung's edition of the *Centuria proverbiorum* of 'Alī b. abī Ṭālib, with the text in Arabic, Latin and German, while Reiske also gave a *Sammlung einiger arabischen Sprichwörter* (1758). Antoine Galland's (incomplete) translation into French of the *Arabian Nights* (1705-1717) made this collection of fairy tales rapidly famous throughout Western Europe. It is not certain when the first volume of the first German translation appeared: in 1710 or 1730. Scholars tried to edit a more complete text with more or less success, and for many years the Calcutta edition of 1839 was the best to be had. This text was the basis for the first complete German translation by Enno Littmann (1921-1928). Influences of other Arabic literary works can be discerned in the works of Albrecht von Haller and Gotthold Ephraim Lessing, although Johann Wolfgang von Goethe's *West-östlicher Divan* (1819) was inspired by the *Diwan* of the *Persian* Ḥāfiz, which was translated into German by Joseph von Hammer-Purgstall. It gave the compiler of the catalogue the occasion for a long, enthusiastic, and more or less out-of-the-way excursus on this inevitable literary hero of German literature. I would have preferred one or more entries on the influences on nineteenth-century authors like Rückert and von Platen instead ...

The catalogue comes to an end with an index of personal names. So we find here for example that of the non-existent Gaius Julius Scaliger and not of Julius Caesar Scaliger. I am afraid that this is typical for the whole catalogue: highly informative, well illustrated, but with too many inaccuracies. I still recommend it to the layman, but not to the more exacting scholar.

R. BREUGELMANS

J. J. WITKAM, *Catalogue of Arabic Manuscripts in the Library of the University of Leiden and other Collections in the Netherlands*. Leiden, E. J. Brill/Leiden University Press, 1982 — Dfl. 64,-. ISBN 90/04/06847/3 (General Introduction to the Catalogue. 16 pp. 1982. Fasc. 1. 112 pp. + index. 1983) (Bibliotheca Universitatis Leidensis, Codices Manuscripti, XXI).

The aim of the present *Catalogue* is to present to the researcher detailed descriptions of all Arabic manuscripts in the Netherlands, those already catalogued and those which have been acquired since then. This major undertaking on the part of J. J. Witkam is indeed worthy of praise. The task is enormous, since the Leiden University Library alone owns some four thousand volumes of Arabic manuscripts. The old catalogues, although they served their purpose in those days, contain very brief and often inadequate descriptions of manuscripts. P. Voorhoeve's *Handlist*, despite the fact that it lists only some three quarters of all manuscripts in the Netherlands, is still very useful for quick reference. What is needed nowadays is not only to correctly identify a given work but also to provide more codicological and palaeographical data about it. These data will undoubtedly serve as 'raw material' for a future history of the Arabic script and bookmaking, since, as the author puts it himself, 'Only with such basic tools will it be possible — in a distant future — to reap what now is being sown'. Witkam's *Catalogue* is an attempt to fill an enormous gap in this area.

This long-term project started in 1982 with the publication of *A General Introduction to the Catalogue* (16 pages), in which the author discusses the present state of Arabic bibliography, collections of Arabic manuscripts in the Netherlands and the method used in the presentation of catalogue entries. The last section contains a select annotated bibliography and a list of abbreviations. The *Introduction* was followed by the publication in 1983 of the first fascicule of the catalogue proper. This and other fascicules will constitute cumulative volumes accompanied with indexes and a collection of plates reproduced from all dated manuscripts and presented in loose form in order to enable the student of Arabic palaeography to arrange them according to his needs, e.g. date, script, place of copying etc.

The first fascicule (112 pages, containing 23 illustrations) begins, quite appropriately, with descriptions of those manuscripts which have been acquired since the publication of Voorhoeve's *Handlist* in 1957, and more precisely with the Basset Collection. The entries are arranged according to shelf numbers of manuscripts. It is thus easier, from the codicological point of view, to study those volumes which contain several texts by different authors as they were originally produced. Inserted in this fascicule are three

indexes, the title index being in the vernacular, which is very helpful to those who find it difficult to cope with the romanization. The individual entries of the *Catalogue* are a real mine of information and Witkam is to be congratulated on a work well done. He gives not only the *incipits* and *explicit*s of manuscripts but also their often very detailed content. Every minute detail is recorded, including an elaborate formula for the composition of quires, which is very difficult to establish in tightly-bound volumes. Among other features there are descriptions of paper and watermarks, style and quality of handwriting, binding, marginal notes and abbreviations used in the *apparatus criticus*.

When perusing this first fascicule of Witkam's *Catalogue* I could not but be full of admiration for the author's work, and the suggestions which follow should not in any way diminish its enormous value.

(i) The catalogue entries contain a large number of references which are self-evident to many who are familiar with this field, but some may wonder as to what for example is RAAD (e.g. in Or. 14.023) or Heawood (e.g. in Or. 14.029). Perhaps full bibliographical details will be included in the cumulative volume.

(ii) In the description of paper it might be a good idea to specify whether it is wove or laid and in the case of laid Oriental paper, the existence or non-existence of chain lines.

J. J. Witkam is lucky to be able to embark on such a grand project, since not every institution can afford nowadays to undertake it. One can only wish him a speedy completion of the *Catalogue*. Meanwhile, I, and many others, await with eagerness the publication of further fascicules and plates.

Adam GACEK

Gerd WINKELHANE, Klaus SCHWARZ, *Der osmanische Statthalter Iskender Pascha (gest. 1571) und seine Stiftungen in Ägypten und am Bosphorus*. Bamberg (aku GmbH) 1985, 361 pp., including 8 illustrations and 190 pp. of facsimile, 24 cm. ISBN 3 925445 06 4. (Islamwissenschaftliche Quellen und Texte aus deutschen Bibliotheken. Band I).

Dr. Klaus Schwarz once again merits our praise for his efforts on behalf of Islamic Studies. In addition to his long standing series 'Islamkundliche Untersuchungen' which has expanded to over one hundred volumes, and his series 'Islamkundliche Materialien', which have grown from series of local, mostly Freiburg, importance for the publication of doctoral dissertations, into an internationally renowned academic forum, he here publishes the first volume in a new venture, a series under the title *Islamwissenschaftliche Quellen und Texte aus deutschen Bibliotheken* (abbreviated IQTD). It will be an important complement to the existing series of comparable nature, like the 'Verzeichnis der orientalischen Handschriften in Deutschland (VOHD)' and the recently founded text series of the Frankfurt based Institute for the History of Arab-Islamic Science.

In this first volume then, we see a combined effort by the two Berlin historians of Islam, Gerd Winkelhane and Klaus Schwarz (the publisher himself). They devote attention to two fields of research that are closely linked together and that were not explored, at least in Germany, but to a very limited extent: firstly the institution of the Islamic pious

foundations (*awqāf*), and secondly the history of Egypt in the early Ottoman period.

Research on *awqāf* has become, after it had been virtually confined to the narrow circle of the historians of Islamic law, one of the pillars of the study of the social and economic history of Islam in the late medieval and early modern periods. And this applies not only to the Ottoman provinces but also, and not in the least, to Egypt. The studies by Muḥammad Muḥammad Amīn, especially his *Catalogue* and his Arabic monograph on *awqāf*, and those by Leonor Fernandes (see her contributions to the *Annales Islamologiques* and her (alas! unpublished) Princeton dissertation on the Mamluk Khānāqāh), and Carl Petry ('A Paradox of Patronage during the Mamluk Period' in *MW* 73 (1983), 182-207) have had a stimulating effect on a great number of colleagues in this respect.

We learn many new things about the administrative and social history of Egypt in the second half of the 16th century, although we are surprised by the degree of continuity, in the realm of institutions, from the Ottoman conquest of Egypt in 1516-7 onwards. Several abuses of the later Mamluk period were even abrogated by the Ottomans who took as a precedent what had been customary in the good old days before 1400! To give but one example: the founder, who is the object of this study, Iskender Pasha, formerly Bostanġibaşı, (who resided from 963/1556 till 966/1559 in Cairo as *wāli*) scrupulously accounted for the legal title of the capital elements which constituted his foundation (see the list on pp. 87-91). Such a conscientious behaviour had no longer been customary even among the certainly pious later Circassian rulers like Qāyitbāy or Qānṣawih al-Gawri! This sense of law and equity may incidentally well have been one of the reasons why Iskender Pasha was so popular among the Egyptians (see p. 25). The same traditionalism appears to apply to the administration of the law (see the dissertation by Galal El Nahal): there as well, conventions that were transmitted from the high Middle Ages were given due attention. If we did not know the time when our foundation deed (description and careful analysis in part III of the book, pp. 67-136) was drafted one could easily be tempted to date it back well into the thirteenth or fourteenth century.

The institutional changes rather came about in a gradual and inconspicuous way. In some fields, the contrast between the late Mamluk and the early Ottoman periods was more tangible. So the library that was founded by Iskender Pasha for his mosque at the Bāb al-Kharq (opposite the present-day Museum of Islamic Art) was pitiful, if compared to the treasures preserved in similar institutions of the fifteenth century (see pp. 92-5: remarkable is title No. 1, on p. 92, which is a work by the Mamluk emir Ġāwulī; the Aḍud mentioned in title No. 7, on p. 93, is the same al-Īġī, who is quoted in No. 15, on pp. 95ff.). And localities that were formerly hardly heard of, had, in the sixteenth century, suddenly become emporia of considerable importance. This applies in particular to Fuwwa, which in the Mamluk era had been already a centre of some importance, and where Iskender Pasha had now several foundation buildings erected (see pp. 73, 80-1, 105). The contemporary French diplomat Je(h)an Chesneau, who travelled in Egypt in 1549-50, saw Fuwwa, like Iskender Pasha did, as the second important town of the entire country, situated as it was halfway between Alexandria and Cairo (see his Account, IFAO Cairo 1984, p. 25).

A considerable amount of time will have to pass before we will know as much about the history of Cairo, and the whole of Egypt, in the sixteenth and the beginning of the seventeenth century, as we know already about the following one and a half centuries that André Raymond has studied in his *Artisans et commerçants*. But the sources are available: not only the foundation deeds but also Arabic and particularly Turkish narrative texts (which researchers were inclined to ignore lured by the prospect of direct results obtainable from archival materials) and, not in the least instance, Evliya Çelebi's volume on Egypt (No. 10 of the *Seyāhatnāme*). The progress made by recent research on the history of the Ottoman province of Syria in the same period (see the studies by Adnān al-Bakhīt and Jean-Paul Pascual) may also have a stimulating effect on this development.

Such a synthetic and abstract way of research was, however, not envisaged by the two authors (whose individual contributions cannot be discerned). Rather the contrary is the case. This book concentrates on one single text, that is the Cairene foundation deed of the years 965/1557-8 till 975/1567-8 (the date of the most recent annex concerning the financial arrangements for the Holy Cities in the Hīġāz), a document that was recently acquired by the Staatsbibliothek Preussischer Kulturbesitz in Berlin (class-mark Hs. Or. 8166). The facsimile of this *waqfiyya* alone takes half of the volume of the present book. Everything that could be found about the organisation of the foundations in Cairo and Fuwwa, but equally that in Kanlica on the Bosphorus (for this institution a foundation deed was available in the archive of the General Directorate for the Turkish Foundations, see p. 38, note 5a) was collected and presented here. In this manner a kaleidoscope came into being, that is interspersed with interesting illustrations, that have, however, usually only an associative connection with the text. One example for the general 'associative' technique of the two authors: while it could be ascertained that a certain Çerkes (or: Sarı) going by the name Iskender Pasha had nothing to do whatsoever with the Cairene foundation nor with the provisions in Kanlica (see p. 51), they nevertheless did not refrain from compiling and presenting all they could lay their hands on about this dubious double, as well.

The erudition of the authors is laudable. Slightly irritating is the contrast between the tastefully executed exterior presentation of the book and the quality of the illustrations, on the one hand, and the typography of the text that is marred by unevenness, additions and deletions, on the other hand. The second volume of the series is eagerly awaited.

Freiburg im Breisgau

Ulrich HAARMANN

Muhiddin SERİN, *Hat San'atımız*. Tarihçesi, Malzeme ve Âletler, Meşkler. İstanbul (Kubbealtı Neşriyatı) 1982. 134 pp., with illustrations, and 56 pp. of script specimens. 8°.

The author is a teaching member of the Calligraphy Department of the İstanbul Yüksek İslam Enstitüsü. His book bears the character of a student's textbook about the theoretical and practical sides of Islamic calligraphy; calligraphic Arabic script used mainly for the presentation of pious Islamic texts.

The first part of the book is devoted to the history of Islamic calligraphy and its various styles and applications, together with a biographical sketch of two calligraphers whose lives span the last decades of the Ottoman Empire and the beginning of the Republican Era.

The second part offers a description of traditional tools and materials used in calligraphy and some short practical directions for students who want to get the hang of the skill. This part concludes with an annotated list of classical Ottoman works on famous calligraphers and a reference list of modern Turkish publications dealing with the subject, in which the afore-mentioned Ottoman works are repeated. The third part of the book consists of sample pages with lines of script in four of the most famous calligraphic styles.

While the graphic illustrations representing samples of script are clear enough, the photographs of tools and materials leave something to be desired, although their instructive quality is not seriously harmed. Speaking of the technical aspects of the book, I feel the need to make another comment. The volume is about a skill and art form whose products from ancient times can still be admired today in manuscript collections thanks to the use of durable materials. The materials used for the production of this volume however, do not do justice to the subject. The book is printed on bad paper and weakly bound, though fortunately stitched and not just glued together.

Whatever the reason for this modern way of book production, not only in Turkey of course, it is a saddening trend for librarians with a conservation task. As the author states (p. 9) the main goal of this book is to be a guide and support to the increasing number of people interested in calligraphy; a tool to disclose cultural treasures of the past and a useful aid especially for teachers and students of religion, because calligraphy deals with mostly religious texts, but also for those wanting to do research in ancient archives. Years of neglect, and imitation of western culture so alien to the Turkish national character, have caused Turkish values in decorative arts and especially calligraphy to become gradually buried in the past.

As the title already suggests the author deals with calligraphy as a part of the specifically Turkish cultural heritage. The Arabic origin of the matter is briefly recognized (p. 12), but in the author's view only the Turks developed it during over ten centuries (*sic* p. 47, counting from the 11th century AD) into a real Turkish contribution to the fine arts, on a much higher level than any other Muslim nation. The author speaks of Turkish art and calligraphy throughout the book and sometimes uses the term *Islamic* where *Arabic* or *Persian* would be appropriate. In a quotation from A. U. Pope: *A Survey of Persian Art*, which the author gives in Turkish translation, we read *kültürlü müslüman* for Pope's *cultivated Persian*. Thus the book defends the idea that the Turks have been the only really important custodians and developers of Islamic culture and especially the art of calligraphy. The authentic merits of Islamic culture as superior to western culture are also stressed (p. 19): 'The level Europe is striving at today by its concept of modern painting was reached already centuries ago by Muslim calligraphers'. This idea of Islamic arts and sciences as having developed earlier and better than their western counterparts, however, is neither new nor specifically Turkish since it has been a general feature in the post-colonial Islamic world.

Hat San'atımız, then, is something more than just a textbook about Islamic calligraphy. It is also a call to re-

member the glorious Turkish/Muslim past and to revive it. As such the book is a token of resurgent Islamic/cultural self-confidence which we have seen coming up during these last few years in several Islamic countries in various degrees of vehemence. Although it is aimed at Turkish students to guide and inspire them in re-discovering their cultural heritage, the book also offers western readers a useful introduction to such an important branch of the Islamic arts.

W. VAN WIGGEN

Hans DAIBER, *A Collection of Arabic Manuscripts including some Turkish and Persian Manuscripts*. Amsterdam (privately published) 1985. 140 pp.

This modestly printed catalogue contains the summary description of 360 Arabic MS volumes, together with six Turkish and one Persian volume. They constitute the private collection of the catalogue's author, who is Professor of Arabic at the Free University of Amsterdam, The Netherlands. As the author observes in his preface the total number of texts contained in these 367 volumes ranges between 700-800. They originate from all regions of the Islamic world and date from between 551/1156 (MS No. 127, containing a genealogical work on the descendants of 'Alī b. Abī Ṭālib, *Tasmiyat man a'qaba min Walad Amīr al-Mu'minīn*, by al-'Aqīqī, cf. *GAS* I, 273) and the 14th/20th century. They cover all fields of Arabic literature, with some emphasis, it would seem, on the religious and philosophical sciences. Other subjects, such as medicine, mathematics, the astro-labe, history and biography and the art of story telling, are represented as well, however. The descriptions are very short. Both the details of the physical appearance of the volumes and the bibliographical references are given as concisely as possible. Usually there is only a reference to the well known works, like Brockelmann, Sezgin and others, but in a few instances recent text editions are mentioned as well. The author has not refrained from making an attempt to describe also the shorter texts and notes one often finds in MSS, on the fly-leaves or on blank pages. The collection was brought together by its owner during his numerous journeys in the Middle East, in the course of a number of years. This bears witness to the fact that it is still possible to collect Middle Eastern manuscripts in large numbers. And every traveller who has sometimes been permitted to browse through the stock of the traditional bookshops in the old centres of Islamic civilization can confirm this. Once more it becomes clear from this catalogue, whose author occasionally points to variant readings, that the scientific publishing of Arabic texts has only just begun, and it is to be hoped that the MSS of the Daiber collection will soon appear in the critical apparatus of text editions. It is professor Daiber's merit that he has decided, by publishing this catalogue, to make his collection known to the world of learning, instead of keeping his treasures hidden or, worse still, selling them with a huge personal profit and letting them be dispersed. I know of Professor Daiber's determination to keep these materials available for researchers and I do not doubt that I will be able, at a later stage, to inform the readers of *MME* of the possibilities for consulting manuscripts in the Daiber collection.

POSTSCRIPT: Early in 1986 appeared a revised edition of the

above-mentioned work, now comprising 181 pp. The main difference between this edition and the previous one are the indexes (pp. 142-181), which enhance the value of the catalogue considerably. There are, apart from the indexes of authors (pp. 143-154) and of titles (pp. 155-170), indexes of copyists, places, owners, dates of copying, supposed autographs and subjects. Any catalogue is better than no catalogue at all, and this catalogue, modestly but impeccably typewritten as it is, can only be the starting point for further research. It is to be hoped that Professor Daiber's patience in collecting these treasures will be rewarded some day by a sensible use of his collection by the world of learning.

Jan Just WITKAM

ARABIC MANUSCRIPTS IN INDIA, YUGOSLAVIA AND
NIGERIA. THREE REPORTS ISSUED BY
THE INSTITUTE OF ARAB MANUSCRIPTS IN KUWAIT

ʿIṣām Muḥammad al-Šanṭī, *Al-Maḳṭūṭāt al-ʿArabiyya fi-al-Hind. Taqrir ʿan al-Maḳṭūṭāt al-ʿArabiyya fi Kams Mudun Hindiyya*. Kuwait (Maʿhad al-Maḳṭūṭāt al-ʿArabiyya) 1985. 47 pp. 20 cm.

This report (like the following two written in Arabic) gives a short account of the author's journey in April-May 1984, as an expert on behalf of the Institute of Arab Manuscripts in Kuwait, to five cities in India: New Delhi, Hyderabad, Madras, Calcutta and Patna. In all he visited 19 libraries, four of which contain private collections, the others more or less public ones. Through this kind of journey the Kuwait Institute aims to become acquainted with the conditions under which Arabic manuscripts are preserved in certain countries, and to survey the possibilities for microfilm missions at a later stage, especially by establishing relations between the Institute and the Libraries visited. As the author observes in an introductory note on Arabic MSS in India (pp. 8-9) he visited libraries which, in all, contained c. 41,000 Arabic manuscripts, and he took short notes on some 156 manuscripts, selected from the greater number he inspected. These notes, containing just the bare bibliographical necessities like title, author and date of copying, are given in the present booklet and this permits the reader to obtain just a glimpse of what may be expected in Indian libraries. In this, however, the present author is not the first by any means to observe the extraordinary richness of the Indian libraries. The reader is, for instance, referred to the article by Hans Daiber in this same issue of *MME*. The following are the libraries which Mr. al-Šanṭī visited. *New Delhi*: 1. the National Museum, 2. Jamia Milla Islamia, 3. Indian Institute of Islamic Studies, 4. the private library of Ṣayḳ Abū al-Ḥasan Zayd al-Fārūqī (out of a total of 270 MSS he found 80 Arabic ones); *Hyderabad* (Deccan): 5. Salar Jung National Museum and Library, 6. Andhra Pradesh Government Oriental Manuscripts Library and Research Institute (formerly known as the Asafīyya Library), 7. the Osmania University, 8. the Nizamia University, 9. the Saidia Library (a private library, containing some 2500 Arabic MSS, out of a total of c. 7000), 10. the Rawzat ul-Hadith Library (a closed collection, without any research accommodation); *Madras*: 11. the Government Oriental Manuscripts Library, 12. three private collections: Maktabat al-Amāna, al-Mak-

taba al-Raḥmāniyya, Maktabat al-Madrasa al-Muḥammadiyya, all in one mosque and belonging to one family, of ancient Arabian descent. These three collections contain in all some 12,000 MSS, of which there are some 7000 in Arabic, the others in Persian and Urdu, as is usually the case in India, 13. the Muhammadan Public Library; *Calcutta*: 14. the National Library, 15. the Asiatic Society; *Patna*: 16. Khuda Bakhsh Oriental Public Library, 17. Patna University. The survey is concluded with a list of institutions which the author did not visit, but that are worthwhile visiting, a list of other activities the author undertook and a number of recommendations for a useful follow-up to this first reconnaissance trip.

ʿIṣām Muḥammad al-Šanṭī, *Al-Maḳṭūṭāt al-ʿArabiyya fi Yūḡoslāviya. Taqrir ʿan al-Maḳṭūṭāt al-ʿArabiyya fi Madinat Sarayīfū kāssatan*. Kuwait (Maʿhad al-Maḳṭūṭāt al-ʿArabiyya) 1985. 37 pp. 20 cm.

This is Mr. al-Šanṭī's report on a mission, comparable to his passage to India, to Sarajevo in Yugoslavia, in search of Arabic manuscripts, undertaken on behalf of the then Tunis-based Institute of Arab Manuscripts from 15th to 24th June 1981. The report contains mainly a survey of institutions which the author visited, with an indication of the numbers of manuscripts preserved and the facilities they provide to researchers, and some details on their history. Some lists of titles are included. The collections visited are: 1. Maktabat Gāzī Ḳusraw Bek al-Islāmiyya (founded 944/1537) with a total of 14510 MSS, some 70% of which are in Arabic, the rest in Turkish, Persian and Serbo-Croat, as would be expected in Yugoslavia. This collection is by far the most important in Sarajevo and receives the most attention from the author. 2. Maʿhad al-Istiṣrāq (founded in 1950), containing some 4850 MS volumes with c. 7000 texts, half of which are in Arabic. 3. Al-Maktaba al-Šaʿbiyya wa-al-Ġāmiʿiyya al-ʿĀmma (founded in 1945), possessing some 500 MS volumes with c. 648 Islamic texts. 3. The Municipal Archives of Sarajevo, where documents from the Ottoman period are kept. 4. The State Archives in Mostar, possessing some 756 MSS in Oriental languages, mainly originating from Mostar itself. Finally al-Šanṭī observes that there are still numerous MSS at large in this region, both in institutional libraries and in private homes. To his enumeration of institutions the author adds some general remarks on the language, the subject matter and palaeographical and codicological characteristics of the MSS he has inspected. A survey of the activities of al-Mašyaka al-Islāmiyya in connection with the Gāzī Ḳusraw Bek Library is added to this. The booklet is concluded by a number of recommendations by the author for the follow-up of his visit, together with a number of plans to provide funds for the preservation of the collections and the restoration of the buildings in which they are housed.

Al-Ṭayyib ʿAbd al-Raḥīm Muḥammad, *Al-Maḳṭūṭāt al-ʿArabiyya fi Nayḡuriya al-Ittiḥādiyya*, Taqrir ... rāgaʿahu wa-iḳtaṣarahu Dr. Ḳālid ʿAbd al-Karim Ġumʿa. Kuwait (Maʿhad al-Maḳṭūṭāt al-ʿArabiyya) 1985. 75 pp., 21 cm.

This third volume in a series of reports on Arabic manuscripts in countries outside the Arab world, published by the Institute of Arab Manuscripts in Kuwait, is executed in the

same way as the two preceding publications. In its present form this report is a shortened version only, whereas the original version contained long lists with titles, a survey of letters exchanged between Nigerian rulers and even the edition of a Nigerian Arabic sample text. It is to be hoped that the Kuwait Institute will at some stage make these materials available. The book opens with a short introduction on the history of intellectual life in Nigeria in connection with the spread of Islam. The report treats the condition of Arabic manuscripts in Nigeria, and more specifically in seven institutions in that country. If printed catalogues of holdings in these centres are available they are mentioned by the author. This report surveys the following institutions:

1. The Centre for Research and the Collection of Manuscripts at the Bayero University in Kano: founded in 1975; no numbers of manuscripts are given; the author of the report mentions a number of works by local authors from the 18th and 19th centuries, ʿUṭmān b. Fōdiō, ʿAbdallāh b. Fōdiō, Muḥammad Bello and the poetess Nana Asmā bt. ʿUṭmān b. Fōdiō, whose works are preserved in manuscript form in this centre (pp. 15-33).
2. The Institute for History in the State of Sokoto: founded in 1975; contains manuscripts and documents, but no numbers are given; the author mentions a number of works by ʿUṭmān b. Fōdiō, Muḥammad Bello, the Minister Ğunayd b. Muḥammad al-Buḳārī (born in 1906) and ʿAbdallāh b. Fōdiō which are preserved in this Institute (pp. 34-43).
3. The Museum of Jos: contains some 1000 manuscripts, mostly in Arabic but also in African languages (Hausa, Fulāni, Nūbī, Kānūrī); bibliographical details of some of these are mentioned (pp. 44-50).
4. The Manuscript Department in the Aḥmadu Bello University in Zaria: the oldest of the centres in Nigeria; contains manuscripts but no number is given; a short list with authors and titles is given (pp. 51-58).
5. The National Archives in Kaduna: contain manuscripts but no number is given; the author adds a list with bibliographical data on texts by local authors which are preserved in this institution (p. 59-63).
6. The private library of ʿUmar al-Falakī in Kano: the founder (born in 1899) was a rich merchant in Kano and played an important role in the spread of the Tiġġāniyya order in Northern Nigeria; part of his manuscript collection was sold after his death (1962) and is now deposited in Yale University Library; a short list with titles of manuscripts that remained in the collection is added (pp. 64-67), and
7. The Manuscript Department in the University of Ibadan: no details on the size of the collection are given; a short list with titles is added (pp. 68-71). The report is concluded with a list of the names of 48 private libraries, which is only a small selection of all private collections extant in Nigeria. Of these 48 there are 22 in Kano, 8 in Sokoto and the others are established in a number of places, mostly in Northern Nigeria. The lack in this report of accurate numbers, on the size of the holdings and on the history of the collections makes it something of a disappointment, especially when compared with the accurate presentation in the two preceding reports. Such information must have been available at the centres which were visited by the author.

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Maṣāḥif Ṣanʿāʾ. 19 March - 19 May 1985. Kuwait (Dar al-Athar al-Islamiyya/Kuwait National Museum) 1985. With illustrations and drawings. 61 pp. (English and bilingual text) + 41 pp. (Arabic text), 31 cm.

This is the attractively published catalogue of an exhibition held in the Kuwait National Museum from Jumada II to Shaʿbān 1405 (19th March - 19th May 1985). It contains a number of scholarly contributions, some in Arabic, others in English, together with colour reproductions of some of the Korans exhibited. The incentive for this exhibition was the huge find of Koran manuscript fragments both on vellum and paper which were discovered in 1965 and 1972 in the roof construction of the Western Library in the Great Mosque of Ṣanʿāʾ, North Yemen. A multinational team has been working on the cataloguing and preservation of these fragments for a number of years, and the international co-operation within the framework of which this project was pursued is reflected in the authorship of the catalogue. It consists of three parts: a section in the middle of the book (32 pp.) with colour reproductions of vellum fragments that were exhibited, which is preceded and followed by a number of English and Arabic articles. Both the English and Arabic section open with an introduction by Sheikha Husa Sabah Salim al-Sabah, the energetic director of the Museum who invited this exhibition to Kuwait and through whose effort this book came into being. The English section then continues with an article by Dr. Gerd R. Puin, 'Methods of Research on Qurʾanic Manuscripts — A Few Ideas' (pp. 9-17). In it Dr. Puin gives a survey of the methodology of sorting out such a great find of fragments, ideas which are, in retrospect of course, almost self-evident but must have taken a considerable effort to formulate out of nothing. In my opinion the most revealing remark of Dr. Puin is that the study of such secondary features as illumination, rather than the script, proved to be a useful approach (p. 10). This is the very same conclusion one draws from another recent study on vellum Korans, namely the first volume of the new catalogue of the Bibliothèque Nationale in Paris by F. Déroche, and from the next article in this catalogue. So here the art-historians are entering the fray! Dr. Puin gives a few figures concerning the find of fragments that serve to greatly impress the reader. Some 32,000 fragments were discovered in the restoration campaign of the Great Mosque in 1971-2. Some 8000 fragments have been restored by the German Restoration Project in the course of four years. Some 750 different Korans on vellum and some 350 various ones on paper could be distinguished. No restoration work has been done on the paper MSS yet. Puin's article continues with an essay on typology of the Kufic script. A few highly interesting features on the fragments, that may prove to be revolutionary for our views on the history of the earliest redaction of the Koran, are mentioned by the author. There appear to be palimpsest fragments (one is reproduced on the inside of the cover), and one wonders how exactly the original text read and why it was changed. There are fragments that appear to have no *sūra*-headings, quite surprisingly as these headings have long been considered part of the *textus receptus*. The section with colour reproductions in the centre of the book shows a number of illustrations where the *sūra*-headings are either non-existent or written in such a way (e.g. in much smaller script, and somewhat between the lines) that they would seem to be of

only secondary importance. The second article in the English section is by Dr. Marilyn Jenkins, 'A vocabulary of Umayyad Ornament. New Foundations for the Study of Early Qur'an Manuscripts' (pp. 19-23). This is a study in comparative art-history and gives a first insight into the conclusions one may reach while studying the ornamentation in manuscripts of the Qur'an. The ornaments on some ten fragments are compared by the author, not to dated manuscripts, but to dated ornaments in architecture. The monuments, and one object, used for this purpose are the Dome of the Rock (dated 72/691-2), the Qasr al-Hayr al-Gharbi (dated between 105-109/724-7), the bath at Anjar (dated 96/714-5), Khirbat al-Mafjar (dated c. 739-43), a lustre painted glass goblet from Fustāt (dated 3rd quarter of the eighth century), the Great Mosque in Damascus and the Great Mosque of Ṣan'ā'. The parallels are amazing and seeing these in juxtaposition with ornaments from the fragments discovered in Ṣan'ā' one is immediately convinced of the importance of pursuing this line of research further. The English section is concluded by an account by Mrs. Ursula Dreibholz, who established the restoration workshop in Ṣan'ā' where the fragments were sorted out and where the basic restoration work was done. In her article, 'Conservation of the Manuscripts' (pp. 24-29), she describes several basic procedures for the cleaning and conservation of vellum fragments. In fact these are so simple (but well tested in practice) that anyone can without too much difficulty imitate these in his own laboratory. The Arabic section opens, after the introduction by Sheikha Husa, with an article by the *qāḍī* Ismā'īl b. 'Alī al-Akwa', the Head of the Organization for Archeology and Libraries in the Republic of Yemen who, in this capacity, is responsible for handling the fragments in question, entitled 'The Mosque of Ṣan'ā', the Most Prominent Landmark of Islamic Culture in Yemen' (pp. 9-23). In it he describes, with a wealth of information and exciting photographs, the architectural history of the Great Mosque of Ṣan'ā', both from literary sources and information gathered on the spot. On p. 20 he explains the find of the fragments as follows: 'Whenever a copy of the Koran had fallen apart because of frequent reading, its separate leaves were gathered and stored in an inaccessible place, so that these could not fall to the ground and could not be stepped upon. They were replaced by new copies, just as is the case now with printed copies'. Furthermore he takes into account the fact that when the *naskhī* handwriting superseded the older stages of Arabic script, by the end of the third or the beginning of the fourth century of the Islamic era (roughly

the 10th century), the number of people who could easily read the older copies gradually diminished, and finally these copies were placed in a store-room without a door and only furnished with a window, situated in the north-west corner of the mosque, and no one could of course at that time imagine that these fragments would later constitute a spectacular collection. In the course of time the existence of this store-room was forgotten, and it was only in 1965 that, while repairs were being carried out on the ceiling of the mosque, the first find of fragments was made. Rain had unfortunately been trickling in and a hole in the roof had also permitted doves to make nests among the fragments. Damage was limited, however, because of the presence of numerous snakes that had hunted the birds. After the repairs had been carried out the store-room was closed again, but five or more bags of fragments were taken out and deposited in the *Awqāf*-library. There the curator started selling these, and the author can testify that he has seen such fragments in libraries in the West (pp. 20-1). One does indeed wonder, when reading this disheartening information, whether the numerous fragments of vellum Korans that have been offered for sale by auctions at Sotheby's, Christie's and the like during the past fifteen years, do not in fact originate from this or similar finds. It was not until much more extensive repairs to the mosque became necessary in 1972 that this store-room had to be removed altogether and some twenty bags full of fragments were recovered from it and deposited in the National Museum. The rest of the history of this amazing find is known. Finally the author gives an account of the present holdings of manuscripts preserved in the library connected with the mosque. The next article, by Dr. 'Abd al-Muhsin al-Mud'ig (A. M. Al-Medej), treats 'The History of Yemen during the First Five Centuries of Islam' (pp. 24-29). The Arabic section is concluded by an article on 'The Origin of the Arabic Script and its Development in Qur'an Manuscripts' by Dr. Aḥmad 'Abd al-Razzāq Aḥmad (pp. 31-40). In it a number of reproductions of the fragments from the mosque of Ṣan'ā' are given. This catalogue only provides us with a first glimpse into an immense field of research. It is certainly true, as Dr. Puin puts it (p. 17), that the questions still far outnumber the answers, and it is earnestly to be hoped therefore that these treasures will be the object of serious research, not to say enjoyment, in the years to come.

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