Book Reviews


It is joyful news that a number of catalogues of manuscripts of several libraries were published in Morocco the last decade. Already three of the four parts of the posthumously published works by Muhammad al-Abîd al-Fâsî, Fihrîs makhûţât khizînat al-Karâviyyîn, al-Dâr al-Bai'dâ 1979 sqq have been brought out. In 1405 1985 a catalogue by the hand of Muhammad al-Mannunî appeared from the collection of manuscripts from the Dâr al-Kutub al-Nâsi-riyya in Tamkrût. The Royal Library in Rabat has also published four catalogues of manuscripts up to now:


The last-mentioned work is to be reviewed here. Although every publication of a collection of manuscripts is of importance, it is a matter for regret that in this catalogue certain topics overlap with those of the catalogues published earlier by the Royal Library in Rabat, the more so as many manuscripts have not been described yet. In the biographical and historical field, for example, already 32 of the 47 manuscripts discussed by al-Mannunî have been described in more detail by 'Inân.

A serious omission is the absence of indices. A catalogue of manuscripts like this one ought to contain at least three indices, one on the author's name, one on the title and one on the madîmûâr. Two hundred and fifty of the in total 438 items discussed belong to 62 madîmûâr. A number of madîmûâr, however, have not been described thoroughly in this catalogue (e.g. the manuscripts nos. 30, 37, 44, 47, 50, 51, 102, 112, etc.). For this reason the catalogue compiled by al-Mannunî has become a handlist which is difficult to handle.

Despite the shortcomings it will naturally continue to be of importance that the collection of the Royal Library in Rabat will as soon as possible be made accessible to the public by means of catalogues.

Leiden, 15 February 1986. Herman Beck


Dr. Qâsim al-Sâmarrâ'i is an Iraqi scholar who took his PhD in Cambridge with Professor A. J. Arberry, and for four years taught Arabic grammar and Iraqi spoken Arabic in the Department of Arabic and Islamic Studies of the University of Leiden. These rather close ties with European Orientalism have not prevented him from writing one of the most venomous studies of Orientalism ever to have flown from an Arab pen. They may even have prompted him to do so for the human psyche often takes strange turns. Of course, an Iraqi scholar is perfectly free to dislike Orientalism intensely for whatever reason he chooses. I am certain not to be the only orientalist who feels capable of admiring a well-written and well-documented polemical study of this branch of Western scholarship such as Edward W. Said's Orientalism (1978), which aroused many objections of varying intensity but, as far as I know, never that it was badly written or badly documented.

Alas, this cannot be said of Dr. al-Sâmarrâ'i's Al-Ishtîrâq bayn al-Mawdû'diyah wa-l-Ifti'âliyah, which was published in Riyadh in 1983. I will not presume to judge the Arabic style of the book — though it strikes me as rather pompous — but the way in which the material is organized and presented is so haphazard and undisciplined that in most quarters it hardly would be accepted as a student's thesis. To begin with, the title is misleading for the book does not deal with Orientalism in general, but with a variety of subjects some of which have nothing to do with Orientalism.

The first chapter (fâsl. a word meaning many things but never an essay: the book is not presented as a collection of essays), which bears the same title as the book, is a strange mixture of information on Renan and his racist concepts (for example p.16), Carlyle (p.18), Averroes (p.24), the relationship between protestantism (wrongly translated as ihtigâ'iyah as if the term were derived from 'protesting' in general; it refers however to the 'protestation' presented to the Reichstag of Speyer in 1529) and Islam, together with a number of gibes against Tâbîb Husayn, and more: an overwhelming variety of subjects, among which the reader will find it hard to detect any order. The second chapter entitled 'Ta'atthûr 'ulamâ' al-gharb bi'l-`ulum al-'ara'biyyah wa-l-istifâdah minhâ', does not deal with the influence of Arabic science on European scholars as one would be inclined to expect, but mainly with the influence of Averroes on medieval scholasticism and has, therefore, nothing to do with Orientalism. The third chapter, finally, which bears no title, concerns Dutch Orientalism. It is mainly devoted to Snouck Hurgronje who is not discussed for his scholarly
merits but in his capacity of advisor to the colonial administration in the Netherlands East Indies. Even in this respect it is far from an adequate treatment of this aspect of Snouck’s career for it deals almost exclusively with his conversion to Islam. The chapter thus can hardly be said to deal with the contribution of the Dutch to Oriental studies.

Orientalism, though dealing with the Orient, is of course essentially a Western phenomenon and cannot be understood without a sound knowledge of the European history of ideas from the Middle Ages until the present day, the context in which it originated and functions. Dr. al-Sämarrá’il knowledge of all this is sadly insufficient as is immediately noticeable from the literally hundreds of misspellings of European names, titles of books and other terms. Although one is used to the way in which printers in the Arab East deal with texts in European script, this book surpasses everything I have seen so far.

But there is more to say. For one thing, the only European language which Dr. al-Sämarrá’il really knows seems to be English, which is not enough to be able to write about Orientalism in the Middle Ages, during the Renaissance and in the present time. A considerable part of the book deals with European scholasticism but Dr. al-Sämarrá’il has no knowledge of Latin — in spite of the curious quotation on p. 94, ‘et iurus sui’, which is left untranslated and seems so out of place that the reader is left wondering what it is all about. Nor does the author seem to know French, although he does quote Renan’s Histoire générale et comparée on p. 31 (the note indicates, however, that the used an Arabic extract (khulclsah)). No German sources, either primary or secondary ones, have been used. It is clear that Dr. al-Sämarrá’il study of the European context of the phenomenon of Orientalism is based on English secondary sources only, among which Norman Daniel’s works are the most important. This is clearly too weak a basis for the sometimes rather daring statements which the author emits throughout the book. The only continental language which the Iraqi scholar seems to know to a certain extent is Dutch and he uses a number of Dutch sources in the part of the book dealing with Oriental studies in the Netherlands. But even his knowledge of the language of the country where he lived and taught for four years seems to be very scanty indeed. The title of my thesis, De Betekenis van het Mohammediaanse Recht in het Hedendaags Egypte, is translated as Maghrib al-shari’ah al-muhajimaliyah fi (haytah) Mss al-yawmiyyah. As though ‘hedendaags’ (contemporary) means ‘daily’. Such a mistake makes one suspect that he has not even tried to read the book — a fact which does not prevent him from declaring that ‘it shows clear traces of lines drawn by Snouck Hurgeonje’, adding, quite irrelevantly, that the book concerns ‘a country which during the period studied did not have an Islamic regime’.

These linguistic drawbacks should have induced Dr. al-Sämarrá’il to some modesty in dealing with matters which are not of immediate importance for his subject. But the book is interlarded with a great many learned statements which are generally as fake as they are useless. For example, Pirenne’s Mahomet et Charlemagne is quoted (in an English translation) on p. 32, to inform the reader that the economic decline of Christian Europe in the seventh and eighth centuries was due to the Arab conquests. This has not only very little to do with the first chapter but shows that the author is unaware of the discussions which Pirenne’s theories aroused.

But worst of all, it is wrongly formulated for Pirenne did not, of course, discuss the economic (and cultural) decline of Byzantine (Europe), as Dr. al-Sämarrá’il seems to think (taddawwar Ayrubba al-hisamihayyah), but the conditions in Western Europe, especially the Carolingian lands, after the Arabs had begun to dominate the Mediterranean. Another example of such a useless and clumsy display of learning is the reference to the Christian Arabic apology of al-Kindi, which Dr. al-Sämarrá’il still thinks it worth his while to refute. Al-Kindi tried to find a corroboration of his belief that the coming of Christ was foretold in the Old Testament in Psalm 2, verse 12 ‘Kiss the Son’ (King James translation). According to the Iraqi author this is a wrong translation and he produces one of his own, in blissful ignorance of the fact that Kittel’s edition supports the ‘Christian’ translation, and of the variae lectiones and other textual problems which such a statement poses.

In his zeal to present the influence of Muslim philosophy in medieval Europe as strongly as possible the author describes Averroes in the second chapter as a liberator and revolutionary who turned the world upside down (aaghâm al-dunya walam yaquldha, p. 39; the same terminology p. 80) but what this chapter boils down to is that both Averroes and the so-called Averroists had a great many enemies in those times. One could equally well defend the thesis that Averroes’ ideas strengthened Scholasticism in Western Europe, thus delaying its liberation from the domination of religious dogma. But Dr. al-Sämarrá’il on p. 25 of his book declares that ‘the Church continued to suffer from Ibn Rushd (Averroés) until the appearance of Luther’s protestantism’, thus boldly placing Luther’s reformation on the basis of the Muslim philosopher’s ideas.

Dr. al-Sämarrá’il clearly claims a measure of objectivity, but whenever he manages to speak well of some orientalists, such as De Goeje, we cannot but feel that such praise is mainly destined to sweeten the venom against the other ones. Indeed, only a very few other orientalists find grace in his eyes. Among them, not surprisingly, we find Dr. P. S. van Koningsveld, in the Faculty of Theology in Leiden, who for a number of years now has devoted much of his energy to the breaking down of the reputation of Snouck Hurgeonje, not because of the latter’s scholarly merits or demerits but because of his career in the Dutch colonial service in the East Indies. Dr. van Koningsveld has taken much trouble to prove the ‘insincerity’ of Snouck’s embrace of Islam shortly before leaving for Mecca. Needless to say, Dr. al-Sämarrá’il has made good use of this opportunity in his diatribe against Dutch Orientalism. It is a sad sight to see the author spend so much time in dirimenting the reputation of an eminent scholar who died more than half a century ago, without even mentioning his scholarly work. And almost sadder yet it is to see how Dr. al-Sämarrá’il in doing so does not even throw his own, but somebody else’s, dirt.

Rather exceptional is Dr. al-Sämarrá’il’s severe attitude towards some now highly respected Arab writers who in the past, much to his dislike, expressed favorable opinions regarding the efforts of European Orientalism. Tāhā Husayn, of course, is heavily blamed for his kind words about orientalists like Nallino and Littmann, who taught in the Egyptian University shortly after it was founded in 1908. But many other Arab writers, such as Amin Fikrī, Lutfī al-Sayyid, Shaykh Hasan al-‘Attār and al-Tahtāwī are slighted because of their attitude towards the West. However, since
Dr. al-Sāmarrāʾī calls al-Ṭahāwī the 'teacher' (ustād) of al-
'Atjār, while it is generally known that he was his pupil (tīmnād) and indeed belongs to a different generation, one
wonders if our Iraqi scholar really knows whom he is
talking about. Dr. al-Sāmarrāʾī's hero clearly is Averroes,
whose influence on Western scholasticism he has a tendency
to overrate, however. And he is careful to omit that, as
a philosopher, Averroes met with little appreciation in the
Muslim world, that his books were burnt, and that, as
Arnaldes points out in the Encyclopaedia of Islam only a
small number of his works in Arabic survive. The majority
have been preserved only in Latin or in Hebrew
translations.

As a work of scholarship al-Īstishrāq bayn al-mawdūʿiyah
waṭ-fisīliyyah does not deserve to be taken seriously. If it is
meant for local consumption it is regrettable that in a
country like Saudi Arabia publishers would think it worth
their while to publish a work of such a highly questionable
level of scholarship.

J. BRUGMAN

Johannes PEDERSEN. The Arabic Book. Translated by
Geoffrey French. Edited with an Introduction by Robert
Hillenbrand. (Modern Classics in Near Eastern Studies).
175 pp. + 46 ill. ISBN 0 691 06564 0. Price: $29.50

Pedersen's book, originally published in Danish (Copen-
hausen 1946), has acquired enough fame, despite its inacces-
sible original language, to become a Modern Classic in Near
Eastern Studies. This book displays the author's wide
knowledge of Arabic culture and his ability to use this
knowledge in creating a pleasant text dealing with one of the
major elements in that culture. More than just a text about
the genesis and development of the art of the book and the
handling of books in Arab society throughout the ages,
Pedersen offers a general introduction to the Arabic cultural
heritage, for a public of generally interested readers. So,
translation into English, being the modern Lingua Franca,
certainly seems justified. At the same time, however, although
labelled a classic, Pedersen's text has not escaped from
becoming outdated here and there, as the editor of this
translation explains in his introduction, so he took the
opportunity to update the book at appropriate places. He
also created a well organized, modern looking apparatus of
footnotes to the pages and a separate bibliography, disen-
tangling Pedersen's clusters of notes and bibliographical
references which were placed at the end in the original
edition. Now, the notes are numbered and placed conven-
ieently at the foot of the pages, and the bibliography has
been updated to include recent works. The book certainly
wins by this. On the other hand, Pedersen's original suffers
a loss as far as the illustrations are concerned. In the
original text, illustrations appeared at appropriate places
throughout the text; some of them in colour, all of them
clearly printed and accompanied by notes, which explain
their nature and provenance.

In this new edition a different selection of illustration has
been placed in a cluster at the end, in stark reduced sizes
and with the reproductive quality of xerox copies. Informa-
tion as to their origins has been collected in the 'List of
illustrations', placed at the beginning of the book, far away
from the pictures to which the list refers. This method is not,
of course, unique, but one may wonder as to the guiding
principle lying behind it in this case. Some other publica-
tions, meant to instruct non-specialized readers, carry both
notes underneath each illustration, and a list of illustrations
containing the same data as the notes.

In his introduction Hillenbrand explains what emenda-
tions have been made in updating the book. These
concentrate mainly on the chapter about painting, which
might be due to his being an Art Professor. However, the
bibliography also includes recent publications in other fields
such as the history of Arabic script.

The way the editor has chosen to update Pedersen's text is
by means of footnotes marked with letters, added at the
appropriate places to Pedersen's numbered notes. This has
been done in the chapters on script and calligraphers, book
painting, and bookbinding.

It is noteworthy that whereas Pedersen's notes are suppor-
ted by, or actually consist of references, in Hillenbrand's
notes no references are given, except to notes 'c', p. 89 and
't', p. 99. Hillenbrand's notes sometimes verge on the pedan-
tic, so for example note 'f', p. 95; and 's', p. 99. Some notes,
on the other hand, do not seem to update Pedersen's text,
but are merely critical remarks: so for example note 'n',
p. 97. Note 'g', p. 94 is obscure and not helpful in any way,
Ibn al-Nadim, and several modern writers on calligraphy,
only confirm Pedersen's statement on the Muqata'ah brothers.
Sometimes also one cannot help feeling that the choice of
passages to be commented on is not altogether consistent,
but then again: how far can updating go without becoming
rewriting? Obviously rewriting any part of Pedersen's book
has never been Hillenbrand's intention, but the veneration
with which this 'modern classic' is treated by the editor in
his introduction, is somewhat moderated by his after-
thoughts, in view of these updating notes.

How much of a classic is Pedersen's book?

If the term 'classic' is applied to scholarly works its
meaning cannot, in this reviewer's opinion, be in all respects
the same when applied to creative works of art. A creative
work of art is not subordinate to the law of verification and
 falsification; nor can it be outdated by new findings and
conclusions based upon those new findings. It is simply
there as the product of the mind and artistic skill of one or
more persons; it exists in its own right and may become a
'classic' if posterity allows. Its becoming a classic depends
on subjective standards based on unmeasurable and unpre-
dictable emotions of feeling and taste, and on its containing
certain values and truths considered to be universal, or even
eternal. Another criterion can be applied: if a creative work
of art expresses and summarizes characteristics of style and
meaning which can be regarded as typical for the time and
place at which that work came into being, the term 'classic'
would not seem to be out of place. The term bears a
connotation of immunity. A literary classic may be reprinted
time and again; edited with introductions and commenta-
tories, but the original text cannot become outdated. A schol-
arily text, on the other hand, becomes almost necessarily
 outdated by its very nature. It can summarize available
knowledge, and retain its value as a historic document, to
give an impression of what was known in a certain field at a
certain time; and in the case of a very talented author, even
become a classic in the literary sense, but its validity as an
instrument of instruction will be diminished as time goes by, as new discoveries are made, new conclusions drawn and new standards set. Efforts to update a scholarly text cannot lead to anything but an ambivalent result. Hillenbrand’s emendatory footnotes to Pedersen’s text testify to that. These footnotes are really too few to convince the modern reader that Pedersen’s chapters, where they occur, are really so hopelessly outdated. Thorough updating, on the other hand, would have pulled apart Pedersen’s text. A more elegant solution would have been to present the text without updating footnotes, simply with an elaborate introduction in which all the remarks and notes needed to caution the modern reader could have been put together. Such an introduction could also have paid attention to an aspect of Pedersen’s text which pins it down as characteristic of an epoch, viz. certain Eurocentric, slightly condescending remarks about the Arabs and the deterioration of their culture. This kind of remark has become virtually unacceptable in serious texts on things Arabic in this era of renewed self-confidence among the Arabs, as evident in a book like Edward W. Said’s Orientalism (New York 1978), to name another potential classic in the epoch-making sense. George Saliba in his review (JAOS 105 (1985), 346) mentions some of the remarks of this kind that Pedersen makes; he disapproves of them, after saying about the contents of Pedersen’s book: ‘forgetting that they were first published in 1946’. This is precisely what one should not forget and what should have been mentioned in an updating introduction which would have paid attention to this aspect.

Pedersen’s last chapter, on printed books, illustrates a scholarly text becoming outdated simply because developments continue after it is written. Book production in Arab countries nowadays benefits from modern technology just as well as in western countries. One of the things that the future has indeed proved to have in store (as Pedersen wondered) has been an enormous output of new creative literature, and new editions of out-of-print classics, apart from first editions of hitherto unpublished manuscripts. These are now becoming available on a much larger scale than previously, thanks to rapid developments in book production technology. This can certainly be called a great advance, as Pedersen says in conclusion to his last chapter, and western complaints about the Arabs’ loss of the artistic skill to produce handwritten and handbound books sound rather strange (for example Duncan Haldane’s review of Pedersen’s book; BSOAS XLVIII (1985), 616). As if in western countries one could still order, as a matter of course, a handwritten, handbound copy of Les très riches heures du Duc de Berry!

Despite remarks about the outdatedness of Pedersen’s text in some minor respects, and bearing in mind that some of its views on Arabic culture must be ascribed to an attitude that should belong to the past, this book, whose author’s vast and impressive learning is obvious, may very well remain a classic. It ranks easily with an accepted classic like Adam Mez’s Die Renaissance des Islams, (Heidelberg 1922), which did not have to wait as long as Pedersen’s book to be translated into English.

NOTES

1 The Arts of the Book in Central Asia, 14th-16th Centuries, ed. Basil Gray, London 1979 (Serindia/UNESCO); Richard Ettinghausen, Arab Painting, Lausanne-Paris 1962 (Treasures of Asia, 4); Ernst J. Grube, La pittura dell’Islam, Miniature persiane dal XII al XVI secolo, Bologna 1980; David Talbot Rice, Islamic Painting, A Survey, Edinburgh 1971, intended as a handbook, has its List of Illustrations with full data, and short notes to each illustration, organized similarly to Hillenbrand’s edition of Pedersen’s text.

2 Abū ‘Alī Muḥammad b. ‘Abd Ibn Muqta, (d. 940); and his younger brother Abū ‘Abd Allāh al-Hasan (d. 949). Pedersen says: ‘Ibn al-Nadīm declares them to be without equal from the earliest times to his own day, and in this posterity has agreed with him, although only the elder of the two brothers has retained his fame’. To this Hillenbrand adds (note ‘g’): ‘On the contrary, posterity has reversed the verdict of Ibn al-Nadīm in that it has neglected the younger son of Ibn Muqta’. Ibn al-Nadīm’s words about the brothers: ‘and the likes of these two men have not been seen in the past to our day’ (Ibn al-Nadīm: Al-Fihrist, Ed. G.Flügel, Leipzig 1871, p. 9, 1. 20-21) do not seem to pronounce a verdict in favour of either brother, as Hillenbrand suggests. By ‘younger son’ the younger brother must be meant. Hillenbrand’s statement that posterity has neglected the younger one comes down to what Pedersen says, so the corrective ‘On the contrary’ seems to be out of place here.


W. VAN WIGGEN†


The Akademische Druck- und Verlagsanstalt of Graz (Austria) has recently published a life-size facsimile-edition of the richly illuminated Subhat al-ahbār, ‘Rosary of Histories’, translated by the editor into German with the somewhat inflated title ‘Rosary of World History’, which is kept in the Austrian National Library in Vienna as Codex A.F. 50. It consists of a series of genealogical tables including the most important religious and historical personalities of traditional (Ottoman) Muslim historiography, from Adam and Eve (incidentally the only woman mentioned) up to Sultan Mehmed IV (ruled 1648-1687) furnished with commentary of a biographical and historical nature. The genealogical section is headed by an introductory part (fol. 1b-4a) written in Ottoman rhymed prose interspersed with Persian verses, containing praise addressed to the Creator and the Prophet, a well-wishing prayer for the ruling Sultan, a discourse on the chronology of world history, the five sciences of prediction and the categories of rulers, Persian and Muslim, who are evoked in the book and should function as examples for mankind even if ‘no trace (or: portrait) remains of them’.
The edition has been attractively manufactured in full colour and is bound in a fancy oriental-style cover of red artifical leather stamped with gilt rosettes. It is accompanied by a seperate short commentary by Professor Dr. Kurt Holter.

The anonymous work, as represented in the Vienna manuscript, goes back to an earlier version, of which many manuscripts have survived, with the title mentioned above (in its full form: Subhātatu 'l-ābyār ve tuḥfatu 'l-ābyār) indicated in our manuscript on fol. 1b. This earlier work was written, or rather designed, by a certain Derviš Mehmed (not Mahmûd as Holter, Kommentar, p. 3, has it) b. Şeyh Ramazân who lived during the reign of Sultan Süleyman the Magnificent (ruled 1520-1566), see: F. Babinger, Geschichte des Osmanen und ihre Werke, Leipzig 1927, p. 70. A second title appears on fol. 2a:18, Zūbdetū 'r-ṭārīḥ, The Cream (or Quintessence) of History' which makes it plausible that our version is also, perhaps exclusively, based on an anonymous continuation of the Subhāt called Zūbdetī 'r-tēvarīf of which a manuscript copy is kept in the Chester Beatty Library in Dublin, codex No. 423. It is described in V. Minoršky, A Catalogue of the Turkish Manuscripts and Miniatures, Dublin 1958, pp. 43-45. This work probably was written around 1598 during the reign of Sultan Mehmed III (see: Catalogue, 43) and our version contains. As I read on fol. 2a:12, a well-wishing prayer addressed to this Sultan, the great-grandson of Sultan Süleyman, and not to the latter as G. Flügel (DIE arabischen, persischen und türkischen Handschriften der kaiserlich-königlichen Hofbibliothek zu Wien, Vienna 1865, II, pp. 99-100, No. 868) wrote in his catalogue of the Vienna manuscripts. Our version, finally, continues the work up to the reign of Sultan Mehmed IV, and was most probably written between 1674 (the last event mentioned on fol. 16b took place in that year) and the ruler's dethronement in 1687. Unfortunately, these fundamental data of the textual history are only imprecisely and ambiguously described by the editor in his Kommentar, p. 3, and he apparently did not see any of the manuscripts related to our text.

As is also clear from the commentary, the book was mainly, and not unjustifiably so, published for its aesthetic qualities and art-historical value. The genealogical tables and their accompanying commentary, although certainly not without value as a document of intellectual history — I will return to this point below — are not important as a historical source and indeed would not justify such an expensive edition. The 102 portraits which appear in the main genealogical part of the book were painted by a certain Hasan el-Iṣtiḥābī — his signature figures at the bottom of the last miniature of Mehmed IV accompanied by a Janissary, possibly representing the patron who commissioned the work or the artist himself (fol. 16a) — and are of great beauty. This is particularly true of the last nineteen miniatures representing the Ottoman sultans which are larger and more elaborate than the previous ones; in particular their attire and the thrones on which they are seated or against which they are leaning have been done with great care. Holter is of the opinion that especially the portraits from Bāyāzid II to Mehmed IV (fols. 14a-16a) are characterized by an ‘individuelle Darstellung’ (Kommentar, p. 8). If he means that individual character-traits are more conspicuous in the latter than in the earlier portraits, I am not sure I could agree with him. Even these latter, most magnificently executed portraits do not really exceed the limits of traditional Ottoman iconography as the editor himself attests on p. 4. In all of them individual differences between the historical personalities seem to result more from a varying colour of complexion and beard (or the absence of the latter), the position of the head and a dissimilarity of clothes and headgear than anything else even though the style of the portraits shows a western influence in other respects as D. Duda has pointed out (Ausstellungsprogramm Kultur des Islam, Vienna (Österreichische Nationalbibliothek) 1980, p. 284).

There is more to the book than the miniatures alone, though. In his commentary Holter succinctly points to the enormous importance of a sound and old, not necessarily historical, genealogy for absolute rulers in general and its fundamental role in Muslim, nearly always dynasty-centered, historiography in particular (p. 1). He goes on to briefly sketch the historical background of the art of miniature painting in later Islam, its flourishing at the Ottoman court (p. 2) the history of our text (see above), the features of Muslim universal genealogies (p. 3), the characteristics of the present one (p. 3-4), the still mediaeval way in which the Ottomans produced books at the end of the 17th century as compared to the West, the quality of the present book (p. 4) and the intriguing history of our manuscript which passed to the West on the field of battle in the aftermath of the siege of Vienna in 1683 (p. 4-5). This introduction is followed by a description of the manuscript and an identification of the miniature portraits (p. 6-8). The commentary concludes with a summary in which the editor tries to impart to the reader of his feelings of admiration for the great artistry of the book as the product of an admirable culture indeed (p. 9).

Holter, discussing the features of our genealogical tables, remarks (p. 3) that the omission of the dynasties of Muslim India from the Subhāt can be explained by the fact that the Mogul rulers had not yet made history by the early 16th century. This is true of course, but more Muslim dynasties are disregarded. I suspect that these omissions, which also include some of the dynasties which ruled Egypt, Syria, Persia and Eastern Anatolia, and notably all those contemporary with the Ottomans, were also due to the simple fact that every page could only contain a limited number of names and lines. In particular the large Ottoman portraits took up much space and were inflated to the point of more or less pushing all contemporary rulers off the page. Consequently, Holter’s statement, that our work reflects ‘the world of Istanbul in the early 16th century’ sounds pompous. The book certainly is Ottoman-centered and the House of ‘Osmān is the only post-Abbasid dynasty which is provided with a continuous line back to the first man Adam. Holter’s remark in this respect (p. 4) that the Prophet and his family are unconnected with the past is only partly true: although no line is drawn, it is said in the commentary at the top of fol. 8b that his father descended from Iṣmā‘īl (repeated on fol. 6b).

Nevertheless, the commentary provides some useful information to the interested general reader, or rather: observer, but cannot but be somewhat of a disappointment to the scholar who would expect a more thorough handling of the subject. Nor is it altogether without blemish as I already pointed out above, and this is, I suspect, also due to Holter’s rather equivocal way of expressing himself. To give an example: when he comes to speak of the historical back-

A somewhat clumsy if not careless approach is also reflected in the orthography of names, especially on pp. 6-8. Apart from errors, some of them possibly due to typographical problems (e.g. Hidbr for Hidhr or Hizir in modern Turkish use), Holter rather untractably pairs a Germanizing (on the other hand no further diacritical signs of this type are provided). I should prefer meqitul for meqitul.

A more fundamental question and point of criticism concerns the way the Subha is edited. Why did the publishing house which went into the trouble and the expense to bring such an attractive book on the market, not take the opportunity to go a bit further and provide the facsimile-edition with a more profound commentary (especially on the textual history) -- which should not necessarily mean it would be unintelligible to the general reader! - translations (or survey of contents), notes and indices so that the book would not have become the mere coffee-table object it is now but would have been more accessible both to the scholar and the common reader? Little is yet known about Ottoman iconography (why is Noah portrayed facing a Koran-stand, what is the meaning of the various types of crowns and turbans? etc.) and scholarly commentary on this aspect would especially contribute to increase our knowledge in this field which is, again, both of importance to the art historian or the scholar who works with Muslim historiographical texts and the general reader, for whom the portraits must remain something of an enigma without at least a short but sufficient commentary that would go further than a mere enumeration of names. In particular also the aspect of genealogy should have received more attention. Genealogy and the central question of Ottoman legitimacy was still a matter of lively debate among the Ottomans in the time the original work was written as we can see in the histories of the time and even one and a half centuries later the legitimizing, 'official' Ottoman genealogy was still considered important enough by them to have its precious documentation carried along by their armies to the field of battle.

Den Haag

Jan SCHMIDT


This booklet is primarily meant for the second generation of Iranian immigrants in the United States, who, according to the author, tend to lose their ability to read Persian script and thereby their contact with Persian culture. As an educational book with this limited purpose it is attractively produced. It contains, apart from a short introduction, thirty-two double pages, and each character is shown in its four appearances, together with a few examples and a drawing. The script shown is typographical nask. As a writing manual the book is unsuitable as it makes no mention of the ligatures. Students of the Persian language whose native tongue is not Persian will, therefore, derive only very limited profit from it.

Jan Just WITKAM


The author of this catalogue (born in Fez on 22 November 1902, died in Casablanca on 5 December 1975), who had since 24 February 1943 been in charge of the library of the Qaráwiyín mosque in Fez, belonged to the Islamic scholarly establishment of Fez. This is evident from the very interesting biography by the author’s son in the preface of vol. I (pp. 5-21), which, in a most informative and accurate way, also sheds light on the intellectual life in Morocco during the author’s lifetime.

This biography is followed (pp. 21-37) by an account of the history of the libraries which, in the course of time, have become connected to the Qaráwiyín mosque, of the administration of these libraries, of the origin and provenance of the manuscripts and of the library’s MS collection at the present time. This, the author of the preface informs us, consists of 3057 bound volumes and 900 sheaves of loose papers (p. 31). The author of the preface then proceeds to enumerate some of the ancient and rare manuscripts which are kept in the library. The preface is concluded with some photographs of the author of the catalogue and of two samples of his notes on manuscripts described in the catalogue.

The organization of the catalogue, of which apparently three volumes have been published to be followed by one more volume, is rather difficult to discern. There is no division into chapters, nor is the arrangement of the material in any way alphabetical, either by the manuscript titles or by the names of their authors. The only impression one gathers is that the treatment is roughly systematical in the traditional Islamic way. The catalogue begins with copies of the Qur’án; then follow works on tafsir, hadith, theology, grammar, history, poetry, sufism, fiqh, etc., but this series is by no means consistently followed. None of the volumes has an index or even a table of contents, and it is earnestly hoped that in the final volume at least some key to the catalogue will be published. Only then will the catalogue serve the purpose its author must have had in mind.

The first volume contains MSS numbered from 1-500, the second volume from 501-875, the third from 876-1314.
When a work consists of more than one volume, this is not accounted for in these numbers. The rest of the 3057 volumes and 900 sheaves which were mentioned in the introduction are, one expects, to be published in volume 4 of the catalogue. It seems likely, however, that the entire catalogue will consist of many more volumes than the four projected ones. The present three volumes do not yet contain half of the entire collection. The method of the catalogue is such that most of the space is devoted to the introduction and the discussions of the contents of the books described. The author gives some basic information on the authors, sometimes with his source. On the whole, the author appears to have worked in total isolation from bibliographical research on Arabic literature, but his vast knowledge of the subject nevertheless makes good for sound scholarship.

Jan Just Witkam


In this booklet it is proposed that an inventory be made of all Arabic manuscripts in existence. This would be accomplished by cataloguing all these manuscripts in a uniformly organized card index, a model of which the author reproduces. In further stages of this project, which would be realized under the auspices of the newly created Jordanian Royal Academy for Islamic Civilization Research, it is intended to publish the cards periodically, then to feed the data on the cards into a central computer and, finally, to establish a limited number of centres in some Islamic capitals in which collections of microfilms or microfiches of Arabic manuscripts will be preserved and made available. This proposal, however, is only concerned with the first stage: the cataloguing of all existing Arabic manuscripts; the subsequent stages are ‘still hopes and ambitions’. In the initial stage, the work of the project ‘essentially consists of the cataloguing of the data offered by Brockelmann and Sezgin’. It is questionable whether this would be a wise decision because of the large number of errors one encounters in any large bibliographical work, especially in the work of Brockelmann. The only logical starting-point for such a project would be, in my opinion, the elaborate catalogues of Arabic manuscript collections in which proof has been adduced for the identifications made by their authors. The mere handlists, inventories and the like, which appear in great numbers nowadays could be used as well, but not without the utmost caution. A work such as Brockelmann’s Geschichte der arabischen Litteratur is dependent on all manuscript catalogues available at the time of its compilation, and Brockelmann did no more than reproduce their data. This body of catalogues was, evidently, of very uneven quality, and only seldom could Brockelmann, who may have added a few mistakes of his own, as no one is infallible, correct the numerous mistakes in these catalogues. Brockelmann’s work is still invaluable, but it should not be chosen as the starting-point of a new project.

The effort the Jordanian Academy has devoted, and we hope will continue to devote, to this highly useful and very much needed project is to be praised. We sincerely hope that this project will, after a good start, continue to move steadily toward stages of completion.

Jan Just Witkam


One of the best described collections of Arabic manuscripts in Europe, and indeed in the whole world, is that of Berlin, which was formerly housed in the National Library (now in East Berlin) and now, after the greater part of it survived the Second World War, in West Berlin. The ten folio volume catalogue compiled by W. Ahlwardt (Berlin 1887-1899) has provided Brockelmann with the framework of his Geschichte der arabischen Litteratur, and its systematic arrangement is still followed in the two volumes recently published in the Verzeichnis der orientalischen Handschriften in Deutschland, vol. 17. The mathematical manuscripts are described in vol. 5 of Ahlwardt’s catalogue and a few additional ones are given in the catalogues of Sellheim and Wagner which have recently appeared in the Verzeichnis. The catalogue under review here is actually nothing more than an Arabic reworking of the material offered by Ahlwardt with only a few additional data. If it were only that, one would welcome the book as a useful tool for Arab students who can no longer be expected to learn half a dozen European languages in order to be able to study Arabic literature or to consult bibliographical references. However, for reasons unaccounted for by the author, Ahlwardt’s arrangement of the texts (according to subject and then, within the subject, roughly in chronological order) has been discarded and, instead, the texts are presented here without any intelligible order at all. The only distinction made by the author is in texts which are, or are not, found in mathematical magāmi’. Even the author has lost his way in the ensuing disorder. He describes, in one instance, the same manuscript (Spr. 1824, Ahlwardt’s catalogue No. 5992) twice, namely as his Nos. 14 and 31. The author does not contribute in any way to our understanding of Arabic mathematical literature and nowhere does he show that he has any opinion on the contents and interrelatedness of the texts he describes. The only advantage of this catalogue is the large number of reproductions of first and last pages of manuscripts. The author’s presentation on the whole is chaotic. He does not seem to have grasped the meaning of the several class-mark systems with which Ahlwardt operated. He omits several texts altogether (Ahlwardt’s catalogue Nos. 5926, 5961 (3), 5973, 6011 (2) and part of the fragments mentioned by Ahlwardt under No. 6030). Ahlwardt’s subtleties on the identification of several MSS are uncivilly trivialized and sometimes downright distorted, e.g. in the authorship of MS We 1713 (= Ahlwardt’s catalogue No. 5996, cf. Al-Toma No. 53 (1)). A number of the descriptions by Al-Toma are not provided with a class-mark at all. I am afraid that this repetition of blunders will become tedious so I shall conclude by expressing my sincere hope that students of
Arabic mathematics will ignore this book. They will not be missing anything as it is clearly a step backwards in bibliography.

Jan Just Witkam

NEW MANUSCRIPT CATALOGUES OF THE ROYAL LIBRARY IN RABAT

Fahāris al-Kīzānā al-Malikiyya.


(European titles, although the text of the catalogues is in Arabic): Catalogues of the Royal Library


The preface of the first volume of the catalogue contains a general appraisal of the bibliophilia of the kings of the successive dynasties in Morocco, as well as the story of the unsuccessful attempts by Moroccan diplomacy of the 17th and 18th centuries to recover from the Spaniards the library of Moulay Zaydan (1607-1629), or at least what was left of it after the great fire of the Escurial in 1671. The present library of King Hasan II contains c. 15,000 manuscripts. (Not included here are the manuscript departments in the several palaces (p. 6).) It contains, the author says, approximately 1,000 books on history: 70 on general history, 57 on the history of the Near East, 150 on the history of the Arabian Magrib, 10 on biography (sīra) and genealogy and ca. 500 on biography (tārāqīm wa-manāqib). In his descriptions the author mentions the essential bio-bibliographical data, with reference to Brockelmann, Sezgin, or some catalogues of Arabic MS collections, and he arranges his book alphabetically according to the title of the book within each subject section. The descriptions, therefore, are not in need of special serial numbers for this catalogue, and at the end of each description reference is made to the class-mark. One misses, however, an index of the numbers of the MSS, and also of the dates of copying. In the section on History some 900 bibliographical entities are described (pp. 13-423) and in the section on Travel Books, some 44 descriptions are to be found. Texts found in composite volumes occur in their place according to the alphabetical order of their title. All descriptions contain a brief account of the external appearance of the MS, a note on its contents and sometimes even its chapter titles.

In the History section the lemma Fahrasa is especially interesting (pp. 377-388), since this type of scholar's autobiography, which reached great heights in the Magrib, usually contains a treasure-house of information on the history of North-African scholarship. The section on Travel Books (pp. 425-458) seems to be most interesting from the point of view of recent history. Many inhabitants of the Magrib have travelled in the East, i.e. Egypt, the Fertile Crescent and the Arabian Peninsula, and in Europe. Their accounts are collected here. The descriptions of the travellers are particularly extensive. The problem of overlap between the sections of History and Travel is solved by a system of cross references. The section with descriptions is concluded with a title index for the books on history (pp. 458-488) and for the travel books (pp. 489-90).

Very little factual information is found on the history of this Royal Library and its policy of acquisition and preservation, and one cannot help thinking that, in view of the recent dates of copying of the MSS (very few of the c. 1,000 described in the first volume are more than two hundred years old), this library must be the result of a quite recent effort at collecting. The value of a collection does not, however, always lie in its antiquity. In the case of the manuscripts of the Royal Library of Rabat it is the regional element, the North-African origin of many of its texts, which adds enormously to our bibliographical knowledge.

The author of the second volume of the catalogue (who also compiled the third and fourth volumes) mentions the recent revival of interest in the history of Arabic science. The present volume, he says, contains the descriptions of some 300 texts on medicine, pharmacy and the natural sciences, some of which were written in the remote past and some in more recent times. The catalogue is divided into three parts. The first part treats all sorts of subjects of medicine, pharmacy and related sciences (pp. 28-197). Among others, twenty-three copies of Dāwūd al-Anṭākī’s Taṣkīla, five copies of al-Zahrāwī’s Taṣrīf, six copies of Ibn Baṭṭūṭa’s Taqwīm al-Adwiyā and four copies of Ibn ʿAzzūz al-Maṭrūkī’s Daḥāb al-Kusāf are available. But there not only the well-known texts are available in great quantities, numerous lesser-known texts by Magribi scholars are available as well. The second part contains descriptions of the urūqas and other poetry on medicine and related sciences (pp. 198-216). The inclusion of this separate section is actually a flaw in the order of the book. It would have been much more practical had this small section been merged with the greater section of works in prose, and one could even argue in favour of merging the final section as well. In that final part, veterinary science, zoology, agriculture and botany are treated (pp. 217-237), and none of these sciences can be seen in total isolation of medical science. The text of the catalogue is preceded by ten black and white facsimiles. Each of the three parts is arranged alphabetically by MS
title. The method of description is approximately the same as in the first volume, although the order of presentation within each description varies somewhat. The description of the bindings is particularly valuable. Each part has a separate index of titles (pp. 241-248). This is followed by a cumulative index of authors (pp. 249-253) and a cumulative index of copyists (pp. 254-256). Apart from the class-marks of the MSS which are mentioned at the end of each description, the MSS in this and the following volumes also have, in contradistinction to those described in the first volume, a serial number. These numbers show that this volume contains the descriptions of 288 MSS or texts. For ready reference this may be useful, and, as a matter of fact, these serial numbers are used in the index. In the course of time, however, there is a danger that these will become confused with the class-marks, since each volume, starting from the second, begins anew with its serial numbers. The threat of confusion has already become real in the case of the captions of the illustrations. Whoever would like to read the description of a manuscript of which a page has been reproduced, is forced to look for the description with the help of the index, since the captions mention the manuscript's class-mark only, and not the number of the page or the serial number of the manuscript. When neither title nor author are mentioned in the caption (and that happens, e.g. volume 3, p. 16), the reader is left in the lurch and will find the description of the manuscript only if he goes through the entire volume. This is a tiresome operation, and a totally unnecessary one at that.

The third volume continues with the descriptions of scientific texts. These descriptions are preceded by an introduction, bibliography and nine black and white facsimiles. Then follow the four parts of this volume. The first part contains mathematical texts (pp. 21-112). Here 32 copies of al-Qalasadi's *Kufl al-Ashr* are given, with numerous other texts, of course. Some texts on calculations in connection with the law of inheritance are treated here as well. The modern times are represented by an Arabic translation of a French manual on the slide-rule of c. 1874 (pp. 107-8). The second part describes the manuscripts on astronomy, both scientific and religious, with numerous texts treating astronomical instruments, and with several astronomical tables of a mainly Andalusian and Magribi interest (pp. 113-428). In the third part astrology is treated (pp. 429-468). Several copies of Ibn Abl-Rihai's *al-Bari fi Akkam al-Nujum* are described, two of which date from the 8th/14th century (pp. 437-441). The fourth part concerns geography (pp. 469-483). Here a probably quite old manuscript on the river Nile is mentioned (Nayl al-Ra'id fi al-Nil al-Zad 'id, on p. 483), and also six copies of Ibn al-Wardi's *Karidat al-A'ghib* in this section there is one text which was already described in the section on Travel in the first volume, the *Tufiiaf al-Albabin* of Abu 'Hamid al-Garnati, which is available in three copies (pp. 471-3). This illustrates the drawbacks of an arrangement in subjects as has been chosen by the present cataloguers: it is not always possible to make a clear-cut division of subjects. In all, 589 MSS or texts are described in this volume. The arrangement of the material and the indexes is similar to that in the second volume of the series. The fourth volume of the series also contains descriptions of scientific texts. After a short introduction comes a section on logic and disputation, in which mostly the well-known compendia of logic are mentioned (pp. 11-61). Then follow the sections on music (pp. 62-68, with mention (p. 67) of a manuscript of *Kunnas al-Hai*ik, that famous collection of North-African songs, with musical notations), politics (pp. 69-109), military sciences (pp. 111-119, with a number of artillery manuals), the enumeration of the sciences (pp. 121-139), and sundry sciences (pp. 141-157). In all, 314 MSS or texts are described. This main part of the volume is followed by additions (97 MSS or texts) to the chapters on medicine, pharmacy, zoology, mathematics and astronomy from the two previous volumes. Apparently those chapters were made too hastily. The volume is concluded by the indexes, which are arranged in a way similar to that in the previous volumes.

Finally, it should be noted that in all four volumes the alphabetical arrangements are according to the order which is in use in the Magrib. The arrangement of the indexes leaves much to be desired, however. Sometimes they are limited to one subject only, and sometimes they are cumulative. In numerous cases they are incomplete, as can easily be checked by looking up authors' names from the descriptions in the indexes of personal names. The consistently applied nomenclature of medieval Arab authors is one of the most complex tasks of Arabic bibliography, and it would seem to the present reviewer that the authors of the catalogue have not given sufficient attention to the problems involved. Much could have been improved by adding cross-references in the indexes. Let us hope that some day reliable cumulative indexes will supersede the indexes per volume. The four volumes contain altogether the descriptions of c. 2232 MSS or texts. The author of the first volume mentioned in his introduction a figure of c. 15,000 MSS for the entire collection in the Royal Palace in Rabat. If the whole collection is described in the same way as the four presently available volumes, the entire catalogue will comprise some thirty volumes of catalogues. If the collection is still expanding the number of catalogue volumes will be even more: a truly royal enterprise.


In this beautifully printed catalogue a selection is made of some 245 MSS or texts out of a total of MSS in the Royal Library of Rabat. amounting at the time of publication of this catalogue to a number of 10,951 MSS. Also briefly mentioned is the existence of archival materials in the Library. The catalogue comprises a variety of subjects and has, for the scientific manuscripts, now been superseded by the previously reviewed volumes compiled by M. 'Abdallah 'Inan and M.A. al-Kattabi. For the religious and literary texts it is still the only printed catalogue, except for those MSS that were described by Muhammad al-Mannuni in a stencilled list (see the review by Herman Beck in this same volume of *MME*). With the huge amount of manuscripts in the Royal Library of Rabat there is little risk of overlap. Unfortunately indexes, and even a table of contents, are missing. The catalogue is arranged in a traditional way, according to subjects. It begins with *Quran, Quranic sciences, Tradition, Law, Dogmatics, Lexicography and Grammar*, and Literature (an illustrated *Kutla wa-Dimma* (p. 105) and one of the two recently discovered MSS of Abi al-Ala' al-Ma'arri's *al-Asahil wa-al-Sahih* (p. 107) strike the eye).
Then follows a selection of historical and geographical MSS. The interest Moroccans had in the manuscript collection in the Escorial library is attested by the presence of an Arabic translation of Casiri’s Latin catalogue, published in Madrid in 1760-70 (pp. 191-2). The book is concluded by several sections on the natural sciences. The catalogue gives summary information on title, author and date of copying of the manuscripts. A number of well-produced reproductions add to the value of the book. Details of the external appearance of the material are mostly lacking, however. At the time when it was published, this catalogue was the only hint of what we might expect to find in the royal collection in Rabat. Now that four volumes of a complete catalogue have been published the present works loses some, though not all, of its importance. The introduction (pp. 14-58) treats, among other subjects, the attempts made by the successive rulers of Morocco to recuperate Arabic manuscripts from the Escorial Library. At the time this volume of MME was in the press we received a copy of Enluminures des manuscrits royaux au Maroc (Bibliothèque al-Hassania) by Mohamed Sielmasi (Paris 1987). That splendidly executed volume will be reviewed in one of the following issues of MME.


This is the first volume of an analytical index of the record books (kanānī, pl. kanānīs) in the Royal Archive in Rabat. The total of these record books is 825. The oldest record dates from 1141/1728-9. Firstly, the contents of the record books are ordered according to fifteen subject divisions. These are: 1. religious affairs (pious endowments, pilgrimage), 2. affairs of the royal house, 3. appointments and dismissals, 4. internal and external security, 5. military matters, 6. taxes, 7. ports and shipping, 8. financial and economic affairs, 9. internal and external trade, 10. foreigners and consular privileges, 11. embassies, 12. non-Islamic subjects, 13. ceremonies, 14. gifts, 15. sundry subjects. For each heading the different subjects are given, with reference to the record book in which materials concerning that specific subject are found, and with mention of the date and name of the reigning ruler (pp. 13-140). The second part (pp. 141-190) contains an index of personal names mentioned in the record books, and the third part (pp. 191-246) is an index of the geographical names. The volume is concluded by a list of the names and the dates of reign of the rulers of Morocco for the period covered by the record books. The indexes in the second and third parts refer to the serial numbers of the record books and to the pages in the first part of the book, the analytical index. Thus, for instance, the first entry under the first subject heading in the first part of the book (‘religious affairs’) mentions ‘Record No. 7, building costs of the mosque of the city of Wazzān, in the years 1245-6 A.H., under the reign of MoulayʿAbd al- Ṭāhīn’ (p. 13). A reference to Wazzān is, therefore, also found in the third part (p. 246). The co-ordination between the first part on the one hand and the final two parts, which serve as an index to the first part, on the other hand is not altogether faultless. Several data in the first part could not be found in the second or third parts, and vice versa. Unfortunately, both a table of contents and a number concordance of all record books are lacking. Still, the book is a valuable entry into a large and complex corpus of archival materials. In the preface it is announced that the following volumes will contain registers on documents: official decrees and correspondence, pledges of allegiance, and texts of international treaties. The number of this kind of documents is given as 130,000.

Jan Just Witkam
Index Islamicus has been recognized as an indispensable reference work ever since Professor J.D. Pearson first published his 1906-1955 volume. But owing to the fact that hundreds of periodicals have to be scanned regularly for the current Quarterly Index Islamicus, it has remained beyond the ability of its present compiler to produce the retrospective volume covering the period from the beginning of periodical publishing down to 1905. This has been greatly deplored since, from the outset, Islamic subjects have taken a prominent place in the periodical literature. Already the first issues of both the Philosophical Transactions of the Royal Society of London and the Journal des savants (1665) contain articles about Egypt, Turkey, and Persia.

In such circumstances, researchers are fortunate that a former collaborator of Professor Pearson surveyed the complete runs of the 575 most relevant periodicals as well the transactions of numerous learned societies. In all, it is estimated that some 16,000 periodical volumes, together with about fifty collected works, and sixty volumes of congress proceedings were surveyed. This examination yielded a total of nearly 20,000 entries for the present bibliography.

Although the 1965-1905 volume follows the well-trodden path, improvements in the presentation of the material have been made. The most important innovation affects the choice of entry. Articles have been entered under the name of the original author, and in the form established by the Library of Congress. For example, poems or decrees by Ottoman sultans are listed under the sovereign’s official name. Thus, for the first time, all the translations and editions of an author’s work are brought together. In addition, each such entry contains a precise reference to one of the standard western reference works (Broekelmann, Storey, Gibb, Babinger) or, in the case of manuscripts, to the major catalogues of London, Paris, Vienna, etc.

For the first time, Index Islamicus, 1665-1905, contains a subject index listing all the subheadings used down to 1980. Since J.D. Pearson’s original classification has been retained with only minor additions and changes, this subject index will serve as a convenient guide to all the volumes from 1665 to 1980. All items have been sighted, and a considerable number of articles had to be read because the further back one goes the more difficult it is to identify what is hidden behind many a title. In the case of unspecific titles, a subtitle from the text has been added in parentheses whenever desirable.

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