The World Survey of Islamic Manuscripts is a collective bibliographical work, which brings together the work of Muslim and non-Muslim manuscript scholars from all corners of the world. It is a rich collaboration to enhance the knowledge of the written heritage of the Islamic civilization.

The Al-Furqan Survey fills the gaps left by previous bibliographies to bring together and update most of the information they contain. The Survey aims to provide the reader with a guide to collections of Islamic manuscripts, details of access to these collections and their holdings, as well as information about particularly significant manuscripts which they contain.

The Al-Furqan Survey is the first ever attempt to account for all collections in all Islamic languages in over 90 countries of the world. It thereby fills a lacuna for collections not as yet catalogued and even for many catalogued collections where the work has remained incomplete.

Cover photograph: a folio from a MS of ‘Tabaqat al-Nahaw’ by Abū Salih al-Hasan bin Abī ‘Allah al-Suhailī (dated 576/985) in the hand of Abū ‘Ali al-Shāhīs al-Razi in Māshḵī Kufic calligraphy. Al-Rāzī in this MS used diacritics as they are used today—and wrote his concluding sentence in a calligraphy transitional to the Māshḵī.
WORLD
SURVEY OF ISLAMIC MANUSCRIPTS
VOLUME ONE
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FOREWORD

In recent years there has been a timely resurgence of interest in our Islamic culture; a widely-felt need to examine the foundations upon which it was built, to assess the role it has played in the forming of the world as we now know it, and to find out and make use of what this culture may still have to contribute to this world today.

The great bulk of our cultural heritage is to be found in the three million or so manuscripts that have come down to us through fourteen centuries of Islamic history—manuscripts that range in subject from Qur’anic tafsîr and fiqh to history, from astronomy to geology, from rhetoric to the ethics of war.

Yet any gathering that has to do with manuscripts abounds in tales of past and present horror: of manuscripts rotting in boxes without ventilation, of damp seeping through walls and eating away at the paper—and more dramatically, of burning and looting in the world’s many and proliferating trouble-spots. The irony, of course, is that even the most inadequately stored manuscripts tend to be jealously guarded so that access to them is not possible without a prohibitive amount of bureaucracy. What we seem to have, therefore, is a formula for the destruction and suppression of our manuscripts and, therefore, our heritage.

Al-Furqan Islamic Heritage Foundation was set up with two goals in mind: to participate in the preservation of the Islamic cultural heritage and to attempt to render it more accessible both to scholars and to the interested public in general.

Achieving these overall objectives was seen as contingent upon the accomplishment of several specific tasks among which priority was given to two: cataloguing previously uncatalogued collections of Islamic manuscripts, and compiling as extensive a visual record of these manuscripts as possible using the most efficient technology available.

To ensure, however, the economic and efficient deployment of our necessarily finite resources, these tasks could not be embarked upon before answers were found to certain questions: Where should our priorities lie? Which manuscripts should be copied first? Obviously an important manuscript, existing only in a unique copy and under unsafe conditions would be the ideal candidate for copying.
Obviously also any time, money or effort spent in ‘preserving’ a manuscript or a collection on which work had already been done was, in a sense, wasted—as it could not be spent where it was most urgently needed.

Checking existing bibliographic works did not yield the information we needed as these mostly gave details of collections that were or had become well-known or had at least been catalogued. Where a collection had been only partly catalogued, the tendency was for information to be available on the catalogued section even if the uncatalogued section was the larger or potentially the more significant.

The Foundation therefore became engaged in what we saw as Step One of our overall project: commissioning a world-wide survey of collections of Islamic manuscripts, a survey that we hoped would include private as well as public collections, collections which are unknown and uncatalogued as well as the ones which are mentioned in previously published surveys of this area.

In establishing the format of our survey, our aim was to collect as much information as possible to help us draw up our list of priorities for the further stages of the project: the cataloguing and copying.

This survey, to be published in three volumes with addenda, will cover more than eighty countries which hold collections of Islamic manuscripts. Some of them, such as Albania, Benin, Brunei, Cyprus, Japan, Kenya, Sierra Leone, the Philippines, Thailand and others, have never been surveyed before.

While the survey came into being as a preliminary part of Al-Furqan Foundation’s overall project, we have no doubt that this major reference work in which it has resulted will prove a useful tool for scholars and researchers in Islamic studies—enabling them, perhaps, with greater ease to make their contributions to the preservation of our common legacy.

Ahmed Zaki Yamani
Chairman
Al-Furqan Islamic Heritage Foundation

INTRODUCTION

The Survey of Islamic Manuscripts in the World sponsored and organized by Al-Furqan Islamic Heritage Foundation was launched at the beginning of 1989. On the basis of already existing reference works, such as Geschicht des arabischen Schrifttums, by Fuat Sezgin; Fuhāris al-makhtūḥāt al-‘arabīya fi l-‘Uslam, by Kürkts ‘Awād; Les manuscrits arabes dans le monde, by A.J.W. Husain and Bibliographia arabschī nakopiētō, by I.B. Mikhailova and A.B. Khalidov*, it was estimated that the total number of countries possessing collections of Islamic manuscripts came to seventy-two countries. The actual figure, however, turned out to be greater than this, the reason being that the above-mentioned works are primarily of a bibliographical nature and consequently do not consider all of the manuscript materials available today. The countries about which no material had ever been published were not covered in these works. It is worth mentioning that in Sezgin’s monumental work there are occasionally hints of a collection which exists in an Islamic country and contains Islamic manuscripts, but the information provided is not substantial. When the Survey was launched, our statistics of countries possessing Islamic manuscripts came to almost 80, and in the course of its development the figure went well beyond 85 countries. Moreover, the division of the former USSR and Yugoslavia into new countries is not considered in these statistics.

In order to organise a research project of this magnitude it was necessary to make a preliminary study to identify at least one scholar who had sufficient knowledge of manuscripts in each country. This study was based on various reference works, the advice of individual scholars in many countries, and the recommendations of institutes involved in research in the area. Scholars were then invited to carry out the survey in their own countries and formally commissioned through an agreement with the Foundation.

From the very beginning the Foundation has been faced with four grey areas:

* Oriental manuscripts in Europe and North America, by J.D. Pearson, is indeed a survey, but, as its title indicates, is restricted to Europe and North America.
1 Eastern Europe
2 Sub-Saharan Africa
3 China
4 War-torn countries

1 The main problem in Eastern Europe was gaining contact with scholars, and persuading them to sign agreements, because cooperation with foreign institutes was frowned upon by the governments. Nevertheless, the scholars recognised the significance of the survey and showed enthusiasm to participate. The political changes in these countries were a blessing to us, as it then became possible to arrange and complete the surveys there.

2 Sub-Saharan Africa still remains a problem for us since there are not many sources for consultation to identify local scholars. Available information about Islamic manuscripts is extremely scarce, or non-existent. Because of the size of many African countries and poor transport facilities, movement within these countries is not always easy, and neither is access to privately owned collections of Islamic manuscripts in outlying areas. There has been a reluctance amongst scholars in this area to undertake the survey.

3 The political situation in China is such that individuals are not allowed to enter into agreements with foreign institutes, and agreements with Chinese institutes involve a great deal of complicated bureaucracy.

4 The fourth category is that of the war-torn countries or countries suffering from political unrest, including Afghanistan, Algeria, Chad, Ethiopia, Iraq, Kuwait, Lebanon, and Somalia.

These problems have all contributed to delays in the completion of the survey. As a result the first volume of the Survey of Islamic Manuscripts in the World is published with the omission of Algeria, Chad, China and Ethiopia. The results of these surveys will appear in the third volume. Meanwhile, we are managing to overcome our difficulties in some of the problem areas.

The present survey of Islamic Manuscripts in the World is characterised by its comprehensive nature. It covers the largest number of countries possessing collections of Islamic manuscripts ever investigated, almost 100 countries, including all the new States in the former Soviet Union and Yugoslavia. It covers a wide range of Islamic languages. It includes public as well as private collections. It provides comprehensive information on the contents of the collections of Islamic manuscripts. It incorporates up-dated and detailed bibliographies of all existing catalogues of Islamic manuscripts in the world. It gives information, where possible, on uncatalogued collections as well as unpublished catalogues. The present survey, however, can by no means claim to be exhaustive. The widespread domain of Islamic manuscripts is so vast that much more must be done to explore it properly.

Finally, it would have been impossible to carry out such a huge research project without the generous funding and encouragement of Sheikh Ahmed Zaki Yamani, the Chairman of the Foundation. To him is due our deep gratitude for making this survey a reality, and making possible the publication of its results which will help scholars throughout the world for many years to come.

The Survey of Islamic Manuscripts was supervised by Professor Seyyed Hossein Nasr. We thank him for his generous help and guidance.

Our gratitude is also due to all the scholars throughout the world who have undertaken the task of carrying out the survey in their own countries and thus have helped the Foundation in achieving this aim; the General Editor, Dr Geoffrey J. Roper, who has so patiently edited all the material, is to be thanked sincerely. Without his contribution and knowledge the survey could not have been produced to such a high standard.

Thanks are also due to Charlotte Heap, the Foundation’s secretary, who has helped throughout this project.

Hadi Sharifi
Secretary-General
EDITORIAL PREFACE

This Survey is very much a collective work. It brings together the efforts of manuscript scholars, both Muslim and non-Muslim, from all over the world, in a fruitful collaboration to raise the state of knowledge of the written heritage of Islamic civilisation, which is also a vital part of the intellectual heritage of all humanity. Each individual survey represents an effort, sometimes made in the face of great difficulties, to identify and specify the repositories of this heritage and to set forth both what is known about them and what remains to be investigated.

Inevitably, with such a wide range of contributors, there are differences of approach, and differences, too, in what it has been possible to achieve in the circumstances of each particular country. Nevertheless, we have tried, as far as possible, to reshape the surveys, so that they conform to a common pattern and layout, and also to ensure that they all include as much existing bibliographical information as possible, presented in a standard form. This will, we hope, increase the utility of these volumes as a work of reference in the years to come, as well as assisting Al-Furqān Islamic Heritage Foundation to identify its priorities in safeguarding and promoting the manuscripts and the texts which they embody.

The laying of a sound bibliographical foundation has been an essential prerequisite for the work, since we can only identify what is unknown or neglected if we first establish what is known. There have been over the years a number of bibliographical surveys of Islamic manuscript collections (see the list of the more significant ones below), but they have all been in some way limited in scope. Those of Vajda & Durante (1949) and Huisman (1967) gave only basic details of readily available published catalogues of Arabic manuscripts. The bibliographies of Sezgin (1978), Mikhailova & Khalidov (1982), ʿAwwād (1984) and the Royal Academy for Islamic Civilization Research in Amman (1986–87) were more comprehensive and wider-ranging in the scope of published material included, but were also restricted to Arabic manuscripts. Persian manuscripts catalogues were listed by Afsâr (1958), but this bibliography has not been systematically updated. A list of published catalogues of Turkish manuscripts was similarly provided by Kut
(1972), and more recently a valuable and informative series of articles by B pernumbaum (1983– 84) has given much useful information about both catalogues (published and unpublished) and uncatalogued holdings worldwide. Collections of manuscripts in Malay, Urdu and other important Muslim languages have never been dealt with in any comprehensive bibliography of international scope, although the works of Hooyskaas (1950), Lanyon- Orgill (1958) and Howard (1966) have made some contribution in the case of Malay and other South East Asian languages.

The only previous attempt to cover manuscripts in all the Muslim languages, as well as to provide information on uncatalogued or unpublished holdings, is to be found in the relevant sections of the notable survey by Pearson (1971). This, however, suffers from the serious limitation of being restricted to collections in Europe (excluding Turkey, but including the Asian republics of the then Soviet Union) and North America. It thereby omits the massive and overwhelmingly important repositories of manuscripts that remain in the heartlands of Islam, as well as those further afield in Asia and Africa. The recent historical survey by Roman (1990) is similarly limited in geographical scope, as well as being short of systematic bibliographical data.

The present Survey seeks to fill the gaps left by the foregoing bibliographies and surveys, and at the same time to bring together and update most of the information contained in them. The Editor is therefore indebted to the work of his predecessors in this field, both those mentioned above and others who have compiled and published relevant bibliographies and surveys over the years. Further details appear in the Bibliographical Appendices which follow each country survey.

The countries where Islamic manuscript holdings have been identified are presented in alphabetical order, and are generally established on the basis of existing independent political entities. Some countries, such as Cyprus, while politically divided, have been retained as internationally recognised units; this does not imply any political predisposition on the part of the Foundation. Other states, which have very recently emerged as recognised sovereign entities, such as the Republics of the former Soviet Union and Yugoslavia, have been treated separately, by dividing up the surveys already carried out for their federal predecessors.

Throughout the Survey, the establishment and arrangement of entries is always determined by the existing physical location of manuscripts, and not by their past or present ownership (although this is generally mentioned where appropriate). It is hoped that this will avoid confusion as to the whereabouts of particular collections or items, whether publicly or privately owned, and enable researchers to find them more easily.

The term "Islamic manuscripts" perhaps requires some definition. "Islamic" for our purposes means written in the Arabic script, in any of the languages that have used this script, regardless of the subject-matter or content of the texts. Not only Muslim, but also most Christian Arabic manuscripts are therefore included; but Arabic, Persian and Turkish manuscripts written in other scripts, such as Hebrew, Syriac (Karshuni) or roman, are generally excluded. For the purposes of this Survey, the term "manuscripts" generally means codices, i.e. continuous texts handwritten on leaves designed to be bound or enclosed in a volume. We have also included collections of individual leaves or fragments originally from such volumes, especially those from Qur’ān manuscripts. But collections of archives, documents, letters, records, etc. have generally been excluded. This is not to deny their undoubted value and high importance as historical source material; but the Foundation is concerned primarily with manuscripts as embodiments of texts forming part of the Islamic intellectual and spiritual heritage.

It remains for me to express my thanks to those who have assisted in editing this Survey, especially my colleague Heather Bleaney who has carried out a significant part of the work, the Librarian of Cambridge University Library and other colleagues there who have provided vital facilities, the staff of E. J. Brill and their typesetters who have so meticulously executed a very difficult task, and finally to Dr Hadi Sharif, Secretary-General of Al-Furqān Foundation, for his amiable co-operation, support and encouragement.

Geoffrey Roper
General Editor

Bibliographies and surveys mentioned in the Preface

EDITORIAL PREFACE


Mainly Malay & Javanese.


EDITORIAL NOTE

Order of entries

Union catalogues and surveys covering more than one collection are listed first, in chronological order.

The arrangement of individual collections is geographical. In the case of federal states, the survey is generally divided into constituent states or provinces; otherwise there is one alphabetical sequence of towns or places where collections exist.

Under each town or place, the institutions, libraries and collections are arranged in alphabetical order.

Published catalogues are listed under each collection in chronological order. This is also true of unpublished catalogues, if their dates of compilation are known.

The Bibliographical Appendices list bibliographical sources for the surveys, in alphabetical order of author (or title if no author’s name is given).

Transliteration

For Persian and Urdu, the Library of Congress transliteration schemes are generally followed. This is also the case with Arabic, except for two minor modifications: i’āra marbūta is rendered as -a (–ṣa in šāfi‘i) rather than -ah, and the hamza al-waṣīf is rendered as an apostrophe’ (without a vowel) if the preceding word ends in a vowel.

Ottoman Turkish generally follows modern Turkish orthography.