


3. Catalogues and manuscripts, pp. 27–34.


Bibliotheken und Sammlungen arabischen Handschriften: Polen.


INTRODUCTION

In spite of the five and a half centuries of Muslim political domination, plus two and a half centuries of socio-religious presence in Christian Portugal (until the beginning of the 16th century), strangely enough not a single sheet of written paper, loose document or manuscript codex has survived from the relatively prestigious Portuguese-Islamic civilisation and culture.

If we disregard documents of an archival character, which are outside the scope of the present survey, the near one hundred and fifty codices in the Arabic script that can be found today scattered in Portuguese libraries started entering the country only as from the end of the 18th century. Apart from the Persian-Urdu collection at the National Library in Lisbon, and the illuminated Qur’anic and Persian MSS at the Calouste Gulbenkian Museum, we shall see that the greater part of Portuguese holdings consists of MSS from North Africa or the Near East. These came in the wake of the Orientalist movement, Arabist in particular, sponsored by the greatest cultural figure of the 18th-century Enlightenment (the so-called *Luzes Pombalinas* period), *MANUEL DO CENÁCULO DE VILAS BOAS* (1724–1814)¹.

This survey obviously does not include a full inventory of all the MSS, however few they may be. Nevertheless, where the collection was very small and catalogue details were inconsistent, or entirely lacking, we have taken the opportunity of making their contents known, to facilitate the work of future scholars.

I am indebted to HALIMA NAİMOVÁ, a Tajik Orientalist living in Portugal (Montenor-o-Novo, Alentejo), for information on Persian and Urdu material.

UNION CATALOGUES & SURVEYS


¹ See Figanié (1949); Sideiras (1986), pp. 56–62, in Bibliographical Appendix below.

Incl. detailed descriptions of MS. copies in Lisbon libraries.


INDIVIDUAL COLLECTIONS

ÉVORA

Biblioteca Pública

Largo do Conde de Vila-Flor, 7034 Évora Codex
Tel.: (66) 22.369, Fax: (66) 74.2081
Date of establishment: 1811
Status: Public library

Total number of Islamic MSS: 6 (4 Arabic; 1 Persian; 1 Turkish) plus transcripts.

Description of collection: These MSS were part of the original holdings of the library, created in 1805 by the then Archbishop of Évora, D. Manuel do Cenáculo (see above). They are as follows:

– Cod. CXVI/1 – 40 (Turkish; dūšānī, 228ff.): The long poetical composition entitled Al-Risâla al-Muḥammadīya.

– Cod. CXVI/1 – 41 (beautiful Maghribi script, with illuminations): Al-Qurânic al-Karîm (juz‘ 3 – 6, sîr 3).


– Cod. CXVI/1 – 44 (Persian; 33ff.): unidentified mystical-philosophical (?) text.


The library also keeps some manuscript codices and collections of loose documents in Arabic characters, but of European origin. They owe their existence almost exclusively to the work of the Syrian-Portuguese Arabist João de Sousa (1730/35 – 1812). It is worth mentioning the collection of papers Cod. CXXVIII/1 – 4, besides the volumes or documents listed in the 1850 catalogue by Rivara, pp. 210 – 211 (see below).

Published catalogues:


Codices, e papeis arábigos, pp. 209 – 210; Philologia arábiga, p. 211. These descriptions are inadequate and inaccurate.

LISBON

Academia das Ciências de Lisboa

Biblioteca

Rua da Academia das Ciências 19, 1200 Lisboa
Tel.: (1) 342.0395
Date of establishment: 1779
Status: Semi-public academic library

Total number of Islamic MSS: 41 (Arabic), plus Arabic & Persian documents & transcripts.

By far the most important holding of Arabic MSS. There are two separate collections: one is in the 'Série Vermelha' (Red series) and the other is in the 'Série Azul' (Blue series). The latter represents the patrimony of the Academy itself, having incorporated some items from the other series. The former, also known as "Documentos dos Frades" (Documents of the Friars), which includes practically all

1 See Figueiredo (1949); Sidarus (1980), pp. 58 – 60, in Bibliographical Appendix below.
the items with which we are concerned, is made up of the contents of the rich library of the old Nossa Senhora de Jesus de Lisboa Convent, of the Third Franciscan Order of Portugal. With the extinction of religious orders in Portugal in 1834, they were acquired by this distinguished scientific society, which eventually established itself in the former building of the Convent. It was precisely at this Convent that the movement of Arabic and Oriental studies started: in it lived the first Arabist in Portugal, the friar João de Sousa, or Yuḥanna ‘l-Dimashqī (see above), as well as his disciple, the friar José de Santo António Moura (1760–1840). Both of them travelled or lived in North Africa, as official interpreters of the Arabic language, and from there enriched the holdings of the Library of their convent back in Lisbon.

Historical and geographical works particularly attracted these Arabist friars. It is worth mentioning especially: i) the excellent Maghribi copy, in four volumes (V 98–101), of the well-known Naḥḥ al-ṭib by Aḥṭ Ṣaqqārī, transcribed only sixty years after the composition of the work; and ii) codex V 96, also of North African origin, which provides the still little-known anonymous text of historical geography entitled Kitāb al-Iṣṭībār fi ‘ajā’ib al-anmāṣ (Maghrib, 6th century AH). As far as philosophy and medicine are concerned, the double MS. V 293–4, studied in some detail by Sidarus (1990 below), may perhaps be the most valuable Arabic MS. in the Academy, because it contains texts still unpublished or to this day unknown.

Besides the Arab-Islamic MSS, there are some in Arabic, of Middle Eastern or European origin, concerning the Christian religion. Others, of Portuguese origin or from other European countries, are concerned with Arabic language and literature. A third group, derived from the translation work of João de Sousa and José de Santo António Moura (see above), contains Arabic and Portuguese documents arising from the diplomatic relationship between Portugal and Morocco. Finally, codex V 623 contains part of the Sacred Gospels in Persian (cf. the corresponding MSS at the National Library below).

The Blue series contains three Arabic MSS: the Riḥla of Ibn Battūta (A 549–550, 2 vols.), the Sulwān al-ma‘ṣū of Ibn Asīr Žafar and al-Ṣaqqārī (A 415) and a modern Qur’ān from the Middle East (A 435). No catalogue has yet been published, but some details may be found in the surveys by Sidarus listed under Union Catalogues above (1978, pp. 284–285; 1991, pp. 120 & 122).

The Academy’s Arabic MSS are generally in a bad state of conservation.

Published catalogues:


Survey, with particulars of certain of the more important MSS in the Red series.


The 37 Arabic MSS in the Red series are described by Adel Sidarus. An introductory note in Vol. 1, pp. xiii–xvi, sets out the methods and approach adopted.


Forthcoming. The catalogue of the Blue series is awaited. After it has been published, there are plans to bring out a volume containing all the descriptions of the Arabic MSS, with corrections, additions and indexes. This may appear as no. 5 in the “Estudos Arabes” series of the University of Évora.

1 See Fiqaneh (1949), passim; Sidarus (1986), pp. 60–62, in Bibliographical Appendix below.
**Biblioteca da Ajuda**

Palácio da Ajuda, 1300 Lisboa  
Tel.: (1) 363.8592. Fax: (1) 363.7047  
**Date of establishment:** 1756  
**Status:** Public library  
**Total number of Islamic MSS:** 2 (1 Arabic/Persian/Turkish; 1 Persian).  
**Description of collection:** One MS. (49-I-95) is a majmu‘a, in poor condition, comprising two or more texts on 24 leaves, of small size. The other (92-XII-32) is a copy of the Gospels in Persian.

Published catalogues:  

Contains inaccurate information on the Persian Gospels.


The Islamic items are inaccurately described, without proper identification.

**Biblioteca do Exército** (Army Library)

Estado Maior do Exército  
Rua do Museu da Artilharia, 1100 Lisboa  
Tel.: (1) 868.2131. Fax: (1) 23509 or 23156  
**Date of establishment:** 1837  
**Status:** Governmental  
**Total number of Islamic MSS:** 1 (Arabic).  
**Description of collection:** A single Arabic MS., with the shelf-mark 17970 (olim 7570), among the printed books. It consists of a modern Maghribi copy, in small format, of part of the Holy Qur‘ān (up to Sūra 18, Ḥizb 31).

**Biblioteca Nacional**

Campo Grande, 83, 1700 Lisboa  
Tel.: (1) 795.0130. Fax: (1) 793.3607  
**Date of establishment:** 1796  
**Status:** National library  
**Total number of Islamic MSS:** 49 (14 Arabic; 3 Persian; 2 Turkish; 29 Urdu & Urdu/Persian; 1 Urdu/Arabic).

**Description of collection:**

I. The group of MSS in Urdu and Persian (Cod. 7922-53, except for nos. 7929 & 7939, plus 7960 & 11134) was donated in 1881 by the French Duc de Camoëns (see 1887 catalogue below, pp. 175–8). According to the donor, they came from various libraries of Mughal India, including that of the Emperor Mūhammad Shāh (1719–48), and from various European Orientalists.

The codices have a note of identification written by the aforesaid duke. With a few corrections by Hálima Naimova, the essentials of these data appear in the "Códices Orientais" (Oriental Codices) card-index in the Reading Room. Some of the MSS seem to be unique copies of the works they contain. Others feature the same work as many as three times: e.g. Cod. 7924, 7948 and 7960, for the Qiṣṣah-i Kamrūp va Kalāb, by Tāhšīn ud-Dīn (d. 1171 AH). Many of them contain translations from Persian literature, such as the celebrated Shāh-nāma (Cod. 7925), the Pand-nāma by Sa‘ūdi (Cod. 7944, bilingual text), or the well-known Fables of Bidārī (Cod. 7948). In many of the volumes, Persian alternates with Urdu: Cod. 7927 (with poems in Turkish at the beginning), Cod. 7951, Cod. 7953. In one case (Cod. 7948), a grammar of the Urdu language is followed by three Arabic grammatical treatises, plus a ṣūrat, also in Arabic. Other works of philology can be found in the MSS Cod. 7926, 7928 (Urdu grammar in Persian), 7953, Cod. 11134 (? fragment that belonged originally to Cod. 7926). As for the rest, there are two poetic anthologies (dīwān) by Shāh Mūhammad Wali Allāh (Cod. 7934–35) and Mīrāz Wīlā (Cod. 7941), and various tales or stories (qiṣas).

II. Part of the collection of Arabic MSS (Cod. 7929 and others within the range 7954–78) was offered in 1797 to what was then the newly-established Royal Public Library, by D. Manuel do Cenáculo (Cod. 8549, ff. 178–9; Cod. 8784, ff. 188–90).

The MSS were studied for the first time by Bassett (see 1894 catalogue below) and, more recently, by Adel Sidiq without, however, their respective researches having ever been published. It is worth noting that the work of Bassett includes various historical and
literary notes that are still of interest. This is the case with the well-known works: *Wafṣūrāt al-dīyān* by Ibn Khallikān (Cod. 7954–55; Basset 1894, pp. 4–6), *Hāyūt al-farā'ūn* by Aḥmad b. Aḥmad al-Dāmākī (Cod. 7961; ibid., pp. 6–7), *Dalā'il al-khayrāt* by al-Jazuli (Cod. 7967; ibid., pp. 10–11). The anonymous Turkish text Cod. 7969 (AH 969) is less known: it consists of tales entitled *Fere ba'de soldaet*, probably a translation from some Arabic collection (see 1894 catalogue below, pp. 8–9).

Except perhaps for this last mentioned MS., the others are not of major importance, since they consist of common works and texts of the last three centuries: this is true of almost all Arabic MSS of this collection. It is worth mentioning, however, the two medical texts noted by Sīdarus (see union catalogues, 1978 pp. 284–5; 1991, pp. 121–2): Cod. 7958 (a book about the therapies by Aḥī 'l-Ḥasan al-Anṣārī) and Cod. 7959 (a commentary developed from the *Aphorisms of Hippocrates*, by Nafīs ibn ʿAwaq al-Kīrmanī). In the religious field, the voluminous work of *fiqh*, lacking title, by Al-Ghazālī (?), also described by Sīdarus (1978, p. 286; 1991, p. 123) is important. The second Turkish MS. in the collection (Cod. 7972) is an oblong album with partly religious poems, some of them in Arabic and perhaps in Persian as well.

III. Apart from the Islamic MSS, the Library also keeps some Arabic codices of Christian origin: an Oriental Biblical-liturgical MS. (Cod. 7973), and four European ones concerning Arabic language and literature (Cod. 2126, 10789, 11135, 12976). The documents in Caixa 32 (Box 32) are of the same nature, with, additionally, one or more genuine Arabic MSS that are yet to be studied. They are the legacy of the little-known minor Arabist Manuél Nunez Barbosa (d. 1877). The Turkish-Arabic MS. Cod. 7966, whose content is both didactic-linguistic and Christian-catechismal, should be credited to the Syrian-Portuguese Orientalist Paulo Hodar (d. 1780). Finally, one should note the Persian MSS Cod. 7964–65, consisting of copies of the Sacred Gospels, from the Mughal court of the first decade of the 17th century, similar to those in the Ajuda Library of Lisbon and the Évora Public Library mentioned above.

1 See Rodrigues (1985), esp. pp. 6–7, in Bibliographical Appendix below.

---

**Centro de Linguística das Universidades de Lisboa**

Rua 5 de Outubro, 85–56, 1000 Lisboa

Tel.: (1) 793.2753 and 796.7110

**Status:** Semi-public academic library

**Total number of Islamic MSS:** 3 (Arabic).

**Description of collection:** These are part of the bequest of David Lopes (Arabist, 1867–1942). There is no catalogue and the codices have no shelf-numbers. With the librarian’s consent, the author of this survey has given them a provisional numbering:

- No. 3 (R. 3825): Literary miscellany.

Apart from these three MSS, another, in French, should be noted, consisting of the unpublished translation made by Love of the Tuhfat al-ma'ajidin fi ahyal al-Burlakalijn, by Zayn al-Din al-Ma'in (d. 987 AH). There is also a compilation of Arabic letters from Morocco, originally from the effects of João de Sousa (see above).

**Museu Calouste Gulbenkian**

Avenida de Berna 45, 1094 Lisboa Codex
Tel.: (1) 793.5131
Date of establishment: 1969
Status: Museum collection
Total number of Islamic MSS: 44 (Arabic; Persian; Turkish), plus loose leaves & bindings.

Description of collection: The Islamic and other manuscript codices, with the generic classification L(ivre) A(ncient), are part of the celebrated art collection of Calouste Gulbenkian (1869–1955), who gave his name to the well-known Foundation to which the Museum belongs. They are therefore primarily art objects (miniatures, illuminations, bindings). Indeed, they have all been executed with great care and sumptuousness, some of them for kings or princes, and they illustrate the artistic work of various schools, especially Persian.

The Museum, furthermore, had them studied from this point of view by distinguished historians of Islamic art, Basil Gray (British Museum, London) foremost among them, without, however, ever publishing any exhaustive and systematic catalogues of its own. Only in occasional exhibition catalogues do we find some unsystematic elements of description, including reproductions of some pages, miniatures or bindings (see below). Certain MSS were damaged as a result of flooding in the past, and some of the restored items are exhibited in rotation to the public.

Except for two volumes, the Arabic holdings consist of copies of the whole or parts of the Holy Qur'an, executed between the 9th and 11th centuries AH, in various places from Egypt to Sumatra, but especially in Iran. One copy, with gilt script, dates back to the 8th century, having formerly belonged to the Mamlūk Sultan al-Nāṣir Muḥammad (d. 741 AH). There are examples of interlinear translation in Persian: LA 191 (11th century AH), or Malay: LA 154 (Sumatra, 11th century). The same occurs in the non-Qur'anic text kept in LA 197: some Munajjd of the Fatimid caliph al-Mo'azz (Tabrīz, 9th century). The second part of LA 157 contains the Dalā'il al-khayrāt by al-Jaza'i (8th century AH). The only MS, that is neither Qur'anic nor devotional (LA 162), in Arabic though of Persian or Turkish origin, and just as richly illuminated, contains Part 2 of ʿAjā'ib al-makhtūb ʿan tarīkh Timūr by Ibn ʿArabishāh (791–854 AH).

As for the Persian manuscripts, all of them are of a literary character, and most date from the 10th century AH. The great Sa'ādi is the author best represented, with 7 MSS, of which two contain the Kullijāt (LA 164 and 179). Next is Jāmī, with three volumes (no. 159, 169, 184). There are also various diwāns: Ḥārīrī (no. 163), Ḥāsnāvi (no. 189) and Mīr ʿAlī Shīr Navaṭī (nos. 167 and 183). There is one MS of the Mathnavī of Rūmī (no. 168) and a text with eulogies of the Caliph ʿAlī (no. 197). There are various literary anthologies, notably the voluminous and wonderful MS of Prince Iskandār, grandson of Timūr Lang (no. 181: 2 vols.). Some of the texts in the miscellanies have yet to be identified, and indeed the whole collection would merit deeper literary analysis.

The only (?) Turkish MS. in the collection (no. 153, AH 950) contains the Divān of Sūleyman Sāvcı (8th century?).

Apart from the codices themselves, there is also a considerable number of loose manuscript leaves, or groups of leaves (many of them frontispieces or miniatures), richly illuminated, in many cases from Qur'āns. They have the generic class-mark M(miniature). Finally, the holdings of the Museum relating to the art of the book include 44 bindings, with class-mark R(elieures).

Published catalogues:


Plates 14–20 depict, with brief descriptions, calligraphy, miniatures & bindings.

Unpublished catalogues:
Provisional card-index.
Files with artistic and art-historical notes on the MSS.

Sociedade de Geografia de Lisboa

Rua das Portas de S. Antão 100, 1100 Lisboa
Tel.: (1) 342.5401 and 342.5068. Fax: (1) 346.4553
Date of establishment: 1875
Status: Semi-public
Total number of Islamic MSS: 5 (Arabic).
Description of collection: There are no catalogues of the few manuscript codices which this Institution keeps in the Reservados collections. Because by 1976 they had not even been allocated shelf-numbers, the present author, with the consent of the then librarian, gave the Arabic manuscripts a provisional numbering:


   - Cod. Ar. 2: Artificial amalgam of two manuscripts with a miscellany of sayings of the Prophet (Ahādīḥ).

   - Cod. Ar. 3 (Tlemcen, AH 1310): Shu‘ayb b. Muḥammad b. ʿAmm Āl-lāḥ b. ʿAlī b. Isābī. Bulūgh al-ʿarab min Sūrat al-adab fi musiqi ‘l-ʿArab. This is a work written by the Qādi of Tlemcen for the X International Congress of Orientalists, which was to take place in Portugal, at the SGL, in 1894.

    In the meantime, two more voluminous bundles of loose leaves, with Arabic characters, have appeared at the Library, and are precariously kept between goatskin covers. They have the shelf-nos. Reservados: 1-D-176 and 177 respectively for the large leaves (size 4) and the small ones (size 6). They have come directly from the museum of this same society (Invencário) no. 18376 and 9537), with the indication that they consist of Alcochêos ou lições de orações (Qur'āns or prayer-books), originally belonging to a Manding from Portuguese Guinea. The description of the content does not seem to be correct, and the material is in need of closer examination.

Oporto

Biblioteca Pública Municipal

Rua D. João IV, 4000 Porto
Tel.: (2) 56.5361
Date of establishment: 1833
Status: Public library
Total number of Islamic MSS: 3 (2 Arabic; 1 Turkish/Arabic).
Description of collection: The collection comprises:

   - No. 761 (Turkish/Arabic, Belgrade, before the 10th century AH): A small devotional book, with isolated parts of the Qur‘ān, the very popular Ḥizb al-bahr by Al-S̄anq̄ī (393–656 AH), in Turkish, with some prayers and magic tables in Arabic.

   - No. 762: 11–12 different MSS, of small size, bound together. Some of them are fragmentary. Various religious texts.

   - No. 1223 (Bahia, Brazil, prior to the 12th century AH): Al-Qur‘ān al-Karim (last hizāb).

    There are also three European MSS related to the study of the Arabic language. No. 1141–42 (Catalogue no. 135, pp. 64–65) and No. 475 (Catalogue no. 140, pp. 68–72; see also 1973 below).

Published catalogues:


Islamic MSS, pp. 66–68. The descriptions are not very accurate.


BIBLIOGRAPHICAL APPENDIX

Bibliography of catalogues & descriptions of Persian MSS. Portugal, p. 240.


Al-Burtuğhāl, p. 259, no. 734.


Portugal, p. 64.


Portekiz, p. 216, no. 197.


Portugaliya/Portugal, p. 207, nos. 804–886.


Portugal, pp. 271–272 & 370.