

A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India

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Introduction

When scholars of Islamic studies think of manuscripts in Arabic and related languages, they almost invariably turn to the great library holdings in the Middle East and Europe, forgetting that there are huge collections elsewhere, for example in India. It is estimated that in 2003, India possesses nearly one hundred thousand manuscripts in Arabic script spread over a number of libraries in various parts of the country. This number is in addition to what may be available in undocumented private collections. The Indian collections are renowned for the importance of many individual items, from some of the finest calligraphic and illustrated manuscripts of the Qur'an to autograph and other high-quality copies of major legal, literary, scientific, and historical works. Manuscripts produced in India but taken away illegally to Europe is another category altogether. Should various cultural properties of Indian Islamic origin found in foreign countries ever be returned to their place of origin, preëminence of many European museums and libraries would be diminished. For instance, most of the Arabic and Persian, and Urdu collections in the British Library are of Indian origin.¹ Similar is the case with Persian manuscripts in France's Bibliothèque nationale.² Poet philosopher Allama Iqbal lamented the theft of Indian books in European libraries in a memorable couplet:

مگر وہ علم کے موتی، کتابیں اپنے آبا کی
جو کھین ان یورپ میں دل تو ہا ہے سیارا

¹ Ursula Sims-Williams, "The Arabic and Persian Collections in the India Office Library," pp. 47–52, in *Collections in British Libraries on Middle Eastern and Islamic Studies*, Durham, U.K., 1981.

² Francis Richard, "Les manuscrits persans d'origine indienne a la Bibliothèque Nationale," *Revue del Bibliothèque nationale* 19 (1986): 30–45. See also by the same author, "Jean-Baptiste Gentil collectionneur de manuscrits persans," *Dix-Huitième Siècle* 28 (1996): 91–110, regarding another major Indian collection in Paris.

“Those pearls of wisdom, books of our race
Seeing them overseas makes my heart ache”

As recently as 1997, 750 volumes of Ismaili manuscripts of Indian origin were transferred to the Institute of Ismaili Studies.³

The manuscripts discussed in this essay do not include state papers available in Persian and Urdu in various state archives in the country. According to India’s Minister for Human Resource Development Murli Manohar Joshi, “an estimated 30 million manuscripts are scattered all over” the nation.⁴ A majority of manuscripts are in Persian, followed by Arabic and Urdu. A smaller number of the manuscripts are in Pushto, Sindhi and Turkish.

Present Conditions

Like libraries everywhere, public and private funds needed to build, safeguard and preserve book and manuscript collections in India are in short supply, leading to stagnation, thefts and deterioration of existing collections. According to one American scholar who used several Indian libraries:

“Let me also record here my sense of tragedy at what is occurring through widespread neglect of Indian libraries. I would not be surprised if many of the manuscripts I mention below are soon unavailable because of the rapid deterioration of resources that is taking place. The present political problems of the subcontinent make the situation much worse than it was in the past, when the climate was always an enemy of books (never before in studying manuscripts have I been so annoyed by wormholes and disintegrating pages). Most of the libraries I visited are directed by well-meaning people, but the resources for long-term preservation are often not available. I heard of several important libraries that have been or recently become inaccessible. Recent fires in two of these libraries, one of which was caused by communal violence and the other simply by neglect, destroyed many manuscripts that may well have been irreplaceable.”⁵

³ *Arabic Ismaili Manuscripts: The Zahid Ali Collection*, ed. Delia Cortese (London: I.B. Tauris/Institute of Ismaili Studies, 2003)

⁴ “30 Million Manuscripts Lying Scattered,” *Mili Gazette* 1–15 (January 2000): 5.

⁵ William Chittick, “Notes on Ibn Arabi’s Influence in the Subcontinent,” *The Muslim World* 82, 3–4 (July–October 1992): 222.

Published Catalogs and Lists

Given that many of the present libraries were founded during the British colonial period, many are called “oriental,” for example, the Khuda Bakhsh Oriental Public Library. To date I am unaware of a union catalog of manuscripts available in various libraries in India. Individual libraries have published their catalogs. Oddly, most catalogs for Arabic script manuscripts have been published and continue to be published in English transliteration, not in Arabic, Persian, Turkish, and Urdu. Given that each library and cataloger has used a different scheme of transliteration, there is bound to be endless confusion, unless the catalogs are issued in the language of the manuscript. A critical examination of these issues is by Nasim Fatima, *Urdu Makhtutat ki Catalog sazi aur Miyar Bandi*, (Karachi: Library Promotion Bureau, 2000). For possibilities of cooperative efforts among manuscript libraries, see the article by Abid Riza Bidar, “Regional Planning for Unearthing Knowledge Buried in Oriental Manuscript Libraries,” pp. 621–72, in *Third Congress of Muslim Librarians*, (Ankara: Department of Libraries and Publications, Ministry of Culture, 1989). In February 2000, India’s central government initiated a nationwide project to “prepare a comprehensive list of the manuscripts in Arabic, Persian, Turkish and Urdu that are with the government, public institutions and individuals.”⁶ The project, called National Mission for Preservation of Manuscripts has divided the task of a union catalog preparation between three institutions as far as Arabic script manuscripts are concerned. Thus the Salar Jang Museum Library will work on the collections in southern Indian states and Maharashtra, whereas the Raza Library in Rampur, U.P. will concentrate on northern states, while the Khuda Bakhsh Library will focus on the eastern states. In addition to the libraries, the project will include listing of manuscripts in the *dargahs*, Islamic shrines, mosques and *madrasas*, religious schools. It is hoped that this will constitute the first major step in a national inventory of the manuscripts, leading to preservation and publication. Like libraries elsewhere, the Indian manuscript collections are in a poor state of preservation, compounded by inclement, humid weather extremely injurious to paper. An overview of issues faced by Arabic manuscript libraries in India is the subject of an article by a former director of the Khuda Bakhsh Library, Habib al-Rahman Chighani, “Mashriqi kitab khanah: masayil wa mustaqbal,” *Kitab Numa* (October 2000): 3–9,

⁶ “Manuscripts to be Listed,” *Deccan Chronicle* 15 February 2000; www.Deccan.com.

as also *Khuda Bakhsh Regional Seminar on Significant Manuscripts: A Brief Report*, (Patna: The Library, 1992). An example of particular issues of manuscripts in India are found in Shuaib Azami's article, "Makhtutat ke Ikhtitamiye aur Un ke Katib," *Burhan* (Delhi) (April 1979): 37–47.

Access to the Indian Libraries

Most Indian manuscript libraries are hard to access. All of the libraries have rules requiring registration of the users. The rules are harder for scholars who are not either graduate students or faculty. Once in library, one should expect to encounter problems pertaining to the actual availability of the manuscripts, even if they are listed in the catalog, and a delay before delivery of the requested manuscript. If the manuscript is really available, the reader will likely face problems related to reproduction of the manuscript. Copying in almost any form is discouraged. Fear of damage to the manuscript during reproduction process is understandable but often exaggerated. Deterred by the civil and international wars in the Middle East since the 1970s, many foreign scholars turned to the Indian libraries for materials in the Arabic script collections. Although all readers are welcomed, the time-constrained scholar will find the rules particularly discouraging. Each library's rules for user access and reproduction of manuscripts seem peculiar and to depend on the availability of copying equipment. Interested scholars should begin by going through a historical overview of Indian collections and then peruse the entries on each library, arranged customarily by state. Users from abroad should get in touch with the library authorities to obtain the most complete information before travelling there.

Historical Overview

Steeped in the Persianate culture of Iran and Central Asia, the Delhi sultans patronized poets and scholars. The successors of the sultans were the Mughal emperors, some of whom were dedicated bibliophiles and patronized book production. The Mughal collections were destroyed and dispersed after the revolt of 1857. Some of the Mughal books were removed to the Royal Asiatic Society and the India Office Library in London. Like the Mughals, the sultans of Bengal, Decan, Gujarat, and Malwa were also notable book collectors, as were their own successors the Nawabs of Avadh, Arcot, Bhopal, Rampur and Tonk, as well as the Nizams of Hyderabad. The tradition of book

production patronage and collection survived until the 19th century, when modern printing replaced manuscript production.

For accounts of libraries in medieval India one may consult, in chronological order: Imtiyaz Ali Arshi, "Hindustan ke Arabi, Farsi Kutub Khaneh," *Burhan* (Delhi), volume 15, no. 3; Narendra Nath Law, *Promotion of Learning in India During Muhammadan (sic) Rule* (London: Longmans & Green, 1916); M. Rama Rao, "Libraries in Ancient and Medieval India," *Journal of Andhra Historical Society* 8 (1933): 203–232; Muhammad Hamidullah, "Oriental Libraries in the East and West," *All India Oriental Conference Proceedings*, 8 (1935): 207–218; Syed Abu Zafar Nadvi, "Libraries During the Muslim Rule in India," *Islamic Culture* 19 (1945): 329–347, 20 (1946): 3–20 (This article may be the one also available under the title "Hindustan ke Kutub Khaneh," *Ma'arif* (Azamgarh) March 1949, pp. 187–202; and *Ma'arif* April 1949, pp. 245–259.); S. Rafique Ahmed, "Imperial Library of the Mughal Kings," *All Pakistan Historical Conference Proceedings* 1 (1951): 392–393; Dharma Bhanu, "Libraries and their Management in Mughal India," *Journal of Indian History* 31 (1953): 157–173 (The same article also published in *Journal of Pakistan Historical Society* 2 (1954): 287–301.); Muhammad Zubair, *Islami Kutub khaneh* (Delhi: Nadwat al-Musannifin, 1961; Karachi: H. M. Said, 1978); Shaikh Abdul Aziz, *The Imperial Library of the Mughals* (Lahore, 1967); D. N. Marshall, *Mughals in India: A Bibliographical Survey of Manuscripts* (London: Mansell, 1985; reprint of 1967); K. K. Saxena, "Libraries in Mughal India," *Orissa Historical Research Journal* 16 (1967): 68–72; Salman Shamsi Nadvi, *Hindustan ke mashriqi kutub khaneh* (Lucknow, 1973); Kalpana Dasgupta, "How Learned Were the Mughals: Reflections on Muslim Libraries in India," *Journal of Library History* 10, 3 (July 1975): 241–254; Nazir Ahmad, "Timurid Manuscripts of Artistic and Historical Value in Indian Collections," *Khuda Bakhsh Library Journal* 106 (1996): 36–96; 726–769; it was translated into Persian by Abd al-Hayyi Habibi in his *Hunar-i ahad-i Timuriyan*, (Tehran: Bunyad-i Farhang, 1976); Fritz Lehmann, "The Kitabkhanahs in Islamic India," *Hikmat* (Rabi I 1397/March 1977): 9–12; A. Prasad, "Libraries in Medieval India," *Library Herald* 20 (1982): 155–159; S. A. Usmani and Z. R. Khan, "Oriental Libraries in India," pp. 129–139, in *Perspectives in Library and Information Science*, Vol. 6, edited by S. N. Agarwal & others, (Lucknow: Print House, 1982); E. Birnbaum, "Turkish Manuscript Cataloging Since 1960 and Manuscripts Still Uncataloged," *Journal of the American Oriental Society* 103 (1983): 691–707 — part

3 includes information on Indian collections; Narinder Nath & Karl Khandalavala, “Illustrated Islamic Manuscripts,” pp. 34–51, in *An Age of Splendour: Islamic Art in India*, edited by Karl Khandalavala, (Bombay: Marg, 1983); Gulab Khan, “Islamic Studies Libraries in India,” pp. 220–226, in *Handbook of Libraries, Archives and Information Centers in India*, Vol. 1, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1984); A. M. Mukhtarov, “K Istori Kul Turnyskh Sviazei Azii s Indiei,” *Narody Azii I Afriki* 3 (1983): 154–158 — on the visit of Soviet scholars to Indian libraries; I. M. Siddiqui, “Libraries in the Mughal Period: A Study,” *International Library Movement* 7 (1985): 146–148; John Seyller, “A Sub-imperial Mughal Manuscript: the Ramayana of Abd al-Rahmi Khankhanan,” pp. 85–100, in *The Legend of Rama: Artistic Visions*, edited by Vidya Dahejia, (Bombay: Marg, 1994); Sheikh Alauddin, *Libraries and Librarianship during Muslim Rule in India*, (New Delhi: Reliance, 1996); Aziz Allah Ataridi, *Sayri dar Kitab khanah-ha-yi Hind o Pakistan*, (Tehran: Anjuman-i Makhtutat-i Iran, 1997); John Seyller, “The Inspection and Valuation of Manuscripts in the Imperial Mughal Library,” *Artibus Asiae* 57, 3–4 (1997): 243–249. An entire issue of *Khuda Bakhsh Library Journal* 45 (1988) has been devoted to the issue of medical manuscripts in India.

Surveys of Manuscript Collections

Three works cite catalogs and related information on libraries worldwide, including India. These are, beginning with the most recent, *World Survey of Islamic Manuscripts*, Vol. 1, edited by Geoffrey Roper, (Leiden: Brill, 1992). In Arabic a similar work is by Kurkis Awwad, *Faharis Makhtutat al-‘Arabiyyah fi al-Alam*, 2 vols., (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1984). See also A. J. W. Huisman, *Les manuscrits arabes dans le monde: une bibliographie des catalogues*, (Leiden: Brill, 1967), pp. 33–39; Fuat Sezgin, *Geschichte des Arabischen Schrifttums*, (Leiden: Brill,), vol. 6 (published 1978), pp. 350–359, and vol. 8 (published 1982), p. 300. While all of these works are useful, some of these union catalogs contain frequent inaccuracies. Instead of laboriously indentifying all of the errors, we present here rather an account of each library or collection. The account includes an introduction, citations of the published catalogs, number of manuscripts, citations on works published about the history or individual manuscripts of the library, and press citations to the present conditions. In addition to the literature cited here about each library, interested scholars should consult recent issues of the periodicals noted below.

Key Periodicals

Manuscripts of the Middle East is a periodical that should be consulted for the latest research on the subject of Arabic-script manuscripts everywhere, as well as the publications of Maḥad al-Makhtutat al-ʿArabiyyah, Cairo; Majid al-Jumʿa Center in Dubai's *Afaq al-thaqafah wa al-turath*; Al-Furqan Heritage Foundation in London is also involved in similar activities. See its wesbite: <http://www.alfurqan.org>

General Works on Manuscript Collecting

There are a number of articles focusing on libraries within India. See in chronological order: Edward Dennison Ross, "Report on the Search for Arabic and Persian Manuscripts for the Official Year 1904–1905," *Journal of the Asiatic Society of Bengal* n. s. 2 (1906): xxii–xxiv; 4 (1908): xxii–xxiv; A. Suhrawardy and Hafiz Nazir Ahmad, "Notes on Important Arabic and Persian Manuscripts Found in Various Libraries in India," *Journal of the Asiatic Society of Bengal* n. s. 13 (1917): lxxxix–cxxxix; 14 (1918): cc–ccclvi; Fazal Ahmad Khan, "A Note on Persian, Turkish and Arabic Mss.," *B. C. Law Volume* 2 (1946): 334–337; H. E. Stapleton, "Further Notes on the Arabic Alchemical Manuscripts in the Libraries of India," *Isis* 24 (1936): 127–131; Abd al-Aziz al-Jawahiri, *Bazdid-i Kitabkhanah'ha-yi Hindustan* (Tehran, 1947); Ghulam Husayn Siddiqi, *Guzarish-i safar-i Hind* (Tehran: University of Tehran, publications no. 36, dated 1947); Philip Tarrazi, *Khazayin Kutub al-Hind*, pp. 173–76, in his *Khazayinn al-kutub al-ʿArabiyyah fi al-khafaqin*, vol.1, (Beirut, 1947); Otto Spies, "Arabische Neuscheinungen in Indien Wahrend der Kriegsjahre," *Der Islam* 28 (1948): 106–10; Said Nafisi, "Nafayis-i kitabkhanah'ha-yi Islami-i Hindustan," *Payam-i nau* (Tehran, no. 5 1950): 57–61; "Manuscripts from the Indian Collections," pp. 75–85, in *Descriptive Catalogue of an Exhibition of Selected Manuscripts in the Indian National Museum* (New Delhi: National Museum, 1964). For manuscripts focusing on music, see Henry George Farmer, *The Sources of Arabian Musica: An Annotated Bibliography of Arabic Manuscripts* (Leiden: Brill, 1965) which deals with the theory, practice, and history of Arabian music from the eighth to the seventeenth century, including manuscripts in libraries of Hyderabad and Tonk. Similarly, Zakaria Yusuf, *Makhtutat al-musiqi al-ʿArabiyyah fi al-alam* (Baghdad, 1967), Vol. III pp. 91–4, describes 56 manuscripts in various Indian collections. *Fihrist-i nuskhah-ha-yi khatti-i Farsi*, edited by Ahmad Munzawi, 6 vols. (Tehran: Re-

gional Cultural Institute, 1969) is a major work; Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986): 26–48, deals with libraries in Aligarh, Delhi, Jaipur, Lucknow, Rampur and Tonk. Sayyid Arif Nawshahi and Riza Allah Shah *Bharat men makhtutat ki fihristen*, (Lahore: Urdu Academy, 1988), is based on the author’s trip to Aligarh and Delhi in 1988; M. Mahfuzul Haq, “Earliest Illustrated Copy of Omar [Khayyam]’s Quartrains,” *Asia* 31 (1931): 272; Jalaluddin, “Two Most Authentic & Complete Copies of Babur namah in the Indian Museums,” *Indo-Iranica* 49, i–iv (1996/1998): 35–39.

Indexes of Urdu periodicals such as *Aaj Kal* (Delhi), *Burhan* (Delhi), *Ma’arif* (Azamgarh), *Nawa-yi Adab* (Bombay), *Sabras* (Hyderabad), as well as journals specializing in Indian history and culture are likely to reveal articles on individual manuscripts.

Listed below are specific libraries in various parts of the country geographically divided first by state and then by city.

ANDHRA PRADESH

Andhra Pradesh Government

Oriental Manuscripts Library and Research Institute (OMLRI)
Osmania University Campus, Hyderabad 500 007

Introduction:

In 1975, the Andhra Pradesh State Central Library, formerly known as the Asafiya Library, transferred its Arabic script manuscript collection to the newly formed OMLRI. In April 1997, it moved to a purpose-built building on the Osmania University Campus. The official introductory text is found in *Hand Book of Andhra Pradesh Government Oriental Manuscripts Library and Research Institute*, compiled by V. V. L. Narasimha Rao, (Hyderabad: OMLRI, 1988); and V. Venkatappaiah, A. P. “Government Oriental Manuscripts Library and Research Institute,” pp. 261–265, in *Handbook of Libraries, Archives and Information Centers in India*, Vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991); S. M. Ibrahim, “About the Department of Oriental Manuscripts and Library,” *Vijnana Saraswati* 1, 2 (January 1984): 53–57; Mir Karamat Ali, “A Short Note on the Arabic, Persian and Urdu Manuscripts of Our Library,” *Vijnana Saraswati* 1, 2 (January 1984): 75–77.

Number of manuscripts: 23,000.

Catalog(s):

Kutub khanah-i Asafiya Sarkar-i Aali (Hyderabad: Shamsi Press, 1900); *Fihrist-i Kutub-i Arabi wa Farsi wa Urdu*, preface by Sayyid Tassaduq Husayn al-Musawi al-Nisaburi & Sayyid Abbas Husayn al-Kazimi al-Nisaburi al-Kanturi, (Hyderabad, 1914–36) 4 vols. *Fihrist mashru‘ ba‘d kutub nafisah qalmiyyah makhzuna kutub khanah Asafiyah sarkar-i aali*, 2 vols., (Hyderabad: Dar al-Tabaa Sarkar-i Aali, 1937–1958); Nasir al-Din Hashimi, *Descriptive Catalogue of Urdu Manuscripts*, (Hyderabad: Khawatin-i Deccan Institute, 1961–1971) 2 vols. Mir Karamat Ali, *An Alphabetical Subject-wise Index of Urdu Etc. Manuscripts...* (Hyderabad: OMLRI, 1985); Rifat Ridwana, *Wazahati fihrist-i makhtutat-i Urdu: dawawin wa kulliyat = A Descriptive Catalogue of Urdu Manuscripts: Diwan, Kulliyat* (Hyderabad: OMLRI, 1988).

Works on the history or individual manuscripts in the Library:

In general, see Riza Ali Abidi, *Kitab Khanah* (Karachi: Saad Publications, 1985), pp. 91–97. For particular manuscripts consult, Nasir al-Din Hashimi, “Kutub khanah-i Asafiya ke baaz nayab Urdu makhtutat,” *Nawa-i Adab* (January 1952): 23–48; H.E. Stapleton, “Note on the Arabic Manuscripts on Alchemy in the Asafiyah Library” *Archeon* 14 (1932): 57–61; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 75–78; Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1985), pp. 18–19. Based on a visit to the various Indian libraries including the OMLRI in April and May 1984; and Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986), pp. 26–48; Angel Mestres, “Maghribi Astronomy in the 13th Century: A Description of Manuscript in Hyderabad,” in *From Baghdad to Barcelona: Studies in the Islamic Exact Sciences in Honor of Prof. Juan Vernet*, vol. 1, pp. 383–443, (Barcelona: University of Barcelona, 1996)

Present Conditions:

“Memorandum On Oriental Manuscripts Library, Hyderabad,” *Radiance* 23–29 August 1987, p. 4. The memorandum submitted by The Islamic Service Society to the government of Andhra Pradesh speaks about lack of staff for the Arabic script manuscripts. Evidently matters have not improved at the library since the memorandum was submitted: See “State on Verge of Losing 17,000 Rare Manuscripts,” *Dec-*

can Chronicle 11 February 2000, www.Deccan.com; and “Archivist Calls for Preservation of Qalami Books,” *Deccan Chronicle* 31 August 2000, www.Deccan.com.

Andhra Pradesh State Archives

Tarnaka, Hyderabad 500007

Introduction:

The State Archives was established in the 18th century in the Nizam’s Dominion through the merger of various departmental depositories. It has a large collection of state papers in Persian and Urdu, but fewer manuscripts. The present institution and building dates from 1956 and 1965, respectively. An introduction is found in *Archival Organization and Records Management in the State of Andhra Pradesh* (Hyderabad: Government of Andhra Pradesh, 1980), as well as in *A Guide to Persian and Urdu Records Preserved in Andhra Pradesh State Archives and Research Institute*, edited by Syed Dawood Ashraf, (Hyderabad: AP State Archives, 1993)

Works on history or individual manuscripts:

The most recent account is by Syed Dawood Ashraf, “Andhra Pradesh State Archives Ke Makhzuna Nayab Makhtutat,” *Siyasat* (Dec. 15, 2000): 3, and *Siyasat* (Jan. 5, 2004): 3. Nasir al-Din Hashimi, “Central Record Office ki Urdu qalami kitaben,” *Nawa-i Adab* (April 1956): 48–73; (July 1956): 33–54; Nasir al-Din Hashimi, *Daftar-i Diwani wa Mal ke Hindustani makhtutat* (Hyderabad: Dar al-Tabaa, Jamia Osmania, n.d.); Muhammad Ghawth, “Karnatak ki Tarikh ke Makhtutat,” *Maʿarif* (Azamgarh) (February 1936): 117–122; and *Maʿarif* (Azamgarh) (June 1936): 452–465.

Andhra Pradesh State Museum

Public Gardens, Hyderabad 500001

Introduction:

The Museum was established in 1930 as the Hyderabad State Museum. The name was changed in 1956 to the present name. An official introductory text is by P. Joginaidu, *A. P. State Museum* (Hyderabad: The Government of Andhra Pradesh, 2000)

Number of manuscripts: 117.

Catalog(s):

Catalogue of Arabic, Persian and Urdu Manuscripts in the Hyderabad Museum, edited by Muhammad Ghause, (Hyderabad: Government Central Press, 1953).

Works on the history or individual manuscripts in the Library:

Nasir al-Din Hashimi, "Aja'ib Khanah-yi Haydarabad ka ek Nayab Dakhni Makhtutah," *Ma'arif* (Azamgarh) (June 1932): 446–451; Khwaja Muhammad Ahmad, "Dewan-i Bi-Khudi: Early 17th Century Manuscripts," *Islamic Culture* 13,3 (July 1939): 319–22. Nasir al-Din Hashimi, "Haydarabad, Dakan ke Aja'ib Khanah ki Urdu Qalami Kitaben," *Nawa-i Adab* (January 1955): 42–49; (April 1955): 41–56; (July 1955): 19–24; (July 1956): 48–72; Hans Daiber, "New Manuscript Findings from Indian Libraries," *Manuscripts of the Middle East* 1 (1986): 26–48.

Government Nizamiya Tibbi College

Charminar, Hyderabad 500002

Introduction:

See Helen E. Shaheen, *Organization, Practice, and Patronage of Ayurvedic and Unani Medicine Systems in Contemporary Hyderabad* (Unpublished Ph.D. thesis, University of Pennsylvania, 1983).

Catalog(s):

Aziz Pasha, "List of Arabic Medical Manuscripts in Government Unani Tibbi College, Hyderabad," *Bulletin of the Department of the History of Medicine* 1 (1963): 188–89; "A Brief Account of Two Medical Manuscripts in the Library of Government Nizamiah Unani Tibbi College," *Bulletin of the Department of the History of Medicine* 1 (1963): 190–192. These articles were eventually published as the *Union Catalogue of Arabic and Persian Medical Manuscripts in the Libraries of Hyderabad* (Hyderabad: Department of the History of Medicine, Osmania Medical College, 1966).

Idarah-yi Ihya al-Ma'arif al-Numaniya

Jalal Kucha
Hyderabad 500002

Introduction:

It was established by Abu al-Wafa al-Afghani, a scholar from Afghanistan domiciled in Hyderabad. He passed away in 1976. This institutions contains several manuscripts, as yet uncataloged or listed.

Idarah-i Adabiyat-i Urdu
Iwan-i Urdu, Panjagutta
P.O. Somajiguda, Hyderabad 500482

Introduction:

The Idarah was established in 1931 by Sayyid Muhi al-Din Qadiri Zor and his colleagues. Besides Urdu, it has manuscripts in Arabic and Persian. An official introductory text is in *Yadgar-i jashn-i simin* (Hyderabad: The Idarah, 1955), as well as in the catalog noted below.

Number of manuscripts: 1,426

Catalog(s):

Tazkirah-yi Urdu makhtutat, edited by Sayyid Muhi al-Din Qadiri Zor, (Hyderabad: The Idarah, 1943–59); reprinted Delhi: Tarraqi Urdu Bureau, 1984. 5 vols.; vol. 6 edited by Muhammad Akbar al-Din Siddiqi and Muhammad Ali Athar, (Hyderabad: The Idarah, 1983); *Tazkirah-i Nawadir-i Iwan-i Urdu*, edited by Sayyid Muhi al-Din Qadiri Zor, (Hyderabad: The Idarah, 1960)

Works on the history or individual manuscripts in the Library:

Zeb Haydar, “Idarah-i Adabiyat-i Urdu ke chand aham Farsi makhtutat,” *Sabras* (April 1998): 46–50.

Institute of History of Medicine
Osmania Medical College Building
Residency, Hyderabad 500001

Introduction:

The Institute was established in 1957 in Gandhi Medical College in Bashir Bagh. Since 1971 it is located in Osmania Medical College, Residency. See the preliminary text in *Institute of History of Medicine, Museum Guide*, compiled by V. V. Ramana Rao & D. V. Subba Reddy, (Hyderabad: The Central Council for Research in Indian Medicine & Homoeopathy, 1971): 56–59; Aziz Pasha, “List of Arabic, Persian and Urdu Medical Manuscripts in the Department of History of Medicine,” *Bulletin of the Department of History of Medicine* 1 (1963): 110–112.

Jamia Nizamiya

Shibli Gunj, Hyderabad 500002

Website URL: <http://www.jamianizamia.org/>

(Not to be confused with the Government Nizamiya Tibbi College, noted above)

Introduction:

See Parveen R. Frooqui, *A Study of Jamia Nizamia* (Hyderabad: The Author, 1972).

Number of manuscripts: 1164

Works on the history or individual manuscripts in the Library:

Nasir al-Din Hashimi, "Jamia Nizamiya ke Urdu makhtutat," *Nawa-i Adab* (January 1964): 55–59; (April 1964): 28–41; David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 77; "Jamia Nizamia: 125 Glorious Years," *Siyasat Fortnightly International* (January 16–31 1997): 1.

Kutub Khanah-i Rawdat al-Hadith

Rain Bazaar, Hyderabad 500023

Introduction:

It is under the control of Muslim Waqf Board. The collection is housed in a building inappropriate for the purpose.

Number of manuscripts: 800.

Catalog(s): None at present.

Works on the history or individual manuscripts:

Isam Muhammad al-Shanti, *al-Makhtutat al-ʿArabiyyah fi al-Hind* (Kuwait: Maḥad al-Makhtutat al-ʿArabiyyah, 1985), pp. 26–27.

Present conditions:

Although the A.P. State Waqf Board is supposedly in charge of the collection, the Board's negligence led to its near destruction as reported in *Siyasat* 11 January 1982, and 25 January 1982.

Mecca Masjid Library

Charminar, Hyderabad 500002

Introduction:

The premier mosque of Hyderabad was founded in 1617. Like most other jama masjids, the Mecca mosque probably always had a collection of books, if not a separate, designated space for storing books. The

present library in the mosque was built in 1980. According to a news report in *Siyasat* dated 25 May 1981, entitled “Makka Masjid Laibrari,” there are 65 Persian and Arabic manuscripts in the collection. See also Mohamed Taher and M. A. K. Fatimy, “Mosque Library: A Case Study,” *Indian Library Association Bulletin* 20, 1–2 (April–September 1984): 38–41.

Osmania University Library
Osmania University Campus
Hyderabad 500007

Introduction:

The University was established in 1918, and the library was located in the College of Arts. Since 1963, it is housed in the present purpose-built facility. An official introductory text is on <http://www.osmania.ac.in>

Number of manuscripts: 3,418

Catalog(s):

A Descriptive Catalogue of Urdu Manuscripts at Osmania University Library, compiled by Muhammad Ghouse and A. W. Shakira, (Hyderabad: Osmania University Library, 1984); *Fihrist-i Urdu makhtut*, edited by Abd al-Qadir Sarwari, (Hyderabad: Dar al-Tabaa Jamia Osmania, 1929); Razia Akbar, “Fihrist-i makhtut-i kitab khanah-yi Osmania, Farsi,” *Vahid* (Tehran) 11, 5 (1352): 444–464 & 562–563; 12, 6–9 & 11 & 12 (1353): 506; 593; 682; 768; 932 ; 13 (1354): 64–67.

Works on the history or individual manuscripts in the Library:

Aziz Pasha, “List of Arabic & Persian Medical Manuscripts in the Osmania University Library,” *Bulletin of the Department of History of Medicine* 1 (1963): 50–53; and the same compiler’s “Treatises of Historical Interest in the Osmania University Library,” *Bulletin of the Department of History of Medicine* 1 (1963): 54–56; Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Maḥad al-Makhtutat al-‘Arabiyyah, 1985), pp. 20–22; Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 14 (November 1982): 7; Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986): 26–48; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 77.

Saidiya Library

5–6–175 Aghapura, Hyderabad 500001

Website URL: <http://business.vsn.com/netcity/sayeedia.htm>

Introduction:

The library was founded by Mufti Muhammad Said Khan, (1831–95), a judge of Hyderabad High Court. It was opened in 1935 by members of the Mufti Said Khan's family. It used to be located in the Jam Bagh/Troop Bazaar in the heart of the city. However, on 9 September 1984, a mob of crazed fanatics burned down a portion of the library, destroying a number of precious manuscripts. Since then it is located in the private home of Mr. Ahmad Ataullah. For an earlier introduction see, Muhammad Ghawth, "Kutub Khanah-yi Saidiya," *Ma'arif* (Azamgarh) January 1936: 33–45. An official introduction is found in the catalog noted below.

Number of Manuscripts: 3,141.

Catalog(s):

A Catalogue of Arabic Manuscripts, 2 vols., edited by Muhammad Ghouse and others (Hyderabad: Saidiya Library, 1968–1991)

Works on the history or individual manuscripts in the Library:

For an account of the library see Burhanuddin Husain, *The Saeediya Library*, (Aurangabad, 1937), a revised version of this booklet is included in *Tazkirah-i Said*, edited by Muhammad Afzal al-Din Iqbal, (Hyderabad: Saidiya Library, 1973. For an earlier account of some individual manuscripts see, Klaus Fischer, "Some Illuminated Persian Manuscripts in the Saidiyah Library," *Islamic Culture* 30 (1956): 36–39; M. Nizamuddin, "A Unique Illustrated Manuscript of Sa'di's Gulistan," pp. 121–126, in *Studies in Indian Culture: Dr. Ghulam Yazdani Commemoration Volume*, edited by H. K. Sherwani, (Hyderabad, 1963); Aziz Pasha, "List of Unani Medical Manuscripts Preserved in Sayeediya Library," *Bulletin of the Department of History of Medicine* 3 (1965): 39–40; Annemarie Schimmel, "Impressions from a Journey to the Deccan," *Die Welt des Islams* 20, 1–2 (1980): 104–107; Paul Sprachman, "Photographing Islamic Manuscripts in India," *South Asia Library Notes and Queries* 14 (November 1982): 7; and Isam Muhammad al-Shanti, *al-Makhtutat al-'Arabiyyah fi al-Hind* (Kuwait: Ma'had al-Makhtutat al-'Arabiyyah, 1985), pp. 23–26

For accounts of the attack on the library in 1984, see Munir Ahmad Siddiqi, “Kutub khanah-i Saidiya,” *Siyasat* 13 October 1984; and the comment of Narayana Rao on Siddiqi’s article lamenting the destruction published in the same newspaper dated 21 October 1984.

Salar Jang Museum and Library

Hyderabad 50002

Website URL: <http://www.salarjungmuseum.com/>

Introduction:

The museum and the library rich in Arabic script manuscripts is the collection of Nawab Mir Yusuf Ali Khan Salar Jang III, (1888–1949) an important nobleman and diwan of Hyderabad. The museum and the library were opened in 1951, in the nobleman’s own palace called Diwan Dewdi. It moved to the present location in 1968. An introductory text is found in *Guide Book [to] Salar Jung Museum*, (Hyderabad: Salar Jung Museum, 1998); and by Rahmat Ali Khan, “Salar Jung Museum and Library,” pp. 73–75, in *Handbook of Libraries, Archives, and Information Centers in India*, vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991)

Number of manuscripts: 10,000

Catalog(s):

Nasir al-Din Hashimi, *Kutubkhanah-yi Nawab Salar Jang ki Urdu qalami kitabon ki wadahati fihrist*, (Hyderabad: Ibrahimiyah Press, 1957); *A Catalogue of the Arabic Manuscripts in the Salar Jung Collection*, vol. 1–7, edited by Muhammad Nizamuddin and Muhammad Ashraf, (Hyderabad: The Museum, 1957–1993); *A Catalogue of Persian Mss. in the Salar Jung Museum and Library*, vols. 1–10, edited by Muhammad Ashraf, (Hyderabad: The Museum, 1965–1991).

Work on history or individual manuscripts in the library:

M. Nizamuddin, “Hidden Treasures of Arabic and Persian Manuscripts in the Salar Jung Museum,” *Indo-Iranica* 10, ii (1957): 26–41; Aziz Pasha, “List of Arabic Medical Manuscripts in Salar Jung Oriental Library,” *Bulletin of the Department of the History of Medicine* 2 (1964): 33–39; Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 14 (November 1982): 7; M. S. Randhawa, “Rare Bukhara Manuscript: Raudat ul-Muhibbin,” *Arts & the Islamic World* 1, 4 (1983/84): 7–10; Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind*, (Kuwait: Ma’had al-Makhtutat al-‘Arabiyyah, 1985), pp. 16–18; Karl

J. Khandalwala and Rahmat Ali Khan, *Gulshan-e Mussawari: Seven Illustrated Manuscripts*, (Hyderabad: The Museum, 1986); Hans Daiber, "New Manuscript Findings from Indian Libraries," *Manuscripts of the Middle East* 1 (1986): 26–48; David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 75–77; Erkan Turkmen, "Divan-i Hafiz-i Khawrezmi Preserved in Salar Jang Museum Library," *Khuda Bakhsh Library Journal* 53 (1990): 65–68; *Manuscripts of Hyderabad*, edited by Rahmat Ali Khan, (Hyderabad: Salar Jung Museum, 1990); and the same author's "Manuscripts on the Prophet's Life in Salar Jung Museum Library," *Radiance* (5–11 September 1993): 61–62; S. A. Hussain, "Zakhira-e Nizam Shahi: A Medical Manuscript of the Nizam Shahi Period," *Bulletin of the Indian Institute of History of Medicine* 23, 1 (1993): 59–64; *The Baburnama: Memoirs of Babur, Prince and Emperor*, translated, edited & annotated by Wheeler M. Thackston, (New York: Oxford University Press, 1996) — see p. 13 for the most complete copy of the *Baburnama* in the Salar Jang Museum Library. More recent publications include S. M. Razullah Ansari, "Rare Arabic and Persian Manuscripts on Astronomy in the Salar Jung Museum," *Salar Jung Museum Bi-Annual Research Journal* 33–34 (1996–97): 13–18; Ziauddin Desai, "Foremost Indian Repository of Outstanding Specimens of the Art of Islamic Calligraphy: Salar Jung Museum," *Indo-Iranica* 50 (1997): 75–84. Like other libraries, the Salar Jung Museum is not theft-free, as copies of *Hamza Namah* have disappeared. See John H. Barnes, "Patron of Arts," *Biblio* (New Delhi) (March-April 2003): 13–14.

Other Collections and Institutions

There are/were a number of collections whose present whereabouts are unknown, see for example, *Catalogue of the Arabic, Persian Books and Manuscripts in the Library of the Nawab Faylsuf Jang*, edited by Abu Yusuf Muhi ad-Din Husain Farooqi, (Hyderabad: Shamsi Press, n.d.) No one seems to know what happened to this Library. Similar is the case with *Fihrist-i matbu'at wa-makhtutat Kutub Khanah-i Haydari*, edited by Shaykh Abu al-Qasim, (Hyderabad, 1354 Fasli)

Da'irat al-Ma'arif al-Osmania is an institution established to edit and publish Arabic manuscripts written between 6th to the 14th century CE or first to the eighth century H. It was established in 1888. Since 1944 it is affiliated with Osmania University, and located on the University campus in its own building since 1963. The best introduction to this institution is written by Abd al-Muid Khan, "Da'irat a-Ma'arif

al-Osmania,” pp. 60–73, in Urdu in *Sawghat-i jashan-i tilai, Jamia Osmania*, edited by Husyani Shahid, (Hyderabad: Osmania University, 1968). The most recent (2003) list of publication shows that 208 books have been published. In 1988, the Da’ira completed a century and was in dire financial straits, as the press reports indicate. See “Daira to Get a New Lease of Life,” *Deccan Chronicle* February 24, 2000, as cited on <http://www.Deccan.com>. On the previous works of the Da’irah see, Hashim Nadvi, *Maqalah-yi tahaffuz-i ulum-i qadimah*, (Hyderabad: Da’irat al-Ma’arif al-Osmaniyya, 1936). The same editor consulted 376 manuscripts in many Indian collections and listed them in his *Tadhki-rah al-nawadir min al-makhtutat al-‘Arabiyyah*, (Hyderabad: Dairat al-Ma’arif al-Osmania, 1350 H.)

Special Note: In the [Abdul] Razzaq Manzil, in Nampally, is located the Haj House, where there was a library containing manuscripts and rare books, see the report, “Haj House Eats Up Library, Lets Books Rot,” *Deccan Chronicle* Monday 30 September 2002, <http://Deccan.com/city/city2.shtml> accessed on that date.

BIHAR

Khuda Bakhsh Oriental Public Library

Ashok Raj Path, Patna 800 004

Website URL: <http://www.kblibrary.org/oriental.htm>

Introduction:

Mawlawi Khuda Bakhsh, (1842–1908), a native of Bihar and chief justice of the Hyderabad High Court established one of the largest collections of manuscripts in 1891. Introductory text is by B. M. Gupta, “Khuda Bakhsh Oriental Public Library,” pp. 88–94, in *Handbook of Libraries, Archives and Information Centers in India*, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991). It is the only Islamic library in India commemorated by a postal stamp issued by India in 1995.

Number of manuscripts: 21,000.

Catalog(s):

Mahbub al-bab fi ta’rif al-kutub wa al-kuttab, by Khuda Bakhsh, (Hyderabad, 1314 A.H./1896 or 1897; reprinted by the Library, 1991); *Catalogue of Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore*, 34 volumes, edited by Azim al-Din Ahmad et al. (Calcutta and Patna: The Library, 1980). For a comment on

these catalogs see Edward Dennison Ross, "A Word on Professor Seidel's Review of Bankipore Catalogue," *Zeitschrift der Deutschen Morgenlandändischen Gesellschaft* 66 (1912): 148–160, and 528; *Fihrist-i dasti-i kutub-i qalami-i Laibriri-yi mawqifah-yi Khan Bahadur Khuda Bakhsh musammah bi-Miftah al-kunuz al-khafiyah*, 3 vols., edited by Abdulhamid and Edward Dennison Ross, & vol. III by Sayyid Athar Shir (Patna: The Library, 1918–1965); Vincent C. Scott O'Connor, *An Eastern Library: With Two Catalogues of its Persian and Arabic Manuscripts* (Glasgow, 1920; revised edition published by the Khuda Bakhsh Library in 1977); *Fihrist-i nuskh-i khatti-yi Farsi-yi Oriental Public Library musammah bih Mirat al-ulum* (Patna: The Library, 1925); *Fihrist-i makhtut-i Urdu, Khuda Bakhsh Oriental Public Library*, edited by Abid Imam Zaydi (Patna: The Library, 1962) and *Khuda Bakhsh Library ke Urdu makhtut ki fihrist* (Patna: The Library, 1995); *Catalogue of the Arabic and Persian Manuscripts in the Khuda Bakhsh Oriental Public Library*, 2nd edition, vols. 1–36 (Patna: The Library, 1970); *Tibb-i Islami bar-i saghir men* (Patna: The Library, 1988) — On Yunani medical manuscripts in the library; Erkan Turkmen, "Hindustan ke Kutub Khanon main Turki Makhtutat," *Khuda Bakhsh Library Journal* 54–55 (1990): 434–35; Zalmay Hewadmal, "Nuskh-i zaban-i Pushto dar Kitab Khanah-yi Khuda Bakhsh, Patna," *Khuda Bakhsh Library Journal* 53 (1990): 204–217; *Arabic and Persian Manuscripts in the Khuda Bakhsh Library, Corrections and Additions*, by Z. A. Desai (Patna: The Library, 1995); *Descriptive Catalogue of Rare Arabic Manuscripts Preserved in Khuda Bakhsh Library*, edited by M. Zakir Hussain, 3 vols. (Patna: The Library, 1997)

Works on the history or individual manuscripts in the Library:

For the life of Khuda Bakhsh, see the biography by his son, and a famous scholar in his own right, Salahuddin Khuda Bakhsh and Jadunath Sarkar, *Khuda Bakhsh* (Patna: The Library, 1981). *Mawlawi Khuda Bakhsh* (Patna: The Khuda Bakhsh Library, 2001) is a collection of papers on the founder's career. Earliest accounts of the library are found in T. Bloch, "Eine Sammlung Persischer und Arabischer Handschriften in Indien (Bankipore)," *Zeitschrift der Deutschen Morgenlandändischen Gesellschaft* Lxiii (1909): 98–102; J. I. Hasler, "The Oriental Public Library, Bankipore," *The Muslim World* 6 (1916): 57–66; Sayyid Najib Ashraf Nadwi, "Kitab Khanah-yi Mashriqi, Patna," *Ma'arif* (Azamgarh) (March 1923): 180–197. An account with a description of the Library is by Vincent C. Scott O'Connor, *An Eastern Library* (Glasgow, 1920), translated into Urdu by Sayyid Mubariz al-

Din Rifat, *Ek mashriqi kutub khanah* (Aligarh: Anjuman-i Tarraqi-i Urdu, 1950).

The periodical *Khuda Bakhsh Library Journal*, published by the Library since 1977, carries articles based on research on the manuscripts in the library. The Library also conducts a seminar on manuscripts; see for instance, *Urdu makhtutat: Khuda Bakhsh Junubi Aishiyai Itiqai Seminar 1987 ke maqalat* (Patna: The Library, 1999). Individual scholars who wrote about the manuscripts in the library include, Brahmadeva Prasad Ambashthiya, “An Urdu Manuscript in Khuda Bakhsh Library,” *Indian History Congress Proceedings* 21 (1958): 306–317; Rihana Khatun, “Nafayis al-Kalam wa Araiyyish al-Aqlam: Raja Ali Khan Faruqi . . . Wali-yi Khandesh ke Ahad ke ek Farsi Tasnif,” *Maʿarif* (Azamgarh) March 1977: 204–221; Muhammad Atitqurrahman, “Khuda Bakhsh Library main Mawlana Ghulam Ali Azad Bilgrami ki Qalami Tasnifat,” *Maʿarif* (October 1980): 278–292; Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 13 (June 1982): 9; Hatim Salih al-Damin, “Makhtutat kitab al-halabah fi asmaʾ al-Khil al-mashhurah fi al-jahiliyah wa al-Islam,” *Majallat al-Majmaʿ al-ʿIlmi al-ʿIraqi* 34 (1983): 201–203; Wasim Ahmad Azami, “Zubdat al-Tibb: Ek Aham Tibbi Makhtutah,” *Maʿarif* (Azamgarh) April 1984: 294–307; Isam Muhammad al-Shanti, *al-Makhtutat al-ʿArabiyyah fi al-Hind* (Kuwait: Maʿhad al-Makhtutat al-ʿArabiyyah, 1985), pp. 39–42; Riza Ali Abidi, *Kitab Khanah*, (Karachi: Saad Publications, 1985), pp. 55–62; Fuzayl Ahamd Qadiri, “al-Qael al-Jala wa Asrar al-Khafa ka Nuskah-yi Khuda Bakhsh,” *Maʿarif* (Azamgarh) June 1987: 463–474; K. A. Shafique Azmi, Ghulam Mehdi, & K. J. Shamsi, “Some Salient Features of Kitabul Hashaish With Special Reference to Manuscript Preserved in Khuda Bakhsh Oriental Library,” *Bulletin of the Indian Institute of History of Medicine* 23, ii (1993): 143–148; Muhammad Zakir Husayn Nadwi, “Khuda Bakhsh Library ka ek Makhtutah Khulasa-yi Anis al-Talibin,” *Maʿarif* (Azamgarh) July 1998: 67–76.

Present conditions:

As it is an institution established by the central Indian government, an Annual Report of the Library is presented to the national parliament every year, which would be a useful source of information. Journalistic accounts include, S. N. Sahi, “The Khuda Bakhsh Oriental Public Library,” *The Illustrated Weekly of India* 22 October 1967: 26–27; Rashid Ali, “Maktabat Khuda Bakhsh al-sharaqiyah al-amah,” *Thaqafat al-Hind* 41, 4 (1990): 143–150. The library celebrated its

centenary in 1991; see the report “Khuda Bakhsh Library ka jashn-i sad salah,” *Nida-yi Millat* (14 July 1991): 7–8, and (28 July 1991): 10. For the state of preservation see the account by a former director Abid Riza Bidar, “The Preservation of Islamic Manuscripts in India,” pp. 15–19, in *The Conservation and Preservation of Islamic Manuscripts*, edited by Yusuf Ibish, (London: al-Furqan Islamic Heritage Foundation, 1996). The most recent accounts of the library is by Shuchi Sinha, “Old World Charm: Ramayana in Persian? That and Other Medieval Texts . . .” *India Today* 12 April 2002: 8; “Khuda Bakhsh Library in Dire Straits,” *Islamic Voice* (Bangalore) April 2003, <http://islamicvoice.com/april.2003/community.htm#kbl>

Other Collections

Kutub Khanah-yi al-Islah Dasna, Patna, was established in 1899. See Abd al-Qawi Desnawi, *Ek aur Mashriqi Kutub Khanah* (Dasna: Jamiat al-Tulaba, 1954). Syed Hasan Askari, the well-known scholar in his article, “A Rare and Unique Eighth Century Arabic Manuscript on Embassies and Amanuences of the Prophet of Islam,” *Indo-Iranica* 39, 1–4 (1986): 1–20, speaks of the collections of Shifa al-Mulk Hakim Sayyid Mazhar Husain, Waqf Diwan Nasir Ali Library in village Kijhua, district Saran, and the library of Raja Pyare Lal Ulfati of Patna who had significant number of manuscripts, though they were left in the hands of descendants unfamiliar with Urdu, or Arabic and Persian. Syed Hasan Askari wrote two articles dealing with manuscripts in places not known, see “Historical Contents of a Newly-Discovered Persian Manuscript,” *Indian Historical Records Commission Proceedings* 16 (1939): 179–187; and “Fragments of a Newly Discovered Persian Manuscript by a Hindu News Writer,” *Indian History Congress Proceedings* 12 (1949): 270–273. See also the following articles, Mahmud Sher, “Azimabad, Patna ke Ghayr Maaruf Kutub Khaneh,” *Ma'arif* (Azamgarh) (January 1914): 46–52; Abu Salma Shafi Ahmad, “Kutub Khanah-yi Shakranawa,” *Burhan* (Delhi) 38, no. 1; Sayyid Abd al-Rauf Nadwi, “Chand Kitabon ke Qalami Nuskhe,” *Ma'arif* (Azamgarh) (August 1947): 130–136, which is about the collection of Shaykh Nur Ali in Sahsaram, Bihar.

DELHI

Introduction

No one seems to know what happened to the manuscripts cited in the following works: Muhammad Shafi, “A Short Summary of the Notes on Persian and Arabic Manuscripts Exhibited in Connection with the 8th Session of the Indian Historical Records Commission in Delhi,” *Indian Historical Records Commission Proceeding* 8 (1925): 45–56; Muhammad Mahdi Ghawri, *Fihrist-i kutub-i qalami: Arabi, Farsi, Urdu* (Delhi, 1941), a description of the Nadhiriya Public Library’s catalog, a number of whose manuscripts have gone into the Indian Institute of Islamic Studies collection, according to Prof. Gopi Chand Narang, as cited in Riza Ali Abidi, *Kutub khanah*, (Karachi: Saad Publications, 1985), p. 127 — The Nadhiriya Public Library was founded by Mawlawi Sayyid Nadhir Husayn, 1805–1902, the founder of the Ahl-i Hadith movement; and Chand Husayn Shaikh, *A Concise Catalogue of Manuscripts and Mughal Documents of Relating to Khan Bahadur Zafar Hasan* (Delhi, 1946). The following titles are union catalogs: *Dihli ke Urdu makhtutat ki wadahati fihrist*, edited by H. K. Kaul and Salah al-Din Khan, (New Delhi: Anjuman-i Taraqqi-i Urdu, 1975) and the same writers’ *Urdu Manuscripts: A Descriptive Bibliography of Manuscripts in Delhi Libraries* (New Delhi: Heritage Publishers, 1977).

Anjuman-i Tarraqi-yi Urdu Library

212 Rouse Avenue
New Delhi 110002

Introduction:

The Anjuman is the leading organization for the non-official promotion of Urdu language and literature. It was founded in 1903 as a unit within the Muslim Educational Conference. It moved to Aurangabad in 1912, then to Delhi in 1936, then to Aligarh in 1947, and then back again in the 1970s where it started. Its new building has been constructed on a site provided by the central government of India.

Catalog(s):

Muhammad Abrar Husayn Faruqi, “Fihrist-i makhtutat-i kutub khanah-i Anjuman-i Tarraqi-i Urdu,” *Urdu Adab* (March 1953); (July 1954); *Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Kitabkhanah-i Anjuman-i Tarraqi-i Urdu* (New Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhangi-i Jumhuri-i Islami-i Iran, 1999)

Dargah of Shah Abu al-Khayr

New Delhi 110006

Introduction:

This is the private collection of Mawlana Abu al-Hasan Zayd Faruqi. An obituary notice on the Mawlana appeared in *Radiance* 19–25 December 1993: 12.

Catalog:

Shaista Khan, “Dihli ki Dargah Shah Abu al-Khayr ke Makhtutat ki Fihrist,” *Khuda Bakhsh Library Journal* 102 (1995): 247–329.

Works on the history or individual manuscripts in the Library:

Nizam al-Din Ahmad Kazimi, “Tafsir Kashif al-Haqayiq ka Nadir Makhtutah,” *Burhan* (June 1976): 55–59; Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1985), pp. 14–15.

Ghalib Academy

Hazrat Nizamuddin

New Delhi 110013

Introduction:

The Academy is dedicated to the life and works of Mirza Asad Allah Khan Ghalib (1797–1869), the eminent Persian and Urdu poet.

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i Farsi Anistitu-yi Ghalib, Dihli-i Naw, edited by Tawfiq Subhani, (Tehran: Farhangistan-i Zaban va Adab-i Farsi, 1997)

Hardayal Municipal Public Library

Near Town Hall

Near Old Delhi Railway Station

Delhi 110006

Introduction:

Hardayal Municipal Public Library was set up in 1862 and is considered the oldest public library in Delhi. In early twentieth century, it was called Hardinge Public Library. After independence, it was named as the Hardayal Library after a freedom fighter.

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Kitabkhanah-i umum-i Hardayal (New Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhangi-i Jumhuri-i Islami-i Iran, 1999)

Works on the history or individual manuscripts in the Library:

“How about Mahabharat in Persian,” *The Tribune* (Chandigarh) 2 February 2002; “A Library with a Grand History,” <http://www.thedelhicity.com/DelhiGuide/>

Indian Council for Cultural Relations Library

Azad Bhavan
Indraprastha Estate
New Delhi 100002

Introduction:

The Indian Council for Cultural Relations Library was established in 1950 as the premier Indian institution for the exposition of Indian culture.

Number of manuscripts: 140

Catalog(s): None

Works on the history or individual manuscripts in the Library:

See “al-Makhtutat al-‘Arabiyyah fi maktabat al-Majlis al-Hindi lil-Alaqa al-Thaqafiyah,” *al-Mawsim* 2, v (1990): 264–267; *Akhbar al-Turath al-Arabi* Tishrin al-Thani–Kanun al-Awwal 1983, p. 13; Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1985), pp. 13–15; ; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 71–82.

Hakim Muhammad Said Central Library

Jamia Hamdard
Tughlaqabad, New Delhi 100062

Introduction:

The Library, which started as the library of the Indian Institute of Islamic Studies, was established in 1956. The present location dates from 1977. An introduction is found in Syed Ausaf Ali, “Indian Institute of Islamic Studies,” pp. 251–253, in *Handbook of Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991). Two special collections are the Nadhiriya and the Malik Ram.

Number of manuscripts: 3619.

Catalog(s):

Fihrist-i kutub-i qalami shubah-i makhtut: Arabi, Farsi, Urdu, edited by M. al-Mahdi Jaafari (Delhi, 1360); *A Catalogue of Arabic and Per-*

sian Medical Manuscripts in the Library of the Indian Institute of the History of Medicine and Medical Research, edited by Shabbir Ahmad Khan Ghawri, T. Siddiqi, and Syed Ausaf Ali, (New Delhi: The Institute, 1969–).

Works on the history or individual manuscripts in the Library:

Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1985), pp. 13–15; ; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 74–75; *Fihrist-i nuskah’ha-yi khatti-i Farsi-i Kitabkhanah-i Jamia Hamdard* (New Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhang-i Jumhuri-i Islami-i Iran, 1999).

National Archives of India Library

Janpath, New Delhi 110001

Website URL: <http://nationalarchives.nic.in/>

Introduction:

Catalog(s):

Catalogue of Manuscripts of the Fort William College Collection in the National Archives of India Library, edited by R. K. Perti, (New Delhi: The Archives, 1989); *Descriptive List of Miscellaneous Persian Documents, 1633-1867*, edited by R. K. Perti, (New Delhi: National Archives of India, 1992); Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 13 (June 1982): 8–9. *Guide to the Records in the National Archives of India*, part III (B) Persian Department (1755–1888), (New Delhi: National Archives, 1979).

Number of manuscripts: 100

National Museum of India Library

Janpath, New Delhi 110001

Website URL: <http://www.nationalmuseumindia.org/>

Introduction:

Evidently there are some Arabic script manuscripts in the collection, see Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 13 (June 1982): 8–9, Isam Muhammad al-Shanti, *al-Makhtutat al-‘Arabiyyah fi al-Hind* (Kuwait: Ma‘had al-Makhtutat al-‘Arabiyyah, 1985), pp. 10–11; Y. K. Bukhari, “The Manuscript of Tuzuk-i Jahangiri in the National Museum,” *Islamic Culture* 37 (1963): 283–294; and Hans Daiber, “New Manuscript

Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986): 26–48.

Works on the history or individual manuscripts in the Library:

Barbara Schmitz and Nasim Akhtar, “Important Illustrated Manuscripts in the National Museum, New Delhi,” *Marg* 53, 4 (June 2002): 56–73.

Zakir Husain College Library

Ajmeri Gate
Jawaharlal Nehru Road
Delhi 110006

Introduction:

The College is probably the oldest in Delhi. It began as the Madrasa of Ghazi al-Din Khan, a Mughal grandee, who founded the school in 1796. During the three centuries the Madrasa became Anglo-Arabic school and then Delhi College. It changed the name sometime after independence.

David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 73–75; Kabir Ahmad Jaysi, “Diwan-i Hafiz : Ek Hindustani Shayir Hafiz ke Diwan ka ek Nadir Makhtutah,” *Ma'arif* (Azamgarh) September 1975: 217–30.

Zakir Husain Library

Jamia Millia Islamiya
Jamia Nagar
New Delhi 110025

Website URL: <http://jmi.nic.in/ZHL/Zhlibrary/htm>

Introduction:

The Jamia Millia Islamiya itself was established in 1920 in Aligarh, then moved to Delhi in 1925. The library dates from 1972.

Number of manuscripts: 2,500

Catalog(s):

Shahabuddin Ansari, “Fihrist-i makhtutat-i Farsi kitab khanah-yi Jamia Daktar Zakir Husayn,” *Vahid* (Tehran) 8, 11 (1973): 2–24; *Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Kitabkhanah-i Duktur Zakir Husayn, Jamiah Milliyah-i Islamiyah* (New Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhangi-i Jumhuri-i Islami-i Iran, 1999).

Works on the history or individual manuscripts in the Library:

Isam Muhammad al-Shanti, *al-Makhtutat al-ʿArabiyyah fi al-Hind* (Kuwait: Maʿhad al-Makhtutat al-ʿArabiyyah, 1985), pp. 11–12; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 75.

Other Institutions

Noor Microfilm Center

The Noor Microfilm Center, named after Qadi Nur Allah Shustari (d. 1610), an Iranian-Indian theologian, and established in the 1980s, seeks to revive cultural realtions between India and Iran. To this end, it has begun an extensive program of cataloging and microfilming of manuscripts. The moving spirit behind this effort is Dr. Mahdi Khwajapiri, an Iranian scholar resident since the 1980s in New Delhi. See the website <http://www.Noormicrofilmindia.com>.

GUJARAT

Ahmadabad

Dargah Hazrat Pir Muhammad Shah Library

Pir Muhammad Shah Road

Pankore Naka

Ahmadabad 380001

Introduction:

The library is located within the precincts of the tomb-shrine complex of Pir Muhammad Shah, who was born in Bijapur in 1688 and migrated to Ahmadabad in 1711, where he died in 1749. An introduction is found in Muhammad Zuber Qureshi, “The History of Hazrat Pir Muhammad Shah at Ahmadabad,” *Islam in India: Studies and Commentaries*, vol. 2, edited by Christian W. Troll, (New Delhi: Vikas, 1985), pp. 282–300

Catalog(s):

Arabi, Farsi, Urdu Makhtut ki wadhati fihrist, 5 vols., (Ahmadabad: Pir Muhammad Shah Dargah Sharif Trust, 1998. A review on this catalogue is found in *Maʿarif* (Azamgarh) June 1998: 479–480.

Number of manuscripts: 2000

Works on the history or individual manuscripts in the Library:

Shaykh Farid al-Din Burhanpuri, d. 1998, “Kutub khanah-yi Dargah Hazrat Pir Muhammad Shah,” *Nawa-i Adab* (October 1955); Mohamed

Taher, Amin Ahmed Khan, and Muhammed Burhanuddin, “Dargah Libraries in India: A Comparative Study,” *International Library Journal* 18 (1986): 337–345; Z. A. Desai, “Some Rare Seal-Bearing Persian Manuscripts in the Hazrat P. M. Dargah Library,” *Indo-Iranica* 46, 1-lv (1993): 52–73.

Gujarat Vidya Sabha & B. J. Institute of Learning

H. K. Arts College Campus
Ashram Road
Ahmadabad 380009

Introduction:

Catalog(s):

Descriptive Catalogue of Arabic and Persian Manuscripts: Gujarat Vidya Sabha Collection, edited by Chhotubhai Rancchodji Naik, (Ahmadabad: The Sabha, 1964). *A Supplement to the Catalogue of the Persian and Arabic Manuscripts of B.J. Institute Museum*, part III, (Ahmedabad: Institute of Learning and Research, 1989)

Number of manuscripts: 416 in three collections.

Other Collections:

W. H. Siddiqi, “The Huge Manuscript of the Holy Qur’an at Baroda,” *Journal of the Oriental Institute* (Baroda) 33, 3–4 (March–June 1984): 34–345. This copy of the Qur’an is located in Jama Masjid, Mandvi, Baroda. See the news item “Unique Copy of the Holy Qur’an in Baroda Mosque,” *The Indian Express* 9 June 1996; Maqsd Ahmad, “Baroda main Mawjud ek Qur’ani Makhtutah,” *Burhan* (Delhi) (May–June 1997): 38–39; the same author reports of a manuscript of Firdawsi’s Shah Namah, see “Shah Namah-yi Firdawsi ke ek Qalami Nuskah, Jama Masjid Baroda main,” *Burhan* (Delhi) (October 1997): 31.

Two major dargah libraries are: Dargah Aliya Chishtiya, in Shah Bagh, Ahmadabad, and Dargah Aliya Mahdawiya, in Palanpur. A catalog of both libraries is being published by Noor Microfilm Center, New Delhi. See the website <http://www.Noormicrofilmindia.com>. Some Persian manuscripts are also housed in M. S. Aparao Bholanath Library, Ahmadabad.

Navsari

First Dastur Meherji Rana Library

Navsari

Contact information may be had of Unesco House

B 5/29 Safdar Jang Enclave

New Delhi 110029

Website URL: <http://www.unescoparzor.com/librar.hym1>

Introduction:

Descriptive Catalogue of All Manuscripts in the First Dastur Meherji Rana Library, edited by B. N. Dhabar, (Bombay, 1923)

Number of manuscripts: 145

Surat**Al-Jam'iat al-Sayfiyah**

Devdi Mubarak

Zampa Bazaar

P.O. Box 392

Surat 395003

Introduction:

This Arabic Academy in Surat is the principal institution for the religious education and training of the Dawoodi Bohras. Established in 1814, it houses some of the most rare manuscripts of the Fatimid and Yemenite periods of Ismaili history. An introduction is found in <http://members.tripod.com/aliasgerrashheed/jamea.htm>; and "Al-Jama'at al-Sayfiyah Arabic Academy," *Muslim India* (December 1985): 556.

Vadodara (new/old name of Baroda)**Alawi Bohra Library**

Mazun al-Dawah al-Alawiyyah

Al-Wazarat al-Alawiyyah

Badri Mahalla

Vadodara 390017

Introduction: Contains several hundred Ismaili manuscripts.

Other Collections:

Jamsheed Cawasji Katrak, *Oriental Treasures: Being Condensed Tabular Descriptive Statement of Over 1,000 Mss. . . in Iranian and Indian Languages . . . in Private Libraries of Parsis in Different Parts of Gujarat* (Bombay, 1941)

JAMMU AND KASHMIR**Center for Central Asian Studies**

Research Library
University of Kashmir
Hazratbal, Srinagar 190006

Introduction: The Center is a unit within the University of Kashmir.

Catalog(s):

Fihrist-i makhtutat, Risarch libraiiri, edited by Ghulam Rasual Bat, (Srinagar: Center for Central Asian Studies, University of Kashmir, 1989)

Jammu & Kashmir Islamic Research Center

P.O. Nowshehra
Srinagar 190001

Introduction: The Center was established in 1996 by Abdur Rahman Kondoo, a lawyer.

Number of manuscripts: Several thousand.

Works about the history or individual manuscripts in the library:

Yoginder Sikand, “A Man With a Mission,” *Milli Gazette* 1–15 July 2002: 18.

Research and Publications Department

Government of Jammu and Kashmir
Srinagar

Introduction:

An introduction is by Mohammad Ibrahim, “Manuscript Material of the Mughal Period in the Research and Publications Department, Srinagar,” pp. 522–525, in *Sources of the History of India*, Vol. II, edited by S. P. Sen, (Calcutta: Institute of Historical Studies, 1979).

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i kitabkhanah-i shubah-i Tahqiq wa Ishaat, Kashmir . . ., edited by Syed Ahmad Husayni, (Delhi: Markaz-i Tahqiqat-i Zaban-i Farsi dar Hind, 1986); *A Descriptive Catalogue of Persian Manuscripts in the Research and Publications [Department] Library*, edited by Abdul Majid Matoo, (Srinagar: Center of Central Asian Studies, University of Kashmir, 1994).

Sir Pratap Singh Museum

Lalmandi

Srinagar 190008

Introduction:

Mohammad Siddiq Niazmand, "Persian Manuscripts in the S. P. S. Museum, Srinagar." *Journal of Central Asian Studies* (Srinagar) 7 (1996): 97–100 — 16 manuscripts described. A news report, "Mughal Era Quran Stolen," *Milli Gazette* (1–15 Feb., 2004): 19, describes the theft, which occurred in September 2003.

KARNATAKA**Archæological Museum**

Bijapur 587138

Introduction:

The Archæological Museum contains artifacts relating to the Adil Shahi dynasty that ruled Bijapur from 1518–1686.

Catalog(s):

Muhammd Abd Allah Chughtai, "Makhtutat-i Aja'ib khanah-yi Bijapur ki mukhtasir fihrist," *Burhan* (September 1941): 201–216; (October 1941): 293–303. See also V. S. Sukthankar, *Descriptive Catalogue of the Bijapur Museum of Archæology*, (Bombay: Government Central Press, 1928).

Oriental Research Institute

Mysore 570001

Introduction:

Catalog(s):

A Catalogue of Persian Manuscripts in Oriental Research Institute, Mysore, edited by Mir Mehmood Husine, (Delhi: Anjuman-e-Farsi, 1980).

Other Collections:

The Adil Shahi dynasty's royal library was located in Bijapur's Athar Mahal, which is still extant. When the city came under the British rule in the late 18th century and became part of the Bombay Presidency, the library came to the attention of the colonial authorities. See *Selections from the Records of the Bombay Government*, no. XLI (New Series) 1856, pp. 213–242. P. M. Joshi's "Ali Adil Shah and His Royal Librarian: Two Ruqas," *Journal of the Bombay Branch of the Royal*

Asiatic Society 31–32 (1956–57): 97–107, is related to this library, as is K. S. K. Swamy’s “The Royal Library of Bijapur,” *Islamic Culture* 8 (1934): 115–119. Finally, Salim al-Din Qureshi wrote an informative article about the library’s relocation to London in his “The Royal Library of Bijapur,” in *Handbook of Libraries and Information System in India*, vol. 9, pp. 165–173, edited by B. M. Gupta, (Delhi: Aditya Prakashan, 1991). Qureshi’s article was previously published in *Pakistan Library Bulletin* 11, 3–4 (September–December 1980): 83–93. It was also reproduced in *Timeless Fellowship* (Dharwad) 13/14 (1979–81): 83–93. Evidently fragments of this library survived in Hyderabad, see “Haydarabad men ... Bijapur ... ka Bimithal Kutubkhanah,” p. 414, in Muhammad Fadil’s *Jashn-i Uthmani*, (Hyderabad, 1936?).

The library of Tipu Sultan, (1753–99), the ruler of Mysore met a fate similar to that of the Adil Shahi library. See Charles Stewart, *A Descriptive Catalogue of the Oriental Library of the late Tipoo, Sultan of Mysore* (Cambridge, 1809); Hidayat Hosain, “The Library of Tipu Sultan,” *Islamic Culture* 15 (1940): 139–167; and S. C. Sutton, *Guide to the India Office Library*, (London: India Office Library, 1967). However, some portions of Tipu’s library was moved to Calcutta’s Asiatic Society of Bengal in 1808, see the Asiatic Society’s website: <http://www.indev.nic.in/asiatic/Library/index.htm>

The well-known biographer of Tipu Sultan, Mahmud Khan Bangalori, d. 1958, wrote a book in Urdu entitled *Tipu Sultan maa fihrist-i kutub khanah-yi Tipu Sultan* (Lahore: Gosha-yi Adab, 1959).

Libraries in dargahs, Islamic shrines are a special category, and should be looked at. A barest hint at the what is available in the dargahs is given in Annemarie Schimmel, “Impressions from a Journey to the Deccan,” *Die Welt des Islams* 20, 1–2 (1980): 104–107; and Mohamed Taher, Amin Ahmed Khan, and Muhammed Burhanuddin, “Dargah Libraries in India: A Comparative Study,” *International Library Review* 18 (1986): 337–345.

MADHYA PRADESH**Maulana Azad Central Library**

State Archives

Old Secretariat

Bhopal 462001

Introduction:

This is the private library of the former rulers of Bhopal, and named after Hamidullah Khan, the last Nawab. In 1955, the Library was renamed after Maulana Azad. See an early introduction by Sayyid Sulayman Nadwi, "Kutub Khanah-yi Hamidiyah," *Ma'arif* (Azamgarh) December 1936: 405–411. In 2002, it moved from its location on Itwara Road to the present site.

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i kitabkhanah-i Hamidiyah-i Bhopal, edited by Syed Ahmad Husayni, (Delhi: Markaz-i Tahqiqat-i Zaban-i Farsi dar Hind, 1986); "Fihrist-i makhtutat-i Farsi, Hamidiyah Library Bhopal" (Patna: Khuda Bakhsh Oriental Public Library, 1995), a typescript listing Arabic, Persian, and Urdu manuscripts in the present writer's possession.

National Archives of India

Regional Office

Civil Lines

Bhopal 462002

Introduction: Contains some Persian manuscripts.

Sitamau, Mandsaur**Shri Raghbir Singh Library**

Shri Natnagar Shodh-Samsthan

Sitamau, Mandsaur 458990

Introduction:

Sitamau was a small principality headed by a Rathore/Rajput family. One of the princes, Maharaja Raghbir Singh, 1908–91, collected a large collection of manuscripts. N.B. Roy, "Raghbir Library," pp. 281–285, in *Essays Presented to Sir Jadunath Sarkar*, vol. II, edited by Hari Ram Gupta, (Hoshiarpur: Dept. of History, Panjab University, 1958)

Catalog(s):

A Handlist of Important Historical Manuscripts in the Raghbir Library, edited by Raghbir Singh, (Sitamau: The Library, 1949); *A Cata-*

logue of Persian Manuscripts and Records in the Shri Raghubir Library, edited by A. H. Nizami, (New Delhi:D.K. Publishers, 1993)

Works about the Individual Manuscripts and the History of the Library:

B. P. Ambashthya, “Some Letters from Jaipur Records (Persian) in Sir Jadunath Sarkar’s Collection at Dr. Raghubir Sinh’s Library,” *Indian Historical Records Commission Proceedings* 35 (1960): 23–30; 36, ii (1961): 99–103; A. H. Nizami, “Reminiscence,” pp. 149–151 — who cataloged the Persian manuscripts in the book *Princely Historian: Commemoration volume of Maharajkumar Dr. Raghubir Sinh*, edited by K. S. Rathore (Jaipur : Shri Natnagar Shodh-Samsthan, Sitamau, and Publication Scheme, 1994).

Vikram Kirti Mandir

Vikram University

Scindia Oriental Manuscripts Library

Ujjain 456010

Introduction: The library has a number of Arabic and Persian manuscripts. *Catalogue of Oriental Manuscripts Collected till the End of March 1935 and Preserved in the Oriental Manuscripts Library, Ujjain* (Gwalior, 1936)

MAHARASHTRA

Balapur, Akola

Khanqah-i Naqshbandiyah

Balapur, Akola 444302

Introduction: This is the private library of the Sajjada nashin of the shrine of Naqshbandi order of Sufis.

Catalog:

Hadi Naqshbandi, “List of Manuscripts of Shah Inayat Allah Library,” *Khuda Bakhsh Library Journal* 107 (1997): 59–70. Contains 278 Persian and Arabic manuscripts.

Anjuman-i Islam Urdu Research Institute

Karimi Library

92 DN Road Mumbai-400 001

Introduction:

Belonging to and named after Qazi Abdulkarim of Porebandar (d. 1916), the Karimi Library has nearly 40 Arabic, Persian, and Urdu manuscripts. See the introduction by Hamid Allah Nadwi, “Karimi Library,” *Nawa-i Adab* (January 1950): 73–79; Nizam al-Din Gorekar,

“Mashriqi Ulum ka ek Qadim Kutub Khanah,” *Burhan* (Delhi) February 1981: 159-164. The library was founded in 1898, and now open only by special permission. A typescript listing 39 manuscripts is in the present writer’s collection.

The Asiatic Society

Town Hall

Mumbai 400 023

Website URL: <http://education.vsnl.com/asbl>

Introduction:

The Society was established in 1804, as a branch of the Royal Asiatic Society in London. An introduction is by B. V. Joshi, “Asiatic Society Library,” pp. 85–87, in *Handbook of Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991).

Catalog(s):

A. A. A. Fyzee, “Descriptive List of the Arabic, Persian and Urdu Mss. in the Bombay Branch, Royal Asiatic Society,” *Journal of the Bombay Branch, Royal Asiatic Society* 3 (1927): 1–43; *A Descriptive Catalogue of the Fyzee Collection of Ismaili Manuscripts*, edited by Moiz Goriwala, (Bombay: University of Bombay, 1965)

Bharat Itihasa Samshodhaka Mandala

1321 Sadashivpeth

Pune 411030

Introduction:

Bharat Itihasa Samshodhaka Mandala center for Indian history was established in 1910. The center has Persian manuscripts and documents such as farmans, royal edicts relating to Indian history. An introduction is by B. M. Gupta, “Bharat Itihasa Samshodhaka Mandala” pp. 293–300, in *Handbook of Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991).

Catalog:

“Fihrist-i Makhtutat-i Kitab Khanah-yi Bharat Itihasa Samshodhaka Mandala,” *Khuda Bakhsh Library Journal* 106 (1996): 218–234. This article pertains to the collection of Dr. Abd al-Haq of Pune.

Works on the history or individual manuscripts in the Library: Aftabi, *Tarîf-i Husain Shah, Badshah of Dakhan*, edited by G. T. Kulkarni and M. S. Mate, (Pune: Bharat Itihasa Samsodhaka Mandala, 1987).

K. R. Cama Oriental Institute

136 Bombay Samachar Road

Fort, Mumbai 400023

Website URL: <http://librar.vigyan.org.in/sndt/libvig/yp/pubbksl/pub>

Introduction:

The K. R. Cama Oriental Institute is a Parsi institution and also houses the library of Mulla Firuz. Mulla Firuz, (d. 1833), visited Hyderabad during the time of Nizam Ali Khan, (1762–1803). He is mentioned in Laxmi Narayan Shafiq Awrangabadi's *Gul-i Raana*, according to Sayyid Shams Allah Qadiri, in his *Makhtutat-i tarikhi* (Karachi: Wahid Book Depot, 1967). See the introduction by M. F. Kanga and Kaikhusroo M. JamaspAsa "Cama Oriental Institute," in *Encyclopedia Iranica*, (London: Routledge, 1982–).

Catalog(s):

Catalogue raisonné of the Arabic, Hindustani, Persian and Turkish Manuscripts in the Mulla Firuz Library, edited by Edward Rehatsek, (Bombay: Education Society's Press, 1873); *Supplementary Catalogue of Arabic, Hindustani, Persian and Turkish Manuscripts . . .*, edited by Syed Abdullah Brelvi, and B. N. Dhabhar, (Bombay, 1917); *Author's Catalogue of Printed and Lithographed Books and Some Manuscripts of the Molla Feroze Library*, (Bombay: Fort Printing Press, 1928) and *A Catalogue of Mss. Belonging to the K. R. Cama Oriental Institute*, edited by B. N. Dhabhar, (Bombay, 1917); "Manuscripts Presented by Dr. Sir Jivanji Jamshedji Modi to the K. R. Cama Oriental Institute," *Journal of the K. R. Cama Oriental Institute* 31 (1937): 132–155; *Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Bambaï: Kitabkhanah-i Muassasah-i Kama, Ganjinah-i Manakji*, edited by Sayyid Mahdi Gharavi, (Islamabad: Markaz-i Tahqiqat-i Farsi-i Iran wa Pakistan, 1986).

Works about the history or individual manuscripts in the library:

Nur al-Said Akhtar, "Firdawsi-i Maharashtra: Mulla Firuz . . ." *Dan-ish* 56/57 (Bahar va Tabistan 1999): 230–238; S. Mahdi Gharavi, "Two Noteworthy Manuscripts of al-Biruni's al-Tafhim," *Islamic Culture* 49, 4 (October 1975): 215–219.

Forbes Gujarati Sabha

Vithalbhai Patel Road
Mumbai 400049

Introduction:

The Forbes Gujarati Sabha was founded by a colonial administrator-scholar, Alexander K. Forbes, (1821–65) in the 1860s for the promotion of western Indian studies.

Catalog(s):

Pharbasa Gujarati Sabha, Mumbaina Pharasi hastalikhita granthoni namavali, edited by Muhmmad Umar Kokil, (Bombay : The Sabha, 1950) — catalogue of Persian manuscripts in Gujarati language and script.

Jama Masjid Library

Shaykh Memon Street
Mumbai 400002

Introduction:

The Jama Masjid was built in the early 19th century. The library forms part of the Madrasah-i Muhammadiyah, which began in 1903. See the introduction by Nizam al-Din Gorekar, “Mashriqi Ulum ka ek Qadim Kutub Khanah,” *Burhan* (Delhi) February 1981: 159–164.

Catalog(s):

Fihrist-i Kutubkhanah-i Madrasah-i Muhammadiya mutalliq-i Jama Masjid (Bombay, 1922); *Descriptive Catalogue of Urdu Manuscripts*, edited by Hamidullah Nadwi, (Bombay: Anjuman-i Islam Urdu Research Institute, 1956; reprinted in Nairobi, Kenya by K.U.R.C, 1990.

Number of manuscripts: 1,200.

Maratha History Museum

Deccan College Postgraduate Research Institute
Yervada
Pune 411006

Introduction:

The Museum houses the manuscripts of the old Satara Museum collection, which was transferred to the Deccan College in August 1939. It also holds the collection of historian D. B. Parsanis. An introduction is by B. M. Gupta, “Deccan College Archives and Library,” pp. 232–238, in *Handbook of Libraries, Archives and Information Centers in India*, Vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991).

Catalog(s):

Chand Husayn Shaykh, “A Descriptive Hand List of Arabic, Persian and Hindustani Manuscripts Belonging to the Satara Historical Museum . . .” *Bulletin of the Deccan College Research Institute* 4, 3 (1943): 246–262.

Number of manuscripts: 18

Works about the history or individual manuscripts in the library:

Gulshan Khakee, “Note on the Imam Shahi Mss at the Deccan College, Poona.” *Journal of the Asiatic Society* (Bombay) n.s. 45–46 (1970): 143–155; Muhammad Mahdi Tavvasuli, “Maarafi muzah-i tarikhi’-i Maratah,” *Danish* (Islamabad) 5 (1997): 189–197.

Mumbai University Library

University Road, Fort, Mumbai 400032

Introduction:

The University of Mumbai dates from 1857, when it began as University of Bombay; the name was changed in the 1990s. Its library contains collections donated by families such as the Khatkhates, and scholars like Shaykh Abd al-Qadir Sarfaraz and Asaf Ali Asghar Fyzee.

Catalog(s):

A Descriptive Catalog of the Arabic, Persian and Urdu Manuscripts in the Library of University of Bombay, edited by Shaikh Abdul Qadir Sarfaraz, (Bombay: Dar al-Qayyimah Press, 1935); Sayyid Nawab Ali, “Bambai University ki Fihrist-i Makhtutat,” *Ma‘arif* (Azamgarh) July 1936: 43–56; *A Descriptive Catalogue of the Fyzee Collection of Ismaili Manuscripts*, edited by M. Goriawala, (Bombay: University of Bombay, 1965); A. A. A. Fyzee, “A Collection of Fatimid Manuscripts,” pp. 209–220, in *Comparative Librarianship: Essays in Honor of D. N. Marshall*, edited by N. N. Gidwani, (New Delhi: Vikas, 1973).

Works on the history or individual manuscripts in the Library:

Shaykh Abdul Qadir Sarfaraz, “Two Unique Persian Manuscripts in the University Library,” *Journal of the University of Bombay* (Arts & Law) 2, 2, part 6 (May 1934): 113–126, which refers to the diwans of Saib and Zuhuri of Bijapur; Muhammad Ali, “Bambai University ke Chand Farsi Makhtutat,” *Ma‘arif* (Azamgarh) March 1932: 201–212; Abd al-Sattar Dalwi, “Manajat bi-Dargah-i Qadi al-Hajat,” *Nawa-yi Adab* (January 1965): 69–74 — on two manuscripts from the Khatkhate collection.

Other Collections and Institutions

The whereabouts of two collections are unknown, see, *Fihrist-i Kitab Khanah mawsum bih Kashf al-Hajib dar Idarah-yi Mirza Khan Malik al-Kuttab Shirazi* (Bomaby, 1900); and Muhammad Hamidullah, "Literary Treasures of Aurangabad: Two Important Treasures of Manuscripts," *Islamic Culture* 16 (1942): 449–456.

PANJAB

Punjab State Archives & Library

Baradari Gardens
Patiala 1470001

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti Farsi Kitabkhanah-ha-yi umumi va arshiv Patiala (New Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhangi-i Jumhuri-i Islami-i Iran, 1999).

The collection of the Kapurthalla state may have been moved here, see *A Descriptive Catalogue of Persian Manuscripts in the Kapurthalla State Library*, edited by K. M. Maitra, (Lahore: Jijnadu Printing Works, 1921); Muhammad Shafi, "Khazain-i makhtutat-i Kitabkhanah-i Riyasat-i Kapurthalla," *Oriental College Magazine* 3, iv (August 1927): 62–67; and 4, ii (1928): 1–4.

Number of manuscripts: 287.

Works on the history or individual manuscripts in the Library:

V. S. Suri, "Rajab Ali Manuscripts in the Punjab Government Record Office," *Indian Historical Records Commission Proceeding* 29, ii (1953): 146–152; J. S. Grewal, *In the By Lanes of History: Some Persian Documents from a Punjab Town* (Simla: Indian Institute of Advanced Study, 1975).

Present conditions:

See Jangveer Singh "Playing with Punjab's Archival Records," *Tribune* (Chandigarh) 17 January 2003, and the same papers dated 29 January 2003, electronic edition: <http://www.tribuneindia.com/2003/20030129/main9.htm>. This is about the dispersal of the records and the library to different sites.

Sikh History Research Department

Khalsa College
Amritsar 143005

Catalog(s):

A Catalogue of Persian and Sanskrit Manuscripts in the Sikh History Research Department up till March 31, 1962, edited by Kirpal Singh, (Amritsar: Khalsa College, 1962); *A Catalogue of Punjabi and Urdu Manuscripts in the Sikh History Research Department up till March 31, 1963*, edited by Kirpal Singh, (Amritsar: Khalsa College, 1963).

RAJASTHAN**Arabic and Persian Research Institute Library**

Tonk 304001

Introduction:

The library originated in the last quarter of the 19th century in the palace of Muhammad Ali Khan, the Nawab of Tonk. See the introduction by Shaukat Ali Khan, “Arabic and Persian Research Institute,” pp. 243–250, in *Handbook of Libraries, Archives and Information Centers*, vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991).

Catalog(s): *Catalogue of the Arabic Manuscripts*, edited by Shaukat Ali Khan, 3 vols. (Tonk: The Institute, 1980-91); *Historical Heritage: A Bibliographical Survey of the Rare Manuscripts in the Arabic and Persian Research Institute Rajasthan*, edited by Shaukat Ali Khan, (Tonk: The Institute, 1980); *Khazain al-makhtutat*, edited by Muhammad Imran Khan, 3 vols. (Tonk: The Institute, 1981) — The catalog is in Urdu and describes the manuscripts in Arabic, Persian, & Urdu; “Some Unpublished Historical Works of Arabic & Persian Research Institute, Tonk, Rajasthan,” *Journal: Arabic and Persian Research Institute Rajasthan* 2 (1983): 82–88; *A Descriptive Catalogue of the Persian Manuscripts*, 2 vols., edited by Shaukat Ali Khan, (Tonk: The Institute, 1986)

Number of manuscripts: 3064

Works on the history or individual manuscripts in the Library:

Riza Ali Abidi, *Kitab khanah* (Karachi: Saad Publications, 1985), pp. 63–70; “Kutub-i Zaban-i Pushtu dar Majmu’ah-i athar-i matbu’ va-makhtut” *Journal: Arabic and Persian Research Institute Rajasthan* 4 (1985): 69–90; Shaukat Ali Khan, “A Rare Manuscript of

Jami,” *Islamic Culture* 47, 4 (October 1973): 327–333; Abu al-Tayyib Abd al-Rashid, “Kutub Khanah-yi Tonk ke Baaz Nadir Makhtutat,” *Maʿarif* (Azamgarh) February 1948: 130–142; Sayyid Manzur al-Hasan Barakati, “Tonk ke Do Qadim Kutub Khaneh,” *Maʿarif* (Azamgarh) (August 1959): 124–135; Hakim Muhammad Imran Khan, “Muin ibn Mahmud Kashmiri aur Sahih al-Bukhari ke Chand Nayab Nuskheh,” *Maʿarif* (Azamgarh) January 1984: 59–68; Shaukat Ali Khan, “Persian Manuscripts in an Indian Collection,” pp. 417–429, in *The Making of Indo-Persian Culture: Indian and French Studies*, edited by Muzaffar Alam et al., (New Delhi: Manohar, 2000); Shaukat Ali Khan, “Significant Manuscripts Relating to Hyderabad in Tonk,” *Salar Jung Museum Bi-Annual Research Journal* 27/28 (1990–91): 16–22; “A Palace of Knowledge in Tonk,” *Radiance* (10–16 April 1994): 10 — claims that the initially the number of manuscripts was 3064, and now has reached 90599; “List of Arabic, Persian and Urdu Manuscripts in the Waziruddawlah Library,” *Basirat*, Karachi, vol. 1, no. 1.

Government Museum

Old City Palace
Alwar 301001

Introduction:

The museum originated as the collection of Maharajas Jay Singh and Vinay Singh.

Catalog(s):

A Descriptive Catalogue of the Arabic Manuscripts in the Government Museum (Jaipur: Department of Archaeology and Museums, Government of Rajasthan, 1960)

Works on the history or individual manuscripts in the Library:

S. N. Sen, “A Note on the Alwar Manuscript of Waqiat-i Babari,” *Islamic Culture* 19 (1945): 270–271.

Maharaja Sawai Man Singh II Museum

City Palace
Jaipur 302002

Introduction: Maharaja Sawai Man Singh II Museum was established in 1959 from the collection of the Jaipur rulers.

Catalog(s):

Catalogue of Manuscripts in Maharaja of Jaipur Museum, edited by G. N. Bahura, (Jaipur: Maharaja Sawai Man Singh Memorial Series no. 1, 1971).

Works on the history or individual manuscripts in the Library:

David A. King, “A Hand list of the Arabic & Persian Astronomical Manuscripts in the Maharaja Mansingh II Library in Jaipur,” *Journal for the History of Arabic Science* 4 (1980): 81–86; A. K. Das, “Akbar’s Imperial Ramayana: A Mughal Manuscript,” pp. 73–84, in *The Legend of Rama: Artistic Visions*, edited by Vidya Dahejia, (Bombay: Marg, 1994); Hakim Sayyid Muhammad Ahmad Tonki, “Kapdadvara Jaypur main Farsi Faramin,” *Maʿarif* (Azamgarh) October 1992: 260–279.

National Archives of India

Record Center

10 Jhalan Doongri Institutional Area

Jaipur 302017

Introduction: Contains some Persian records.

Rajasthan State Archives

Jaipur

Introduction: This is the repository of state papers.

Catalog(s): *A Descriptive List of Farmans, Manshurs and Nishans addressed by the Imperial Mughals to the Princes of Rajasthan* (Bikaner: Directorate of Archives, 1962); *A Descriptive List of Vakil Reports addressed to the Rulers of Jaipur, vol. 1, Persian* (Bikaner: Directorate of Archives, 1957).

Saravasti Bhandar Library

Sarasvati Bhavan

Gulab Bagh

Udaipur 313001

Introduction: The Saravasti Bhandar Library is the library of the a maharaja of Udaipur.

Catalog:

Catalogue of Manuscripts in the Library of the Maharana of Udaipur, edited by M. L. Menaria, (Udaipur, 1943). It is possible that Arabic script manuscripts of this collection have moved to Tonk, see Riza Ali Abidi, *Kitab khanah*, (Karachi: Saad Publications, 1985), pp. 66.

TAMILNADU**Government Oriental Manuscripts Library**

University of Madras Library
Chennai 600005

Introduction:

The Government Oriental Manuscripts library was established in 1869. See Kawish Badri, "Qadim Tamilnadu aur Us ke Mawjudah Arabi Madaris aur Kutub Khaneh," *Ma'arif* (Azamgarh) February 1994:

Catalog(s): *Catalogue of Oriental Manuscripts in the Government Library*, 2 vols. (Madras: The Library, 1860); *An Alphabetical Index of Manuscripts in the Government Oriental Mss. Library, Madras: Sanscrit, Telugu, Tamil, Kanarese, Malayalam, Maharathi, Uriya, Arabic, Persian and Hindustani*, (Madras, 1893); *A Descriptive Catalogue of the Islamic Manuscripts in the Government Oriental Manuscripts Library*, edited by T. Chandrasekharan and others, 4 vols. (Madras: The Library, 1929-1961); *An Alphabetical Index of Urdu, Arabic and Persian Manuscripts in the Government Oriental Manuscripts Library*, edited by T. Chandrasekharan and others (Madras: The Library, 1939-1981).

Number of manuscripts: 536.

Works on the history or individual manuscripts in the Library:

Sayyid Amir Hasan Abidi, "Diwan-i Qublan Bayg ke ek Aham Makhtutah," *Ma'arif* (Azamgarh) (September 1978): 215-220; Isam Muhammad al-Shanti, *al-Makhtutat al-Arabiyya fi al-Hind* (Kuwait: Ma'had Makhtutat al-Arabiyya, 1985), pp. 28-29; Ubayd Allah, "Qadi Irtida Ali Khan Gopamau," *Ma'arif* (Azamgarh) (November 1995): 388-391.

Amanati Kutub Khanah-i Khandan-i Sharaf al-Mulk

Kutub Khanah-yi Madrasah-i Muhammadi
Kutub Khanah-yi Rahmaniya
Shams al-Ulama Qazi Ubayd Allah Oriental Library
123 T.T. Krishnamachari Road
Chennai 600014

Introduction: These four private libraries belong to the Nawait families of Chennai and Hyderabad. An introduction to these libraries is found in *Yadgar Number bi-Taqrīb-i Jashn-i Sad Sala*, Madrasah-i Muhammadi, Madras, 1989.

Catalog(s):

Amanati Kutub khanah-yi khandan-i Sharaf al-Mulk, edited by Muhammad Ghaus and Afdal al-Din Iqbal (Chennai: Madrasah-i Muhammadi, 1989); *Kutub khanah-yi Rahmaniya (Madras) ke Urdu makhtutat*, edited by Muhammad Ghaus, (Madrasah-i Muhammadi, 1989); *Shams al-ulama Qazi Ubayd Allah Oriyantal Laibreri ke Urdu makhtutat*, edited by Muhammad Ghawth and Afdal al-Din Iqbal (Chennai: Madrasah-i Muhammadi, 1989).

Works about the history or individual manuscripts in the Library:

See Annemarie Schimmel, “Impressions from a Journey to the Decan,” *Die Welt des Islams* 20, 1–2 (1980): 104, for her impressions of the Madrasa-i Muhammadiya collection — Isam Muhammad al-Shanti visited the Sharaf al-Mulk Library, Rahmaniya Library, and the Madrasa-i Muhammadiya Library during his trip to India in 1984; see *al-Makhtutat al-Arabiyya fi al-Hind*, (Kuwait: Maḥad Makhtutat al-Arabiyya, 1985), pp. 28–34; Nur al-Said Akhtar, “Fath namah-yi Mahmud Shahi par ek tahqiqi nazar,” *Maʿarif* (July 1991): 26–56 — This article is about a Persian manuscript relating to the Bahmani Empire, which was published by Abu Hashim Sayyid Yushaa, but Akhtar was unaware of it; Salah al-Din Muhammad Ayyub, “Madrasah-i Muhammadi ke Amanati Kutub Khanah main Funun-i Harb ke Risalaon ka ek Majmuah,” *Burhan* (Delhi) (June 1969): 401–411; Jalaluddin, “al-Aqd al-Madhab fi Tabaqat Hamlat al-Madhab: Ek Qadim Arabi Makhtutah,” *Maʿarif* (Azamgarh) (May 1975): 369–82 — belonging to Mawlana Khalilullah Madrasi of Hyderabad; Ubayd Allah, “Kutub Khanah-yi Madrasah-yi Muhammadi main Mulla Abd al-Ali Bahr al-Ulum ki Tasnifat,” *Maʿarif* (Azamgarh) (February 1995): 133–127.

Tamilnadu Archives and Historical Research Center

28–29, Gandhi Irwin Road
Egmore, Chennai 600 008

Introduction:

The Tamilnadu Archives and Historical Research Center archives contains the state papers of the Nawabs of Arkat-Karnatak in Persian and manuscripts in Persian, Urdu and Arabic; see Kawish Badri, “Qadim Tamilnadu aur us ke Mawjudah Arabi Madaris aur Kutub Khaneh,” *Maʿarif* (Azamgarh) (February 1994): 135.

Catalog(s):⁷

⁷ The whereabouts of the manuscripts noted in the section below is uncertain

A Catalogue raisonne of Oriental Manuscripts in the Library of the Late College of Fort Saint George, edited by W. Taylor, 3 vols., (Madras, 1857-1862); *Kutub Khanah-yi Ahl-i Islam, Fihrist-i Kutub mawjuda-yi Kutub Khanah-yi Aam Ahl-i Islam*, (Madras, 1916; and Damima, dated 1924) — which identifies 3352 Arabic, Persian and Urdu manuscripts. See the introduction to this library by Kawish Badri, “Qadim Tamilnadu aur Us ke Mawjudah Arabi Madaris aur Kutub Khaneh,” *Ma’arif* (Azamgarh) February 1994: 136–137; Edward Charles Thawtes, *Dakani Manuscripts Containing 50 Specimens of Hindustani Hand-Writing, produced in Facsimile*, (Madras: Addison, 1892). See also T. S. Rangarayan, “The Persian Records in the Tamil Nadu Archives,” *Quarterly Review of Historical Studies* 9 (1969–70): 205–214.

UTTAR PRADESH

Aligarh

Maulana Azad Library

Aligarh Muslim University

Aligarh, 202002 U.P.

Website URL: <http://www.amu.ac.in/library.htm>

Introduction:

The Maulana Azad Library was established with the personal collection of Sayyid Ahmad Khan, the university’s founder in 1877. The present building dates from 1960. See the introduction by Noorul Hasan Khan, “Maulana Azad Library,” pp. 205–208, in *Handbook of Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta (Delhi: Aditya Prakashan, 1991). Another introduction is found in Muhammad Abd al-Shahid Khan, “Mawlanazad Library,” *Burhan* (Delhi) (October 1973): 41–72; and *Burhan* (Delhi) November 1973: 60–61. The library is divided into many major collections named after the donors.

Catalog(s):

Fihrist al-Makhtutat al-‘Arabiyyah bi-Jamiat al-Islamiyyah Aligarh, edited by Muhammad Mazharuddin Siddiqi (London: al-Furqan Foundation, 2002); *Fihrist-i Subhan Allah Oriental Library Muslim University Aligarh nusakh qalami Arabi, Farsi, wa Urdu*, edited by Iman Kamil Husayn, 2 vols. (Aligarh, 1931-1932); Sayyid Shams Allah Qadiri, *Yadasht-i Makhtutat-i tarikhi* (Hyderabad: Ahmadiya Press, 1939; Karachi: Wahid Book Depot, 1967) — on the Habibganj, Subhan Allah, and Sayyid Ahmad Khan collections in the AMU Library;

Fihrist-i numaish gah-mukhtutat wa nawadir, edited by Mukhtar al-Din Ahmad, (Aligarh, 1953); Mukhtar al-Din Ahmad “Fihrist-i makhtutat-i Arabi, Farsi, wa Urdu, zakhirah-i Ahsan Marahrawi Lytton Library,” *Oriental College Magazine* 32, I (1955): 25–26; “Qa’iymat makhtutat fi Aligarh,” *Sahifat al-Maktabah al-Amir al-Muminin al-Ammah*, Najaf (1964): 45–50; *Catalogue of the Manuscripts added to the Maulana Azad Library*, 1970–1972, edited by M. H. Razvi and S. A. K. Ghorī, (Aligarh, 1973); *Catalogue of Manuscripts in the Maulana Azad Library during 1970–1977*, pt 1: Persian manuscripts, edited by M. H. Razvi and M. H. Qaisar Amrohawi, (Aligarh, 1980); *Catalogue of Manuscripts in the Maulana Azad Library*, 2 vols. (Aligarh, 1981–1985) — In two volumes, the following collections have been covered: Aftab, Habibgunj, Shifta, and Islamic sciences, history, biography; Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986), pp. 26–48; *Fihrist-i mikrufilm-i nuskhah’ha-yi khatti-i Farsi wa Arabi Danishgah-i Aligarh*, (New Delhi: Markaz-i Mikufilm-i Nur, 2000); *Mirat al-tassawuf*, edited by S. M. H. Razvi and M. H. Qaisar Amrohawi (Aligarh, 1985); *Catalogue of Manuscripts in the Nizami Collection at the Maulana Azad Library*, compiled by Jalal Abbas Abbasi (Delhi: Idarah-i Adabiyat-i Delli, 2001)

Works on the history or individual manuscripts in the Library:

On the Habibganj collection, see the series of articles by its owner, Nawab Sadr Yar Jang, “Urfi Shirazi ke Farsi ke Do Nayab Diwan,” *Ma’arif* (Azamgarh) (November 1922): 345–56; “Habibganj ka Kutub Khanah Kis Tarah Jamaa Huwa?” *Ma’arif* (Azamgarh) (October 1931): 295–300; “Kutub Khanah-yi Habibganj ki Fihrist ka Goshwara,” *Ma’arif* (Azamgarh) (September 1932): 210–212; “Shahi Kutub Khanon Kit Kitaben Habibganj main,” *Ma’arif* (Azamgarh) (August 1937): 96–109; “Ruba’iyat-i Sihabi Najafi ka Qalami Nuskhah,” *Ma’arif* (Azamgarh) (January 1941): 16–23. Articles by others include, Abda l-Ghafur, “Kutub Khanah-yi Habibganj ke Fan-i Tarikh ke Chand Nawadir,” *Ma’arif* (Azamgarh) (June 1937): 445–450; M. A. M. “The Treasure of the Habibgunj Library,” *Islamic Culture* 15 (1942): 465–497; Sayyid Badr al-Din Alawi, “Kutub Khanah-yi Habibganj,” *Ma’arif* (Azamgarh) (December 1948): 461–68; Ishrat Ali Qureshi, *The Maulana Azad Library 1877–1988*, (Aligarh: Anwar Publishing House, 1989).

Other Collections:

Abd al-Hamid Khan, "Kitab Khanah-yi Academy of Islamic Research, All India Muslim Educational Conference, Kitab Khanah-yi Sultan Jahan Manzil, Aligarh," *Ma'arif* (Azamgarh) (October 1946): 276–293. The Jawahir Museum of Etawah manuscripts were donated to the Azad Library, see *Tadhkirah-yi Jawahar Zawahar*, edited by Muhammad Abrar Husayn Faruqi (Etawah: Jawahar Museum, 1959); Riyazurrahman Khan Sherwani, "Khatib Baghdadi ke Baad Makhtutat," *Ma'arif* (November 1988): 374–81; *Ma'arif* (Azamgarh) (December 1978): 437–43; copies of some of Baghdadi's manuscripts are also available in AP State Oriental Manuscripts Library in Hyderabad according to this author. Muhammad Nazir Ahmad, "Farsi ke Char Nayab Tazkire," *Ma'arif* (Azamgarh) (July 1957): 24–38, includes Sham-i Ghariban by Laxmi Narayan Shafiq Awrangabadi.

Hakim Sayyid Zill al-Rahman Library

Ibn Sina Academy of Medieval Medicine and Sciences

Tijara House, Dodhpur

Aligarh, UP 202002

Website URL: <http://www.medbeats.com/iamms>

Introduction:

The Hakim Sayyid Zill al-Rahman Library was founded on 1 March 2000 and formally inaugurated on 20 April 2001. It was established by Professor Hakim Sayyid Zillur Rahman of Aligarh Muslim University.

Number of Manuscripts: 400

Catalog(s):

Fihrist-i mikurfilm nuskhah-ha-yi Farsi wa Arabi kitab khanah-yi Hakim Sayyid Zil al-Rahman, edited by Mahdi Khawajah piri (New Delhi: Noor Microfilms, 2001).

ALLAHABAD**Uttar Pradesh State Regional Archives Library**

53 Mahatma Gandhi Road

Allahabad 211011

Introduction:

Like archives in other states, Uttar Pradesh State Regional Archives Library is a depository of state papers, but also contains some manuscripts. See the introduction by S. N. Sinha, "UP State Archives,"

pp. 398–415, in *Handbook of Libraries, Archives and Information Centers in India*, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991).

Catalog(s): An Alphabetical Index of Persian, Arabic and Urdu Mss in the Uttar Pradesh State Archives, edited by Jalaluddin & L.K. Nagar, (Allahabad: State Archives of Uttar Pradesh, 1968).

Allahabad Museum

Motilal Nehru Park
Kamala Nehru Road
Allahabad 211002

Catalog(s):

Catalogue of the Reference Library of the Provincial Museum, edited by G. D. Ganguli (Allahabad, 1892). Appendix II of the catalogue has a “Classified List of the Arabic, Persian and Urdu Manuscripts”, edited by M. Chhotilal.

Other collections:

A number of other institutions in Allahabad such as Ganganath Jha Research Institute, Allahabad University, and Daira Shah Ajmal seem to have Arabic script manuscripts; see David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 72–73.

AZAMGARH

Dar al-Musannifin

Shibli Academy
P.O. Box 19
Azamgarh, U.P. 276001

Introduction:

The Shibli Academy Library was established on 21 November 1914, three days after the death of Maulana Shibli Numani, a leading scholar. It moved to the present premises in 1927. See the introduction by Abd al-Majid Nadwi, “Nawadirat wa Makhtutat-i Dar al-Musannifin Azamgarh,” *Burhan* (Delhi) (October 1969): 46–53.

Number of manuscripts: 520 (192 Arabic, 318 Persian, 10 Urdu), according to *World Survey*, p. 428. See *Ma'arif* 102: 373.

Works on the history or individual manuscripts in the Library:

Abd al-Majid Nadwi, "Masnawi Futuh al-Haramayn ka ek Qadim Qalami Nuskah," *Burhan* (Delhi) (January 1969): 54–64; Diya al-Din Islahi, "Kutub Khanah-yi Dar al-Musannifin ka ek Makhtutat," *Ma'arif* (Azamgarh) (September 1995): 215–230; Sayyid Yahya Nishat, "Dar al-Musannifin ke Urdu Makhtutat," *Ma'arif* (Azamgarh) (May 1996): 377–395.

DEOBAND

Dar al-Ulum Library

Deoband 247554

Introduction: The Dar al-Ulum was established in 1866.

Catalog(s):

Ta'aruf-i makhtutat-i Kutubkhanah Dar al-Ulum, edited by Muhammad Zafir al-Din (Deoband: Dar al-Ulum, 2 vols., 1969-1972).

LUCKNOW

General:

As the seat of the Lucknow nawabs who ruled the Avadh region between 1727–1856, many collections came into being, most notably the ruler's own. It was described by the Austrian scholar, Aloys Sprenger, 1813–1893: See *Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh* (Calcutta, 1854, reprinted 1979). It is probably the first catalogue of an Arabic, Persian, and Urdu manuscripts published in India. The collection was moved to Calcutta when in 1856, the ruler Wajid Ali Shah was exiled to Calcutta. See the following works of Sprenger, *Report on the Researches into the Muhammadan Libraries* (Calcutta, 1896) and "Über eine Handschrift des ersten Bandes des Kitâb Ṭabaqât al-Kabyr vom Sekretär des Wâqidy," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 3 (1849): 450–56. An Urdu translation is entitled *Shahan-i Awadh ke Kutub Khaneh*, was produced by Muhammad Ikram Chaghatai, (Karachi: Anjuman-i Taraqqi-i Urdu, 1973). On Sprenger himself, see *Austrian Scholarship in Pakistan: A Symposium Dedicated to the Memory of Aloys Sprenger*, (Islamabad: Austrian Embassy, 1997).

For accounts of Lucknow libraries see, Said Nafisi, "Nuskah-ha-yi khatti-i kitab-ha-yi Farsi wa Arabi dar Lucknow," *Namah-i Tamaddun* 2 (1931): 11–16; Muhammad Hadi al-Amini, "Makhtutat Lucknow," *Sahifat al-Maktabah al-imam al-Amir al-Mu'minin* 2 (1964):

17–36; Shah Abd al-Salam, “Awadh ke Kutub Khaneh: Mazi aur Hal,” *Rampur Raza Library Journal* 8–9 (2001–2002): 303–308. Private collections include those of Indian Air Force Wing Commander R. R. Kidwai’s collection at his home 2/3 23 New Hyderabad, Lucknow, as cited in *Khuda Bakhsh Library Journal* 49 (1989): 91–94. The private collection of Sayyid Taqi of Lucknow is described by Muhammad Salim Qidwai in his article, “Shaykh Mubarak ki Tafsir ka Qalami Nuskah,” *Maʿarif* (Azamgarh) (February 1976): 152–59. Near Lucknow is the district Hardoi, where there is/was the Library of the Muftis of Gopamau, also known as the Wala Jah Museum and Library; see M. Ansari, “Gopamau Collection of Persian, Arabic, and Urdu Manuscripts,” *India History Congress Proceedings* 32, ii (1970): 430–434 and Malik Ram, “Rumuz-i Kutub Khanah-yi Muftiyan-i Gopamau,” *Khuda Bakhsh Library Journal* 51–52 (1989): 553–579, and a rejoinder by Malik Ram in the same journal’s page 580. In Saray Mir’s Madrasah-yi Islah’s central library is located a small collection of manuscripts; see Sarfaraz Ahmad, “Kifayat al-Muntaha: ek Nadir wa Nayab Makhtutah,” *Maʿarif* (Azamgarh) (October 1989): 301–306 and Riyazuddin Ahmad Khan, “Chhar Gulshan: Tarikh-i Hind ka ek Makhtutah,” *Maʿarif* (Azamgarh) (September 1990): 217–225. See also the news report by Obaid Nasir, “Treasures Lost Forever,” *Milli Gazette* (16–31 May 2003) regarding a devastating fire on 21 April 2003 which burnt down a number of stores housing manuscripts.

Amir al-Dawlah Government Public Library

Qaysar Bagh
Lucknow 226001

Introduction:

Amir al-Dawlah Government Public Library was built in 1921. See the introduction by Shah Abd al-Salam, “Amir al-Dawlah Public Library: Ek Taaruf,” *Rampur Raza Library Journal* 6–7 (2001–2002): 294–297.

Catalog(s):

Fihrist-i Makhtutat-i Amir ad-Dawlah Public Library, edited by Muhammad Shafiq Muradabadi & Nusrat Nahid (Delhi, 2000) and Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986): 26–48.

Works about the history or individual manuscripts in the Library:

Muhammad Harun al-Nadawi, “Fihrist al-makhtutat al-Arabiya fi al-Maktabah al-Ammah bi-Madinat Lucknow al-Hindiyyah,” *Akhbar al-*

Turath al-Arabi 11 (Kanun-al-Thani-Shubbat 1984): 20; David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 79–80.

Kutubkhanah-yi Nasiriya

Nadan Mahal Road
Shastri Nagar
Lucknow 226003

Introduction:

Nadwi's Union

Number of manuscripts: 30,000

Catalog(s):

Muhammad Harun al-Nadwi, "Maktabah Nasiriya", *Sahifat al-Maktabah al-imam al-Amir al-Mu'minin* 2 (1964): 14–26; Hans Daiber, "New Manuscript Findings from Indian Libraries," *Manuscripts of the Middle East* 1 (1986): 26–48.

Madrasat al-Waizin

16 Canning Street
Lucknow 226003

Introduction: Madrasat al-Waizin is the seminary that trains Shia clerics and was founded in 1919 by the Raja of Mahmudabad.

Number of manuscripts: 529

Works on the history or individual manuscripts:

David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 79–80.

Nadwat al-Ulama Library

P.O. Box 93
Lucknow 226007

Introduction:

Nadwat al-Ulama is a leading Islamic seminary founded in 1884 and celebrated its hundredth anniversary in 1984. An introduction is by Mohamed Taher, "Madrasa Libraries in India: A Case Study of Nadwat al-Ulama, Lucknow," pp. 112–127, in *Handbook of Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991).

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i Arabi-i kitabkhanah-i Nadwat al-Ulama, edited by Sayyid Ahmad Husayni (New Delhi: Markaz-i Tahqiqat-i Farsi, 2 vols., 1986); Hans Daiber, “New Manuscript Findings from Indian Libraries,” *Manuscripts of the Middle East* 1 (1986): 26–48; David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 81; “Al-makhtutat al-‘Arabiyyah fi maktabat Nadwat al-Ulama,” *al-Mawsim* 2 (1990): 268–284.

Raja of Mahmudabad Library

Mahmudabad House

Qaysar Bagh

Lucknow 226001

Introduction: This collection belongs to the former noblemen of the Raja of Mahmudabad family.

Catalog(s):

Fihrist-i nuskhah'ha-yi khatti-i kitabkhanah-i rajah-i Mahmudabad, edited by Mahdi Khawajah Piri (Delhi: Markaz-i Tahqiqat-i Farsi, Rayzani Farhangi-i Sifarat-Jumhuri-i Islami, Iran, 1990).

Works on the history or individual manuscripts:

David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 79.

Sultan al-Madaris

Lucknow 226003

Introduction: The Sultan al-Madaris is another Shia religious seminary.

Works on the history or individual manuscripts:

David Pinault, “An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries,” *Hamdard Islamicus* 13, 2 (Summer 1990): 79–80.

Tagore Library

University of Lucknow

Lucknow 226007

Website URL: <http://members.tripod.com/~TagoreLibrary/>

Introduction:

The University started out as Canning College. Its library is named after the Bengali poet Rabindranatha Tagore.

Catalog(s):

Catalogue of Oriental Manuscripts in the Lucknow University Library, edited by Kali Prasad (Lucknow: Ram Kumar Press, 1951).

Works on the history or individual manuscripts:

David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 79.

Number of manuscripts: 170

RAMPUR**Rampur Raza Library**

Hamid Manzil

Rampur 244901

Website URL: <http://www.razalibrary.com>

Introduction:

The library was founded in the late 18th century by the Nawab Fayz Allah Khan. A formal introduction is by H. R. Sood, "Rampur Raza Library," pp. 95-97, in *Handbook of Libraries, Archives and Information Centers in India*, Vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991). Earlier introductions include, Qazi Ahmad Miyan Akhtar Jungarhi, "Kutub Khanah-yi Rampur," *Ma'arif* (Azamgarh) (March 1929): 192-204; Sayyid Hashim Nadwi, "Rampur aur Lucknow ke Mashriqi Kutub Khanon ke Sayr aur Us ki Rudad," *Ma'arif* (Azamgarh) (October 1929): 253-271.

Catalog(s):

Fihrist-i kutub-i Arabi-i mawjudah-i Kutubkhanah-riyasat-i Rampur, edited by Muhammad Ajmal Khan, 2 vols., (Rampur: Ahmadi Press, 1902-1928); *Catalogue of Arabic Manuscripts in Raza Library*, edited by Imtiyaz Ali Kahn Arshi, 6 vols., (Rampur: The Library, 1963-1977) — a review of some of the volumes appeared in the *Bulletin*

of the *School of Oriental and African Studies* 29, 3 (1966): 669–670 and in the same journal's volume 30, 2 (1966): 446; Hans Daiber, "New Manuscript Findings from Indian Libraries," *Manuscripts of the Middle East* 1 (1986): 26–48; *Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Kitabkhanah'i Raza Rampur* (Rampur: The Library, 1996).

Number of manuscripts: 11,993

Works on the history or individual manuscripts in the Library:

W. H. Siddiqi, *Rampur Raza Library: Monograph* (Rampur: The Library, 1998); *Raza Library ki ilmi Wirasat*, edited by Sayyid Hasan Abbas (Rampur: The Library, 1996); *Raza Library Journal: Hindustan men ulum-i mashriqiya ki raftar-i tarraqi ka tarjuman*, published since 1989. For an obituary of the library's best known director see "Mawlana Imtiyaz Ali Khan Arshi," *Hamdard Islamicus* 4, 2 (Summer 1987): 101–103. A festschrift presented to him entitled *Nadhr-i Arshi* was edited by Malik Ram and published in 1965. On individual manuscripts see, Qazi Ahmad Miyan Akhtar Junagarhi, "Diwan-i Nizami ke Qalami Nuskheh," *Ma'arif* (Azamgarh) (January 1929): 53–56; Sadr Yar Jang, "Sahih Muslim ke ek Qalami Nuskah," *Ma'arif* (Azamgarh) (March 1929): 192–204; Imtiyaz Ali Khan Arshi, "Umar Khayyam ka ek Nadir Nuskah," *Ma'arif* (Azamgarh) (October 1930): 264–276 and *Ma'arif* (December 1930): 440–441; Hakim Muhammad Husayn Khan Shifa, "Kutub Khanah-yi Rampur ka ek Mualijati Qalami Tazkirah," *Ma'arif* (Azamgarh) (June 1983): 442–456; W. H. Siddiqi, "Rampur Raza Library main Hyderabad se Mutaliq Makhtutat," *Salar Jung Museum Bi-Annual Research Journal* 33–34 (1996–97): 15–19.

Present conditions:

Jahanara Habibullah, "Raza Library, Rampur," pp. 42–44, in her *Glimpses of a Prince State Rampur During the Raj*, translated by Tahira Naqvi (Karachi: Oxford University Press, 2001) — in this book the author claims that the collection of the Nawab of Loharu was also added to the Raza Library; "Rudderless Raza Library," *Milli Gazette* 1–15 (October 2000): 9 — on the vacancy of the library director — the Library is presently [Spring 2004] headed by an Officer on Special Duty (OSD) appointed by the U. P. Governor; "Rampur Raza Library: Recent Developments," *The Hindustan Times* 4 October 1998, as reproduced in *Muslim India* 191 (November 1998): 520; Purnima Sharma, "The Rampur Raza Library: A Priceless Collection," *The Hindustan Times* 11 November 1994, as reproduced in *Muslim India* 147 (March 1995): 128; Riza Ali Abidi, *Kutub Khanah*, (Karachi: Saad Publica-

tions, 1985), pp. 48–54; “Government Announces Inquiry into Alleged Loss of Manuscripts from Reza Library,” *Muslim India* (April 1984): 189; Fatimeh Razaqui, “A Ruinous Threat to the Treasures of Raza,” *Arabia* (January 1984): 72–73; Paul Sprachman, “Photographing Islamic Manuscripts in India,” *South Asia Library Notes and Queries* 14 (November 1982): 6–7; S. M. Imamuddin, “A Visit to the Rampur State Library,” *Islamic Culture* 21 (1947): 360–368; Said Nafisi, “Kitab-ha-yi muhim dar kitabkhanah-i Riyasat-i Rampur,” *Payam-i Nau* 9 (1951): 49–62; *Sahifat al-Maktabah al-imam al-Amir al-Mu’minin al-Ammah* 2 (1964): 56–61.

Saulat Public Library
Rampur, U.P. 244901

Introduction: The Saulat Public Library was founded by Sawlat Ali Khan, a bibliophile and politician (1894–1969) in 1934. An introduction to the library is by Sayyid Nadhr al-Hasan Qadiri, *Sawlat Public Library ke Pachas Baras* (Rampur: The Library, 1992)

Catalog(s):

Catalogue of Persian and Arabic Manuscripts of Saulat Public Library, edited by Abid Riza Bedar, (Rampur, 1966).

VARANASI

Banaras Hindu University Library
Varanasi 221005

Introduction: The Banaras Hindu University Library was established in 1918 and moved to the present building in 1932.

Catalog(s):

A Descriptive Catalogue of Persian Manuscripts in the Banaras Hindu University, edited by Amrit Lal Ishrat, (Varanasi: Banaras Hindu University Press, 1965)

Number of manuscripts: 1,111 (134 Arabic, 936 Persian, some Turkish, 140 Urdu)

WEST BENGAL

The Asiatic Society Library

1 Park Street
Kolkata 700016

Website URL: <http://www.indev.nic.in/asiatic/Library/index.htm>

Introduction:

The Asiatic Society Library was founded in 1784. One of the earliest gifts received was from the Seringapatam Committee, which sent portions of Tipu Sultan's library to the Society in 1808. Among the Arabic script manuscripts collections are those of Nawab Aziz Jang of Hyderabad and the Fort William College library. An introduction is by A. M. Fazle Kabir, "Asiatic Society of Bengal," pp. 177–194, in *Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta, (New Delhi: Aditya Prakashan, 1991). I have not seen the following book, which may have to do with a library in Kolkata: *An Entire and Correct Editon of the Five Books upon Arabic Grammar which together with the principles of Inflection in the Arabic Language ... Carefully collated with the Most Ancient and Accurate Manuscripts which could be found in India*, by John Baillie, 3 vol. (Calcutta, 1802–1805). The collection of Mughal noble, which the Library inherited, is discussed by Hafiz Nazir Ahmad, "Abd al-Rahim Khan-i Khanan aur Iss ka Kutub Khanah ..." *Ma'arif* (Azamgarh) (November 1924): 339–350 and (December 1924): 415–430.

Catalog(s):

Fihrist-i kutub-i qalami wa matbuat-i kutubkhanah-i Asiatic Society, edited by Zahir Ali (Calcutta, 1837); Aloys Sprenger, *Catalogue of the Arabic, Persian and Hindustani Manuscripts of the Libraries of the King of Oudh* (Calcutta: Baptist Mission Press, 1854, reprinted 1979); *Catalogue of Persian Books and Manuscripts in the Library of the Asiatic Society*, edited by Mirza Ashraf Ali (Calcutta: Baptist Mission Press, 1890); *Catalogue of Persian Books and Manuscripts in the Library of the Asiatic Society*, edited by Mirza Ashraf Ali, (Calcutta: Baptist Mission Press, 1895); *Catalogue of Arabic Books and Manuscripts in the Library of the Asiatic Society*, edited by Mirza Ashraf Ali, 2 vols. (Calcutta: Baptist Mission Press, 1899–1904); *Catalogue of Arabic and Persian Books and Manuscripts in the Library of the Asiatic Society*, edited by Kamaluddin Ahmad and Abdul Muqtadir (Calcutta: The Bengal Secretariat Book Depot, 1905); *List of Arabic and Persian Manuscripts Acquired ... by the Asiatic Society*

of Bengal during 1903–1907, edited by M. Hidayat Hosain (Calcutta, 1908); *List of Arabic and Persian Manuscripts Acquired ... by the Asiatic Society of Bengal during 1908–1910*, edited by N. Ahmad and H. Razawi (Calcutta, 1911); *Author Catalogue of the Hyderabad Collection of Manuscripts and Printed Books*, edited by William Jones (Calcutta, 1913); *Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal*, edited by Wladimir Ivanow (Calcutta: The Asiatic Society, 1924, reprinted 1985) — For the works of Ivanow see *Correspondence Corbin-ivonow: lettres entre Henry Corbin et Validmir Ivanow de 1947 à 1966*, edited by Sabine Schmidte (Paris: Diffusion Peeters, 1999); *Concise Descriptive Catalogue of the Persian Manuscripts in the Curzon Collection*, edited by Wladimir Ivanow, (Calcutta: Baptist Mission Press, 1926); *Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asia Society of Bengal*, Supplements 1 & 2, edited by Wladimir Ivanow (Calcutta: The Asiatic Society, 1927–1928); *Catalogue of the Arabic Manuscripts in the Collection of the Royal Asiatic Society of Bengal*, 2 vols., edited by Wladimir Ivanow and M. Hidayat Hosain (Calcutta: Royal Asiatic Society, 1939–1951) — On the works of Ivanow see Farhad Daftary, “Wladimir Ivanow, 1886–1970,” *Islamic Culture* XLV (1971): 55–67; *Catalogue of Arabic Manuscripts (in tabular form) in the Collection of the Asiatic Society of Bengal*, edited by K. M. Maitra & M. S. Khan (Calcutta: The Asiatic Society, 1980–1999).

Number of manuscripts: 6, 591 (2, 367 Arabic, 3,714 Persian, 450 Urdu, 35 Turkish, 25 Pushto).

Works on the history or individual manuscripts in the Library:

Khalida Husayni, *Asitic Society ki khidamat-i Farsi*, (Kolkata: Qasimi Dawakhana, 1997).

Works on the history or individual manuscripts in the Library:

Asok Kumar Das, “The Jamiat tawarikh Manuscript in the Asiatic Society Calcutta,” pp. 264–270 in *Interaction Between Indian and Central Asian Science and Technology in Medieval Times*, v. 2, edited by Wazir Hasan Abdi (New Delhi: Indian National Science Academy, 1990); Said Khan Qurashi, “The Diwan of Muhammad Amin,” *Indo-Iranica* 46 (Sept.-Dec. 1993): 183–194.

The National Library

Belvedere, Alipore

Kolkata 700027

Website URL: <http://nlindia.org/index2.html>

Introduction:

The National Library was established as the Imperial Library in 1903, renamed in 1947 as the National Library. It contains the collections donated by Mawlawi Sayyid Sadr al-Din al-Musawi, a landlord of Buhar, Burdwan, West Bengal and Jadunath Sarkar, a historian of the Mughals.

Catalog(s):

Catalogue raisonné of the Buhar Library, 2 vols, edited by Wasim Nasir Rizawi, Maulvi Abdul Muqtadir, and M. Hidayat Hosain (Calcutta: Imperial Library, 1921–1923; revised edition 1982) — Volume 1 covers the Persian manuscripts and volume 2 the Arabic; Sayyid Najib Ashraf Nadwi, “Fihrist-i Kutub Khanah-yi Buhar,” *Maʿarif* (Azamgarh) (October 1924): 308–317; *Catalogue of the Persian Mss. of Sir Jadunath Sarkar Collection*, edited by S. M. Hasan (Calcutta: Imperial Library, 1972); the same author’s “Sir Jadunath Sarkar ke Mahfuza Makhtutat,” *Maʿarif* (Azamgarh) (November 1960): 374–88.

Number of manuscripts: 1,161 (691 Persian, 467 Arabic, 2 Urdu, 1 Turkish)

Works on the history or individual manuscripts in the Library:

M. Hidayat Hosain, “The Founders of the Buhar Library,” *Islamic Culture* 7 (1933): 125–146; S. M. Hasan, “Jadunath Sarkar’s Collection of Persian Manuscripts,” *Bengal Past and Present* 90, part I (January–June 1971): 118–121.

Victoria Memorial Hall Library

1 Queen’s Way

Kolkata 700071

Introduction:

Catalog(s):

Manuscripts in Arabic, Persian and Urdu: A descriptive Catalogue edited by Iqbal Jawid (Calcutta: Victoria Memorial Library, 1973).

Works on the history or individual manuscripts in the library:

M. Sami Ahmad, “Anwar-i-Suhaili: A Valuable Manuscript in the Victoria Memorial Collection,” *Bulletin of the Victoria Memorial* 15

(1979): 31–35; M. Sami Ahmad, “Manuscript Copy of Faizi’s ‘Nal-Daman’ in the Victoria Memorial Collection,” *Bulletin of the Victoria Memorial* 12 (1978): 28–30.

Hazarduari Palace Museum & Library

Murshidabad

Website URL: <http://Kolkata.wb.nic.in/murshidabad/tourism.htm>

Introduction:

Murshidabad was the seat of a princely state like Hyderabad, Bhopal, Rampur, and Tonk, where Persian literature was cultivated. Evidently there are some manuscripts in the Hazardari Palace Library, the former nawab’s palace, as recorded by Sayyid Husayn Azimabadi, *Nawa-yi did*, (Patna: Kitab Manzil, 1997).

Visva Bharati University

Shantiniketan, Birbhim 731235

Introduction:

Visva Bharati University is the university established by Rabindranath Tagore. The Arabic, Persian and Islamic Studies department is one of the oldest in India, with a good library. See the introduction in the series of articles by Abd al-Wahhab Bastawi, “Vishva Bharati University ke Farsi, Arabi, aur Urdu Makhtutat,” *Burhan* (Delhi) March 1981: 38–58; November 1981: 38–53; December 1981: 51–60; January 1982: 48–56; February 1982: 42–52; May 1982: 51–61; June 1982: 51–58; October 1982: 53–61; November 1982: 55–59; December 1982: 55–64; January 1983: 53–63; February 1983: 57–61; December 1983: 25–35; January 1984: 30–40; February 1984: 344–57; April 1984: 41–48; May 1984: 42–62.

THREE ATIYEH PRIZE ESSAYS

Middle Eastern Librarianship: The State of the Art

CHRISTINE DYKGRAAF[†]
UNIVERSITY OF ARIZONA

At conferences some time is spent discussing what is going well, but the lion's share of the time is spent on problems, in MELA's case, disturbances in library land. Hard-working Middle East librarians across the United States, and the world, attend the MELA meeting each year to discuss changing methods and new challenges. At the November 2001 Middle East Studies Association meeting in San Francisco, the Monday panel of Dona Straley of Ohio State University, James Weinberger of Princeton University, Jere Bacharach of the University of Washington in Seattle, and George Fawzi of Leila Books in Cairo, Egypt, discussed the continuing obstacles to the easy flow of and reliable access to Middle Eastern materials. My own experiences as a former Arabic and Persian cataloger at Princeton University and The University of Arizona blend with their remarks in this essay. It is my hope that this amalgamation of data, viewpoints, and concerns will enlighten readers on the present state of the "art" of Area Studies Librarianship, specifically that of the Middle East.

Just a note on the title: though some of you may have read "State of the Art" in the hi-fi stereo, top-end home appliance sort of way, what follows should prove that interpretation indefensible. Rather, I mean by this phrase the condition of the field of Middle Eastern Librarianship at the present time as is discernable from the issues and some solutions raised by several of the field's most respected professionals.

[†] Editor's Note: Although the author was awarded the 2001 Middle East Librarians Association George Atiyeh Prize, she was unable actually to accept the award. MELA requests that recipients of the award submit an essay on a topic inspired by their interaction and communication with librarians and scholars during the MELA and MESA meetings. This essay nevertheless certainly could have fulfilled MELA's request and offers some interesting perceptions on the challenges of Middle East collection librarianship.

Some problems are faced by all librarians and libraries, and others are special to the Middle East Collections Librarian. Common problems faced by all librarians include (i) budgetary constraints, (ii) space constraints, and (iii) lack of personnel with the necessary qualifications.

As the saying goes, money is everything. This is true in the world of libraries today. There is less of it for materials and payroll and expansion. Librarians of Middle East collections are especially hurting in those institutions where Middle East Studies has not enjoyed a long and revered history but has rather just been one among many other fields served by the library. Dona Straley explained that a lot of her time is spent explaining the significance of all of those “books filled with squiggles” to her student helpers and her seasoned co-workers alike.

As time passes, collection grow and available shelf space decreases. Though English language materials may now arrive in diverse formats, Arabic, Persian, Hebrew, and Turkish language materials are still largely print materials. Dona Straley related how the Ohio State University administration had only two concerns about the renovation in their library: These were only that the older façade be retained and that there be abundant of seating. Little or no concern for the crisis regarding space for books was expressed. It is the challenge of Dona and the other OSU librarians to function in a public institution that gets less than 25% of its funding from the state, while still satisfying so many constituents. OSU’s Middle East Collection is only one of two of any consequence in the state. It is stretched to the limits to continue to supply materials to those on the Columbus campus, as well as across the state within a consortium of state universities and colleges. At the same time, the consortium might be a blessing, because if all the books were to be held in the Columbus building, they would have to be stacked in the aisles for lack of shelf space.

If finding and attracting and retaining qualified personnel is a problem at Princeton University, which has an endowment of 3.5 billion dollars, it is almost certainly a problem everywhere. James Weinberger, the Middle East Librarian at Princeton, says that staff are simply not offered enough in salary to come from distant places, so recruitment is restricted to what local markets have to offer. Moreover, individuals who have or gain special skills, such as languages or cataloging experience, rarely receive significant pay increase. Base increases each year are around 3% regardless of extraordinary skills. When pay rate is adjusted for inflation, any increase is in effect negligible.

Furthermore, the Provost and the Regents at Princeton — in most other universities — seem to take the library for granted. They fail to see the library as an essential, constantly developing and essential part of academic life. Thus, it is frequently a target for cut backs or zero budget increases. Princeton's Middle East collections rely heavily on departmental funding shared with the library, alumni contributions, and faculty direction of acquisitions. Accordingly, money is spent on the essential acquisitions rather than on less important items. Princeton's Middle East Collection benefits from the "tradition" of Princeton as a major Middle East Studies center; without the traditional support, the collection would probably be subjected to the same stresses as other less important parts of the library.

The core of the problem as Weinberger sees it, is that the people making the decisions in libraries and in administrations are not avid readers. They do not see a need for a library because they do not use it. Neither are they made to appreciate the library's crucial role in the astounding research and discoveries accomplished on campus.

Problems specific to the Middle East Librarianship include: (i) cataloging challenges, (ii) delays in availability of copy cataloging, (iii) work dependent on student labor, (iv) lack of shelf-ready books, (v) limited availability of on-line materials, and (vi) a number of supply problems. Cataloging challenges center around transliteration systems for non-roman alphabet materials, a marked dependency by more and more institutions on copy cataloging, and a shift from relying on expert catalogers to the growing use of ill-trained student workers.

Transliteration standards need to be upheld, but they are not altogether intuitive — especially to a native speaker. Though the very basic rules of transliteration can be taught rather quickly to persons with some knowledge of the language, such as Arabic or Hebrew, the finer nuances might be fully mastered by a select few who are truly dedicated to producing near-perfect bibliographic records. The difficult task is drawing persons with that level of skill and thoroughness to low-paying positions and retaining them. Because creating original records is often tedious and time-consuming and because over the past decades library cataloging departments have grown smaller, most libraries copy-catalog from the major bibliographic databases such as RLIN or OCLC.

Copy-cataloging benefits those libraries that cannot hire full-time foreign language catalogers. This approach to cataloging has the draw-

back of delaying the movement of new materials to the shelves. For example, here in Arizona, I spent a year cataloging Arabic and Persian books. If a matching bibliography of the book in hand was not already on OCLC, policy dictated that I put aside the book for several months and then try again to locate copy. Every manager of library personnel knows that the more an item is handled the more it costs to get it to the shelf. Additionally, a sizable room has been reserved to hold these hundreds of books being held in cataloging limbo. Certainly, if an analysis were undertaken of the costs of the present time- and space-consuming process versus hiring a full time Middle East Cataloger to get the job done at once, it would prove in favor of the latter.

Until analyses are done and accepted, in many libraries, a process highly dependent on students and entry level staff will continue. The University of Arizona has one full time Middle Eastern language librarian, Dr. Midhat Abraham, and one full time assistant, Mr. Saad Dagher. Mr. Dagher's office handles the technical processing, and he manages at any one time one to four part-time students who are paid around \$6.00 an hour to process Arabic, Persian, and Turkish books. They do not generally stay long in the windowless processing room before moving to more lucrative positions, such as flipping burgers and serving tables. Many of the students work there only because their international student visas disallow working off-campus. Much of the real book movement relies solely on the presence and alertness of these students, who are often distracted by their studies, exams, vacation breaks, strife back home, and other issues.

These are issues of concern, because the process sees little hope of immediate amelioration. Nothing in Arabic, Persian, or Turkish arrives cataloged and shelf-ready, and they are not likely to do so very soon. Many academic libraries expect large percentages of books to arrive shelf-ready, indeed, the rate will increase over the next five years until it reaches as high as 75%. Additionally, more and more books and magazines will also arrive only electronically. Library projections, however, largely ignore the realities and problems of foreign language collections and the fact that in the foreign book publishing trade, technical advances and preparation for the shelf do not match the advances in the western European book trade. Middle East librarians (as well as those for European, Slavic, and Asian languages) are challenged every day to remind library administrators of the special needs and realities of the non-Western book and serial business.

This brings us to other issues we encounter in the electronic age, such as the amount of Middle Eastern materials available online and the ease or difficulty in finding them. Whereas transliteration bring some efficiency into producing Marc records for easy database retrievability, too many mistakes in the records are replicated in the copy cataloging process. Moreover, quick and dirty cataloging results in a low level of subject heading assignment, so that the book is found usually under only one or two subject headings, although it may actually need more. The uninitiated library user does not know the transliteration system or the terms chosen by Library of Congress Subject Headings for Middle Eastern topics, with the result that books on the shelves often go undiscovered. Many researchers who would otherwise consider searching for Middle Eastern materials in the catalog are confused by database interfaces that do not properly or fully display familiar diacritic marks in romanized records. Even people who know the transliteration system and apply it in their searching might retrieve few relevant titles or encounter gibberish in records retrieved. Then they must guess at what the strange-appearing marks mean, if anything.

Many of the challenges faced by Middle East librarians arise in the distant lands from which materials come. Book collection and mailing in Middle East, for example, involves a number of challenges, as the Leila Books Representative, Mr. George Fawzi, made clear in his presentation.

Again money is crucial. It stands as one of the first barriers to the efficient and economical supply of library materials. In Egypt, book selectors personally find and bring in books on the “wanted lists” of western libraries. These selectors rely heavily on urban transportation systems. A single taxi ride across town may cost \$56 dollars to pick up an \$8.50 book that simply must be in a particular shipment. Shipping Costs are heavy already, but they are exacerbated by packaging costs. The bags and boxes the books are shipped in are sometimes molested or damaged several times during transport and various inspections.

Censorship is also an issue. Books are censored at publishing, but the censors can change their minds. Once, 500 books were already shipped when the censors changed their minds. They actually wanted Leila Books to bring each one back. In other instances, Leila Books has purchased a large number of books only to be told at the point of shipping inspection that they could not be exported. It is a frustrating reality that each title must be cleared for export by no less than three agencies; the government, al-Azhar leaders, and customs officials. It is

not uncommon for individuals in these offices to request bribes to move the paperwork and books along.

Many Egyptian and other Middle Eastern printers still use old machinery or rush the process of printing and binding. Books with missing pages, blank pages, or loose bindings result. An investigation after a number of complaints from U.S. libraries showed that fully 10% of the books in the study were flawed with blank pages. Another 6% were found to suffer from poor printing: smudged pages, ink too faint, off-center printed pages, etc. Consequently, Leila Books has had to hire a full time page-turner to examine each book.

Leila Books uses ordinary book shops as their suppliers. This presents the challenge of finding sufficient numbers of any one title. There is also generally a lack of understanding the purpose of Leila Books and the seriousness of time constraints. Small numbers of books are not seen as important by often very relaxed store-owners. Even people who have supplied books for years from their stores still ask: "What would anyone in America want with this or that book? It can't be that important that I need to get it quickly." A similar lack of urgency and understanding was encountered when Leila Books needed to create a computer program for their inventory and supply process. This was again not seen as important or urgent. Leila Books' managers had constantly to impress upon the programmer the pressing need for the program to do all they asked it to do and to have it done on time . . . and to have it operate in Arabic and English.

There are some difficulties from the receiving end as well. Each U.S. or European university library has its preferences for subject matter of books in Leila Books' database. Changes in these preferences need to be recorded and made known each time a book collector leaves to gather items. Some libraries change their preferences frequently and expect the very next shipment to reflect the changes, even though there is likely a shipment or two already in progress. More troubling to Leila Books is that many departments have closed over the years. Others are ordering much less than in the past. Most want their books as soon as possible, but then fail to pay invoices regularly. Leila must thus risk much money up front.

One may ask, "If there are so many problems with running a book supply company, why bother?" Well, there are some good reasons Leila continues its work. First, the current situation in the Middle East and the western reaction is sufficient explanation. The West needs to know

what the Middle East is doing, how they are expressing themselves, what they are investigating, worried about, etc. Second, the world also benefits from understanding Islam (the fastest growing religion in the world) and its cultural expressions. Third, our own country's cultural diversity demands that we understand our own citizenship. Fourth, the West continues to have close industrial and business ties to the region. Fifth, our politicians, ambassadors, and educators need to have access to the latest information and knowledge for decision-making purposes.

What is a Middle East Librarian to Do?

In order to better market Middle Eastern collections and support the staff in charge of them, much effort needs to be expended on public relations within libraries and outside. We need to let people know who the Middle East librarian is. The great value of the collection of "squiggly-script languages" needs to be demonstrated to the other library staff, the library administration, and the campus in general. Perhaps this can be done by publicizing widely research based on the collections or making sure that progress within the collection is emphasized in regularly distributed library reports. It is important as well that more staff be hired and gain training in cataloging to keep up with arriving materials and to keep errors to the minimum. Middle Eastern librarians also need to actively cooperate with departments and faculty who have an interest in the collection. Dona Straley suggests that librarians attend the faculty meetings of those departments which rely on the collection. More generally, MELA members should feel challenged to venture outside the library and connect with other campus departments and organizations that might in any way benefit from the collection and thus bring benefit to the library. Faculty should be asked for comments and input. What are their changing needs? If there is time, one could even have professors look over the potential book purchase lists and mark the most and least desired items. This creates a sense of ownership and a desire to care for the collection's development and upkeep. Much is changing after the events of September 11 that will significantly influence Middle Eastern collections. Effective librarians will closely monitor the development of the curriculum. Depending upon local programs, it may pay to set up internships for information studies students so that they get hands-on experience in the creative stages of area studies librarianship. It might even be productive to add a foreign language requirement to MLS degree program.

**MELA/MESA Report
for the George Atiyeh Prize**

JULIE COONS[†]

UNIVERSITY OF MICHIGAN

Recceiving the 2002 George Atiyeh Prize has been an honor. I appreciate the opportunity this award gave me to attend the MELA annual meeting and MESA conferences for the first time. At these events I met many people, learned about new topics, and received my first conference tote-bag!

At the MELA annual meeting I met many individuals who specialize and work in the field of Middle Eastern information. Among them were people with many years of experience as well as those just entering this occupation, such as the fellow winners of the George Atiyeh prize. I was exposed to a wide variety of issues by listening to the presentations and comments of the individuals who attended this get-together. By being present during the meeting, I also learned more about the types of activities in which MELA is involved, the ways in which these projects are discussed and developed, and the roles which MELA members play in realizing such plans.

I learned about the interaction and communication between developers and primary users of products during the meetings led by the representatives of RLG and OCLC. I also found out about upcoming interface developments for RLIN and changes to the experimental OCLC Arabic cataloging system.

In addition to providing a memorable place in which to hold the year's annual meeting, the staff of the Library of Congress also presented several interesting programs. I learned about new subject headings and classes related to Middle Eastern materials. The philosophy behind the development of a classification scheme, in particular that for Islamic law, was explicated. Likewise, it was interesting to hear the comments of those who have experience using this new scheme.

[†] Editor's Note: The author was awarded the 2002 Middle East Librarians Association George Atiyeh Prize. A provision of the Award is that MELA requests recipients of the award submit an essay for publication in *MELA Notes* on a topic inspired by their interaction and communication with librarians and scholars during the MELA and MESA meetings.

Finally, I gained knowledge about the MECAP program, the work it has accomplished in the last year, and the areas in which it experiences difficulties in collecting materials due to political conditions. I also learned more about collection development outside of the US from the presentations given by bibliographers who have experience traveling abroad and collecting materials.

During the MELA meeting, I also found out about some of the activities of Middle Eastern information professionals around the world. I heard a report on the First World Congress of Middle East Studies which recently occurred in Mainz. I also learned about collaborative efforts within the German university system to deal with Middle Eastern materials. Finally, there was also a discussion on the possibility of inviting information professionals from around the Pacific ring to participate in the upcoming MELA annual meeting.

From the meeting presentations and MELA's panel at MESA — entitled "From Bayts to Bytes" — I was also acquired significant information regarding the digital divide in the Arab world and new electronic resources dealing with the Middle East. I learned about many potentially interesting and useful resources but was also reminded of the instability which continues to afflict many of these electronic sources of information and the difficulties which may arise when trying to use them.

During the MESA conferences I was able to attend a wide variety of presentations, including sessions dealing with topics in which I am interested but have not had the opportunity to study in detail, as well as those dealing with topics about which I have acquired only limited knowledge. I was also able to view a number of films which were shown during the conference. During these days, I had the opportunity to catch up with professors, colleagues, and friends who I had not seen in some time. Finally, roaming through the book exhibit exposed me to a variety of vendors and allowed me to become familiar with the types of materials which they offer.

The events in Washington, DC — both MELA's annual meeting and the MESA conference — have been useful to me in class and work during the subsequent months. I look forward to building upon the experiences, knowledge, and acquaintances I made during this time. I want to thank the Committee and members of MELA, again, for awarding me the George Atiyeh prize and providing me with this opportunity.

**Contemporary Short Stories by Kuwaiti Women:
A Study of Their Social Context and Characteristics**

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THE LIBRARY OF CONGRESS

The Middle East Studies Association (MESA) 2002 Annual Meetings witnessed a growing interest among contemporary western female/feminist scholars in several aspects in the field of Arab women's issues that are rarely explored in the existing literature, the focus on Kuwaiti women being one of them. Two particular informative papers on this subject were presented at the conference, which are *Women and the Media in Kuwait* by Mary Ann Tétreault of Trinity University, and *Divisions Among Women's Groups: What Does It Mean for Democracy and Feminism in the Middle East?* by Helen Rizzo of The American University in Cairo.¹ The former examines public opinions on the Kuwaiti women's movement reflected in the press coverage and the complex relationship between women activists and news media in Kuwait. The latter scrutinizes the political and social agendas of Kuwaiti women's organizations, the interactions among these groups, as well as the factors behind the divide between them. Needless to say, these studies provide an in-depth analysis of the development of women's movement in Kuwait from sociological and political aspects. Inspired by these research papers, this paper aims to adopt a literary approach to examine Kuwaiti women's issues reflected in the short stories by women writers. The contemporary short stories by Kuwaiti women will then be in the focus. The study covers four major discourses: the history of the Kuwaiti women's movement, the short story

[†] Editor's Note: The author was awarded the 2002 Middle East Librarians Association George Atiyeh Prize. A provision of the Award is that MELA requests recipients of the award submit an essay for publication in *MELA Notes* on a topic inspired by their interaction and communication with librarians and scholars during the MELA and MESA meetings.

¹ See Haya al-Mughni and Mary Ann Tétreault, "Women and the Media in Kuwait," Middle East Studies Association Annual Meetings, Washington, DC, November 25, 2002; Helen Rizzo, "Divisions Among Women's Groups: What Does It Mean for Democracy and Feminism in the Middle East?" Middle East Studies Association Annual Meetings, Washington, DC, November 26, 2002.

genre and women precursors, biographical sketches of contemporary Kuwaiti women writers, and current trends in women's short stories.

History of Kuwaiti Women's Movement

A glimpse at the history of Kuwaiti women's struggle for emancipation and the development of eminent women's organizations is presented below. Special attention will be paid to several early Kuwaiti feminists and their contribution to the progress of women's empowerment.

Gender segregation long existed before the discovery of oil. The development of mechanisms for controlling women stemmed from the extended absence of male relatives from family because of their involvement in seafaring businesses. Prohibition from mingling in the public sphere was the most common method. However, women's limited freedom still varied from one social class to another. Women in the merchant class were exempted from housework, which was taken over by servants, and thus their living space was strictly confined to houses and courtyards entirely segregated from the rest of the world. Middle- and low-strata women who could not afford servants handled their own housework and were able to be in both public and private spheres. However, heavy veiling from head to toe when exiting the house is required. In addition to seclusion and veiling, one of the other methods for limiting women's freedom was honor killing. A woman's male guardians were permitted to kill her if they believe that she commits any misconduct that might damage the family reputation.² Later on, the mechanism for controlling women was often designed by government and was systematically implemented from higher level down. Haya al-Mughni, in her study on Kuwaiti women's movements, explains that while the oil economy resulted in unprecedented prosperity, such prosperity in reality enhanced the need of the State to control women's lives in the aspects of health, education, and employment. The government played a dominant role not only in governing people's lives, but also in "defining gender ideologies, conception of femininity and masculinity."³ The manifestation of this idea in the government's implementing strategy was that education was not offered for the purpose of broadening women's career options, but was to provide them with needed skills for certain gender-specific works. Moreover, gender

² Haya al-Mughni, *Women in Kuwait: the Politics of Gender* (London: Saqi Books, 1993), 41–43.

³ al-Mughni, *Women in Kuwait*, 58.

equality guaranteed by state constitution was never put in practice. Thus, one of the long-lasting impacts was that women were and still are denied their political rights.⁴

Fortunately, such phenomena began facing serious challenges from both men and women since the middle of the twentieth century. The idea of women's emancipation was introduced by a group of well-educated Kuwaiti male intellectuals from the wealthy merchant class. They studied the concepts of progress (*nahḍah*) and women's liberation in the works of Rifāʿah Rāfiʿ al-Ṭaḥṭāwī (1801–1873), Qāsim Amīn (1863–1908), Aḥmad Luṭfi al-Sayyid (1872–1963), Ṭahā Ḥusayn (1889–1973), and other Arab thinkers, and included them as part of the advocacy for social reform.⁵ As a result of this intellectual movement, the need for establishing women's groups was raised in the early 1950s and again in the early 1960s. Two important women's organizations were formed and licensed, both in 1963, the Women's Cultural and Social Society (WCSS, formerly known as the Cultural and Social Society, CSS), and Arab Women's Development Society (AWDS). WCSS was formed by a group of educated merchant class women and led by Lūluwah al-Qaṭāmī (b. 1931).⁶ AWDS was formed by Nūrīyah al-Saddānī (b. 1946) and a group of middle-class women. Considered as one of the

⁴ al-Mughni, *Women in Kuwait*, 58–61.

⁵ Albert Hourani, *Arabic Thought in the Liberal Age, 1798–1939* (Cambridge: Cambridge University Press, 1962), 78, 164–70, 182. See, for instance, Qāsim Amīn, *Tahrīr al-Marʾah* (The Liberation of Woman) (Cairo: Maktabat al-Taraqqī, 1899). Witnessing the rapid social decay in Egypt, Amīn believed that the foundations of the society and its moral strength were being eroded. To improve the situation, it was necessary to find a cure in the roots of the society, i.e., to strengthen family ties because society consisted of families. Amīn went on to believe that since women played an essential role in the family in bonding to the other members, women should receive a proper education in order to manage a healthy family. However, to maintain a good family is not the only purpose of women's education. Women needed education in order to lead their own lives and be independent of male domination. Pertaining to Amīn's being recognized as the first to write of women's repressed status in traditional society, Miriam Cooke interestingly argues that many women preceding Amīn in Egypt, Lebanon, and Syria had written on the same subject, such as ʿĀʾishah Taymūriyah (1840–1902), Wardah al-Yāzīgī (1838–1924), and Zaynab Fawwāz (1859–1914). See Miriam Cooke, "Telling Their Lives: a Hundred Years of Arab Women's Writings," *World Literature Today* 60, no. 2 (Spring 1986): 212–216.

⁶ For a biography of Lūluwah al-Qaṭāmī, see Laylā Muḥammad al-Ṣāliḥ, *Adab*

most known feminists in Kuwait, al-Saddānī has also been prolific in writing the history of women's movements in Kuwait and in the Arab world, which have become the primary sources of information in this specific subject area.⁷ The main activities of the CSS, former WCSS, in the early period were strongly related to charities. Not until the mid-1970s did the CSS started to be more involved in advocating women's issues. As for AWDS, from the beginning it aimed to promote the modernization of Kuwaiti women and later further emphasized on the issue of gender equality. In the 1970s both groups were active in organizing conferences and political campaigns to draw public attention to many problematic issues pertaining to women's social status. Amongst issues that generated heated debates were divorce and polygamy, as well as women's suffrage. In light of the realization that both upheld common political interest and that unification equated with more power, CSS and AWDS merged in 1974 and were renamed as the Kuwaiti Women's Union (KWU), later joined by the Girls Club (formed in 1974). However, the unification was short-lived. The split in 1976 represented at large the broadly divided opinions among Kuwaiti women, especially on the issues of campaigns for equal rights. Later on, the AWDS was closed by the government in 1980 due to its alleged financial fraud and consequently, al-Saddānī was forced into exile.⁸

al-Marʿah fī al-Kuwayt (Women's Literature in Kuwait), [n.p.], 1978, pp. 99–100. See also 'Aṭā wa-Wafā': *Sijil Tidhkārī li-Juhūd al-Ustādhah Lūluwah al-Qaṭāmī Rā'idat al-Ḥarakah al-Nisā'iyyah al-Kuwaytiyyah, wa-li-A'māl al-Jam'iyyah al-Thaqāfiyyah al-Ijtimā'iyyah al-Nisā'iyyah, 1963–1995* (Offering and Fulfilment: Memoir of the Efforts of Lūluwah al-Qaṭāmī, Leader of the Kuwaiti Women's Movement and the Works of Women's Cultural and Social Society) (al-Kuwayt : al-Jam'iyyah al-Thaqāfiyyah al-Ijtimā'iyyah al-Nisā'iyyah, 1995), 11–18.

⁷ For a brief biography of Nūriyah al-Saddānī, see al-Ṣāliḥ, *Adab al-Marʿah*, 133–34. Some of al-Saddānī's publications include *al-Masīrah al-Tārīkhīyah lil-Ḥuqūq al-Siyāsīyah lil-Marʿah al-Kuwaytiyyah fī al-Fatrah mā bayna 'Āmay 1971–1982: Kitāb Wathā'iqī* (The Historic Journey of Kuwaiti Women's Political Rights between 1971–1982), [Kuwait?]: Nūriyah al-Saddānī, 1983; *al-Ḥarakah al-Nisā'iyyah al-'Arabīyah fī al-Qarn al-'Ishrīn, 1917–1981* (Arab Women's Movement in the Twentieth Century, 1917–1981), [Kuwait?: n.p.], 1982.

⁸ Al-Mughni, *Women in Kuwait*, 63–88. See also Guity Nashat and Judith Tucker, *Women in the Middle East and North Africa: Restoring Women to History* (Bloomington and Indianapolis: Indiana University Press, 1998), 119–20.

The 1980s onward saw the appearance of more women's organizations alongside existing groups such as WCSS and Girls Club. Among these new organizations were such Islamic groups as Bayader al-Salam (established in 1981) and the Islamic Care Society (established in 1982). According to al-Mughni, the appearance of Islamic women's groups was the *de facto* protest against the earlier women's movements that were pro-modernization and -westernization.⁹ In addition to the Islamist groups, there are also service groups and professional organizations, such as the Social and Cultural Group (SHIA, established in 1971), Alaamal Group (SHIA, founded in 1973), Islamic Heritage Society (founded in 1981), Social Reform Society (formed in 1983), and Kuwait Women Volunteers (established in 1991). The service groups encourage Islamic lifestyle and charities, and provide social services activities, whereas the professional groups promote political rights, equal employment opportunities, women's rights in marriage, and women's health.¹⁰ Scholars often define the Kuwaiti women's struggle as a first wave women's movement in western terminology because of the focus on women's suffrage, legal reform in the areas of divorce, inheritance and property, and citizenship, as well as the improvement of educational and employment opportunities.¹¹ Nevertheless, the deep divide between these women's organizations represents the conflicting ideologies they uphold on the one hand, and suggests the incompatibility of Islam, democracy, and women's rights on the other.

Short Story Genre and Women Precursors

The short story (*qiṣṣah qaṣīrah* in Arabic) genre appeared in the Gulf region in the first quarter of the nineteenth century. Two factors may have played an important role in the appearance of the short story in Kuwait: the founding of educational institutions, and the emergence of print press and literary/cultural clubs and societies.¹² According to Sulaymān al-Shaṭṭī, a Kuwaiti literary critic, the emergence of the short story as a genre in modern Kuwait coincides with the birth of journalism in the late 1920s. A short story *Munīrah* by Khālīd al-Farj (d. 1954) published in *al-Kuwayt* (founded in 1928) in 1930 is considered

⁹ Al-Mughni, *Women in Kuwait*, 89–91.

¹⁰ Helen Rizzo, *Islam, Democracy and the Status of Women: the Case of Kuwait* (Ph.D. Dissertation, 2001, The Ohio State University), 79–101.

¹¹ Rizzo, *Islam, Democracy*, 130–34.

¹² al-Sayyid Mursī Abū Dhikrī, *al-Qiṣṣah fī al-Adab al-Muʿāṣir* (The Short Story in the Contemporary Literature), ([n.p.], 1988), 113.

as “the first journalistic story.”¹³ Furthermore, modern public schools first founded in the first decade of the twentieth century contributed to the promotion of the short story genre together with drama and novel. The fact that major contemporary Arab thinkers and writers were now introduced into school curricula encouraged a young generation to be familiar with modern Arabic culture and literature. Thus, it is not surprising that the short story genre became popular in a relatively short period of time.¹⁴ Another reason why the short story was quickly accepted by the public is its easy adaptability to both realism and impressionism. A realistic story objectively deals with a real event, person, or place, while a story characterized with impressionism is in the sense that a tale is “shaped and given meaning by the consciousness and psychological attitudes of the narrator,”¹⁵ or the combination of the two. The broadening influence of this genre on public life along with the further expansion of journalism and education encouraged the participation of more writers in this field. In addition, other important facts which helped form a perfect cradle for the development of the short story in Kuwait should not be ignored, such as the establishment of educational institutions, the political, cultural and educational influences of other Arab nations, the expansion of literary activities and clubs, and finally the 1938 Congress supporting national intellectual activities.¹⁶

¹³ Munīrah is a female name in Arabic. For the entire story, see Ibrāhīm ʿAbd Allāh Ghalūm, *al-Qiṣṣah al-Qaṣīrah fī al-Khalīj al-ʿArabī: al-Kuwayt wa-al-Baḥrayn, Dirāsah Naqdīyah Taʿṣīlīyah* (The Short Story in the Arabian Gulf: Kuwait and Bahrain, a Fundamental Critical Study) (Beirut: al-Muʿassasah al-ʿArabīyah lil-Dirāsāt wa-al-Nashr, 2000), 735–44. For an analytic study of the story, “Munīrah,” see Sulaymān al-Shaṭṭī, “Madkhal al-Qiṣṣah al-Qaṣīrah fī al-Kuwayt” (Introduction to the Short Story in Kuwait), *al-Bayan* 277 (1989): 73; and Sulaymān al-Shaṭṭī, *Madkhal al-Qiṣṣah al-Qaṣīrah fī al-Kuwayt* (Introduction to the Short Story in Kuwait) (Kuwait: Maktabat Dār al-ʿUrūbah, 1993), 12–20.

¹⁴ Abū Dhikrī, *al-Qiṣṣah*, 113. See also Ghalūm *al-Qiṣṣah al-Qaṣīrah*, 75.

¹⁵ “Short Story,” *Encyclopædia Britannica* (Accessed at <http://www.search.eb.com/eb/article?eu=119376&tocid=0&query=short%20story> [accessed December 28, 2002]).

¹⁶ Ismāʿīl Fahd Ismāʿīl, *al-Qiṣṣah al-ʿArabīyah fī al-Kuwayt: Qirāʾah Naqdīyah* (The Arabic Story in Kuwait: A Critical Study) (Beirut: Dār al-ʿAwdah, 1980), 15–18.

It is not surprising that the short story genre, capable of combining reality and imagination and reflecting the concerns and problems of people's daily life, appeared at an appropriate moment, came into view exactly when the Arabian Gulf countries were undergoing tremendous social, political, and economic changes.¹⁷ The period between 1928 and 1959 is seen as the formative years of the short story, during which two major trends are identified: romanticism and realism, despite the fact that the distinction between the two at times may not be easily made since both can often be found in one story.¹⁸ Nonetheless, numerous experiments were made during this period prior to the paradigm of the genre was outlined. It is also believed that in addition to being influenced by Arabic literary tradition, early Kuwaiti short stories were also under the influence of western literary movements such as romanticism, symbolism, realism, and naturalism. Thus, it is not surprising to discover a great extent of social realism in Kuwaiti short stories.¹⁹ Contemporary short stories continue to carry this characteristic by raising a wide range of social issues, for instance, social reforms, problems between social classes, the tensions between rulers and the ruled, and the poor and the rich, nationalism versus foreign domination, socio-political development and change, and reminiscences of the pre-oil Bedouin society.²⁰ As for women writers, they did not play any essential role until the late 1940s.

As a result of the spread of the women's education and liberation in the Arab world advocated by pro-westernization and pro-modernization intellectuals, and economic boost following the discovery of oil, the role of women gradually changed in society. They also began to participate in the activity of short story/essay writing to express thoughts and beliefs. Their writings first appeared in the late 1940 and the 1950s, including *Khawāṭir Ṭiflah* (Desires of a Baby) (1948) by Ibtisām 'Abd Allāh 'Abd al-Laṭīf, *Nuzhat Farīd wa-Laylā* (Farid's and

¹⁷ Ghalūm *al-Qiṣṣah al-Qaṣīrah*, 27–31.

¹⁸ For a detailed analysis of the trend of realism in the short story genre in the Arabian Peninsula, see Abdulaziz Alsabail, *The Short Story in the Arabian Peninsula: Realistic Trends* (Ph.D. Dissertation, 1991, Indiana University).

¹⁹ Barbara Michalak, "The Beginnings of the Literary Movement and the Development of the Short Story in Kuwait. The Literary Production of a Contemporary Kuwaiti Writer – Laila al-Utman," *Folia Orientalia* 28 (1991): 83–87.

²⁰ Abdulaziz Alsabail *The Short Story*, 12, 16. See also Sulaymān al-Shaṭṭī, "Madkhal al-Qiṣṣah al-Qaṣīrah", 72–73. Ismā'īl, *al-Qiṣṣah al-'Arabīyah*, 15–18.

Layla's Trip) (1952) by ʿĪyā Hāshim al-Badr (b. 1941), and *Amīnah* (1953) by Badrīyah Musā'id al-Ṣāliḥ (b. 1929).²¹ From the 1960s onward, women became even more active in publishing short stories. A broad variety of issues related to women have been raised and have drawn significant amount of public attention and recognition. Thus, in order to gain an in-depth understanding of the women in Kuwait, the short stories by them are one of the important resources.

Biographical Sketches of Contemporary Women Writers

Contemporary women writers highlighted in this study are: Fāṭimah Yūsuf al-ʿAlī (b. 1953), Thurayyā al-Baqṣamī (b. 1952), Wafā' al-Ḥamdān (b. 19??), Ṭibah al-Ibrāhīm (b. 1944?), Laylā Muḥammad Ṣāliḥ (b. 19??), Hayfā' al-San'ūsī (1963), Munā al-Shāfi'ī (b. 1946), ʿĀliyah Shu'ayb (b. 1964), and Laylā al-ʿUthmān (b. 1945). Most of them belong to the middle to upper class and have received higher education. Al-San'ūsī and Shu'ayb hold doctorate degrees from British universities. Many of these writers are also active in the fields of journalism, mass communication and education, such as al-ʿAlī, Ṣāliḥ, al-San'ūsī, al-Shāfi'ī, Shu'ayb, and al-ʿUthmān, while others specialize in the field of art and science fiction writing, as in the case of al-Baqṣamī and al-Ibrāhīm. Despite the fact that women's issues are a common interest among these writers, some are more involved in women's movement than the others. This discrepancy is also perceived applicable in the matter of religiosity. As a matter of fact, the variety of social and educational backgrounds of these writers bring about intriguing and diverse observations on the issues of women's rights, gender relations, and related social problems in Kuwait.

According to Bouthaina Sha'aban, a Syrian woman writer, the short story by Arab women began its feminist phase in the late 1950s and early 1960s, during which more political and social concerns pertaining to women's status were raised.²² Generally speaking, such statement is also applicable in the case of Kuwait, in the sense that this literary form is often used to express the need for women's self-awareness and

²¹ al-Shaṭṭī, *Madkhal al-Qiṣṣah al-Qaṣīrah*, 7–48; al-Shaṭṭī, "Madkhal al-Qiṣṣah al-Qaṣīrah", 121. For biographical sketches of the early women writers of the short story, see Laylā Muḥammad Ṣāliḥ, *Adab al-Mar'ah fī al-Kuwayt* (Womens Literature in Kuwait) ([n.p., 1978]), 25–27, 29–34, and 75–80.

²² Bouthaina Sha'aban, "Arab Women and Literature: an Overview," *Arab Women: Between Defiance and Restraint*, ed. Suha Sabbagh (New York: Olive Branch Press, 1996), 236–37.

to voice women's suffering in marriage and family. Nevertheless, the short stories have not been utilized purposely to carry political agendas as by such feminist writers as Nawāl al-Saʿadāwī of Egypt and Fāṭimah al-Marnīsī of Morocco, who aim to use writings to challenge existing socio-political structures and cultures hostile to Arab women. To label Kuwaiti women's short stories as feminist literature seems to run a risk of incorrectly adding an activist intonation that does not necessarily match reality and therefore of ignoring the literary values of these writings. It is more accurate to assert that Kuwaiti women writers are characterized by their sophistication and subtlety in tackling women's issues. In other words, the short story genre is often used by women to pursue liberation as a form of protesting male domination without causing fractures in the existing socio-political structures.²³

Fāṭimah Yūsuf al-ʿAlī received her higher education at Cairo University in the 1980s. She started her journalistic career at an early age. In 1969, al-ʿAlī joined *al-Raʾī al-ʿAmm*, a Kuwaiti newspaper, and *al-Nahḍah*, a weekly magazine. She published a substantial number of articles in which many social, economic, and cultural issues were touched upon. al-ʿAlī later transferred to *al-Qabas*, another Kuwaiti newspaper, and continued to publish daily columns with the focus on establishing communications with writers and poets, and writing criticism, opinions, and essays. al-ʿAlī was also involved in producing radio and television programs. The fact that she attended many conferences abroad in the field of women's studies indicates a clear interest in women's issues. She has authored several publications, including literary studies of important Arab writers and two collections of short stories.²⁴ The two collections of short stories, published in 2001, are

²³ Rashīdah Binmasʿūd, *al-Marʾah wa-al-Kitābah: Suʾāl al-Khuṣūṣiyyah: Balāghat al-Ikhtilāf* (Woman and Writing: A Question of the Specific: Literature of the Difference) ([Casablanca]: Afrīqiyyā al-Sharq, 1994), 75–76.

²⁴ The biographical information of these writers is mostly based on the book by Laylā Muḥammad Ṣāliḥ, *Udabāʾ wa-Adībāt al-Kuwayt: Aʿdāʾ al-Rābiʿah 1964–1996* (Kuwait Writers: Members of the Association, 1964–1996) (Kuwait: Laylā Muḥammad Ṣāliḥ, 1996), 264–47. Several Arabic websites also provide basic biographies of Kuwaiti writers and information of their publications, such as Kuwaiti Writers Association [<http://www.kuwaitwriters.net/writers.htm>], and Maraya.net [<http://www.maraya.net/Main.htm>]. The latter also offers comprehensive information on other Arabic literary genres and writers throughout the Arab world in addition to Kuwait.

entitled *Wajhuhā Waṭan* (Her Face is a Nation), and *Tā Marbūṭah* (Suffixed Tā).²⁵ The majority of al-‘Alī’s short stories reveal female characters’ viewpoint on love, sexuality, victimization of women, and gender inequality, as well as men’s immature and manipulative nature.

Thurayyā al-Baqṣamī takes on not only the role of a short story writer but also of a celebrated artist and a poet. She studied art in Cairo and Moscow, and received a master’s degree in graphic book illustration and design from the Art College of Surikove. al-Baqṣamī has held numerous collective and personal exhibitions in Europe, the Middle East, Asia, and America throughout the past three decades. Her short story collections include: *al-‘Araq al-Aswad: Majmū‘ah Qiṣaṣīyah* (Black Sweat: A Collection of Stories) (1977), *al-Sidrah: Qiṣaṣ Qaṣīrah* (The Lotus Tree: Short Stories) (1988), *Raḥīl al-Nawāfidh: Qiṣaṣ Qaṣīrah* (Departure of the Windows: Short Stories) (1994), and *Shumū‘ al-Sarādīb: Qiṣaṣ Qaṣīrah* (Cellar Candles: Short Stories).²⁶ al-Baqṣamī’s early stories show certain extent of socialist influence by highlighting the achievements of the workers. The appraisal of Kuwaiti ancestors’ endurance in hardship and industriousness is ubiquitous. Her later works, on the other hand, shifts the focus to description of the painful scenes in the 1991 Gulf War and the resistance movement from women’s perception.

Ṭibah al-Ibrāhīm is prolific in short story as well as science fiction writing. Two short stories of hers, *Sa‘īdah* and *Mudhakkirāt Khādīm* (A Servant’s Diary) won the Ministry of Information award twice.²⁷ What

²⁵ *Wajhuhā Waṭan: Qiṣaṣ Qaṣīrah* (Her Face is a Nation: Short Stories) (al-Qāhirah: Markaz al-Ḥaḍārah al-‘Arabīyah, 2001). *Tā Marbūṭah: Qiṣaṣ Qaṣīrah* (Suffixed Tā: Short Stories) (al-Qāhirah: Markaz al-Ḥaḍārah al-‘Arabīyah, 2001). Other publications by al-‘Alī include *Wujūh fī al-Ziḥām* (Faces in the Crowd) (Kuwait: Wizārat al-‘Ilām, 1971); *‘Abd Allāh al-Sālim: Rajul ‘Āsha wa-lam Yamūt* (‘Abd Allāh al-Sālim: a Man Who Lives and Does Not Die) (Kuwait: Wizārat al-‘Ilām, 1983).

²⁶ *al-‘Araq al-Aswad: Majmū‘ah Qiṣaṣīyah* (Black Sweat: A Collection of Stories) ([Kuwait]: n.p., 1977); *Raḥīl al-Nawāfidh: Qiṣaṣ Qaṣīrah* (Departure of the Windows: Short Stories) (Kuwait: n.p., 1994); *Shumū‘ al-Sarādīb: Qiṣaṣ Qaṣīrah* (Cellar Candles: Short Stories) ([Kuwait]: Maktabat Dār al-‘Urūbah lil-Nashr wa-al-Tawzī‘, 1992); *al-Sidrah: Qiṣaṣ Qaṣīrah* (The Lotus Tree: Short Stories) ([Kuwait]: n.p., 1988).

²⁷ Laylā Muḥammad Ṣāliḥ, *Udabā‘ wa-Adībāt al-Kuwayt: A‘ḍā‘ al-Rābiṭah 1964–1996* (Kuwait Writers: Members of the Union, 1964–1996) (al-Kuwayt : Rābiṭat

distinguishes al-Ibrāhīm is her science fiction, a genre rarely adopted by women writers. There is no doubt that this unique talent will gradually draw more western attention. Although less prolific in short story writing, it should also be noted that al-Ibrāhīm is one of the few writers who try to deal with the ambiguous and complex relationship between foreign male servants and their female employers.

Laylā Muḥammad Ṣāliḥ is both a short story writer and a scholar whose comprehensive biographical publications about Kuwaiti writers are among of the most important sources for those who conduct research in the field of contemporary Kuwaiti literature. Ṣāliḥ works for the Ministry of Information as a writer. She also participates and co-produces many cultural and literary radio programs. Ṣāliḥ's short story collections include *Jarāḥ fī al-ʿUyūn* (Injury in Eyes) (1986), *Liqāʾ fī Mawsim al-Ward* (Meeting in the Flower Season) (1994), *ʿItr al-Layl al-Bāqī* (The Remaining Night Perfume) (2000).²⁸ Ṣāliḥ's stories cover a wide range of topics, from women's exclusive experience in everyday life to the lamentation of Lebanese civil war and nationalist inclination inspired by the 1991 Gulf War.

Hayfāʾ al-Sanʿūsī is both a short story writer and a professor at Kuwait University. She has studied in Tunisia, Egypt, and Scotland, and holds a Ph.D. in modern Arabic literature from the University of Glasgow. One of al-Sanʿūsī's achievements is her introduction of Kuwaiti literature to western readers through her English translation of famous Kuwaiti writers' works. She has published on Arabic literary criticism and children's literature. As one of the few writers who write short stories in both Arabic and English, al-Sanʿūsī maintains that it is essential for western readers to establish a correct understanding of Kuwaiti/Arab women and to realize that the problems and dilemmas they confront are universal and are not necessarily associated with the

al-Udabāʾ fī al-Kuwayt, 1996) pp. 173–77.

²⁸ Laylā Muḥammad Ṣāliḥ's short story collections include *Jarāḥ fī al-ʿUyūn* (Injury in Eyes) ([Kuwait?]: L. M. Ṣāliḥ, 1986); *Liqāʾ fī Mawsim al-Ward* (Meeting in the Flower Season) (Kuwait: Dār Suʿād al-Ṣabāḥ, 1994); *ʿItr al-Layl al-Bāqī* (The Remaining Night Perfume) (Damascus: Al Mada, 2000). Biographies of Kuwaiti writers include *Adab al-Marʾah fī al-Kuwayt* (Womens Literature in Kuwait) (n.p., 1978); *Udabāʾ wa-Adībāt al-Kuwayt :Aʿdāʾ al-Rābiṭah 1964–1996* (Kuwait Writers: Members of the Union, 1964–1996) (al-Kuwayt: Rābiṭat al-Udabāʾ fī al-Kuwayt, 1996).

true meaning of Islam.²⁹ This idea is manifested in one of al-San‘ūsī’s primary short story collections, *Women in a Swirl*.³⁰

Muná al-Shāfi‘ī writes short stories as well as journal articles. She was the first director to the office of instruction and advice at Kuwait University, and the first administrative director to Girls’ College at Kuwait University. al-Shāfi‘ī won many literary awards in the Gulf countries for her short stories. Her publications of short stories are *al-Nakhlah wa-Rā‘iḥat al-Hayl* (The Palm and the Scent of the Cardamom) (1992), *al-Baḍ . . . Marratayn: Majmū‘ah Qiṣaṣīyah* (The Beginning . . . For the Second Time: A Collection of Stories) (1994), *Dirāmā al-Ḥawwās: Majmū‘at Qiṣaṣ* (Drama of Senses: A Collection of Short Stories) (1995), *Ashyā‘ Gharībah . . . Taḥduthu: Majmū‘ah Qiṣaṣīyah* (Strange Things Are Happening: A Collection of Stories) (2002).³¹ al-Shāfi‘ī observes women, men, and society with her unique female sensitivity, which generates a unique taste of romanticism, humanitarianism, and idealism. The subjects of her short stories also ranges from love, gender relations to the physical and psychological suffering of the people in the 1991 Gulf War.

‘Āliyah Shu‘ayb holds a Ph.D. from Birmingham University. She is one of the contemporary women writers who boldly tackle in literary writings taboos in Arab society. Such subjects include homosexuality and marital rape. This courageous attempt, however, predictably has resulted in harsh criticism from Muslim fundamentalists.³² Shu‘ayb has

²⁹ Hayfā’ al-San‘ūsī, Personal interview (Private e-mail message to An-Chi Hoh Dianu), July 14, 2001.

³⁰ al-San‘ūsī, Hayfā’: *Women in a Swirl: A Collection of Short Stories* ([Kuwait]: n.p., 2000).

³¹ *al-Nakhlah wa-Rā‘iḥat al-Hayl* (The Palm and the Scent of the Cardamom) (Kuwait: Dar Su‘ād al-Ṣabāḥ, 1992); *al-Baḍ . . . Marratayn: Majmū‘ah Qiṣaṣīyah* (The Beginning . . . For the Second Time: A Collection of Stories) (Kuwayt: Sharikat al-Rabī‘ān, 1994); *Dirāmā al-Ḥawwās: Majmū‘at Qiṣaṣ* (Drama of Senses: A Collection of Short Stories) (Kuwayt: Sharikat al-Rabī‘ān, 1995); *Ashyā‘ Gharībah . . . Taḥduthu: Majmū‘ah Qiṣaṣīyah* (Strange Things Are Happening: A Collection of Stories) (Kuwayt: Dār Qirtās lil-Nashr, 2002).

³² See ‘Āliyah Shu‘ayb: *Kull Man Arāda al-Shahrah Rafa‘a Da‘wā Diddī* (‘Āliyah Shu‘ayb: Whoever Wants Fame Raises Lawsuits Against Me), *al-Majallah* no. 1148 (2002): 62–63.

published a collection of short stories entitled *Imra'ah Tatazawwaju al-Baḥr* (A Woman Marries the Sea) (1989).³³

Laylā al-ʿUthmān is undoubtedly the most celebrated short story writer in Kuwait. Her writings have been translated into many foreign languages and have drawn much attention in western academia. al-ʿUthmān's stories deal with women's issues, but she also sheds some light on socio-political problems from the female perspective, such as the Palestinian question, moral decline in Kuwaiti society, and the Iraqi invasion in 1991. Her stories are romantic and metaphorical, often filled with symbols and interwoven with reality and imagination. al-ʿUthmān is probably the most prolific Kuwaiti woman author, as a writer of poems, novels and dramas. Her short stories include *Imra'ah fī Ināʾ: wa-Qiṣaṣ Ukhrā* (A Woman in a Receptacle: and Other Stories) (1976), *al-Raḥīl* (The Departure) (1979), *Fī al-Layl Taʿtī al-ʿUyūn: Qiṣaṣ* (At Night the Eyes Come: Stories) (1980), *Faṭḥiyya Takhtār Mawtahā* (Faṭḥiyya Chooses Her Death) (1987), *Ḥālat Ḥubb Majnūnah* (The Condition of Love Is Crazy) (1989), *al-Ḥawājiz al-Sawdaʾ: Majmūʿah Qiṣaṣiyyah* (Black Barricades: A Collection of Stories) (1994), *Zahrah Tadkhulu al-Ḥayy* (Zahrah Enters the Quarter) (1996), *Yaḥduthu Kull Laylah* (Talking Every Night) (1998), *al-Muḥākamah: Muqtaʿ min Sayrat al-Wāqīʿ* (Prosecution: A Passage from the History of the Event) (2000).³⁴

Characteristics of Short Stories by Women

The analysis of Kuwaiti women's short stories here is primarily from the angle of contents. In other words, the central questions in the anal-

³³ ʿAliyah Shuʿayb, *Imra'ah Tatazawwaju al-Baḥr* (A Woman Marries the Sea) (Kuwait: n.p., 1989).

³⁴ *Faṭḥiyya Takhtār Mawtahā* (Faṭḥiyya Chooses Her Death) (Cairo: Dār al-Shurūq, 1987); *Fī al-Layl Taʿtī al-ʿUyūn: Qiṣaṣ* (At Night the Eyes Come: Stories) (Beirut: Manshūrāt Dār al-Ādāb, 1980); *Ḥālat Ḥubb Majnūnah* (The Condition of Love Is Crazy) (n.p.: al-Hayʾah al-Miṣriyyah al-ʿĀmmah lil-Kuttāb, 1989); *al-Ḥawājiz al-Sawdaʾ: Majmūʿah Qiṣaṣiyyah* (Black Barricades: A Collection of Stories) (Kuwait: Laylā al-ʿUthmān, 1994); *Imra'ah fī Ināʾ: wa-Qiṣaṣ Ukhrā* (A Woman in a Receptacle: and Other Stories) (Kuwait: Dār Dhāt al-Salāsīl, 1976); *al-Muḥākamah: Muqtaʿ min Sayrat al-Wāqīʿ* (Prosecution: A Passage from the History of the Event) (Damascus: Dār al-Madā lil-Thaqāfah wa-al-Nashr, 2000); *al-Raḥīl* (The Departure) (Beirut: Manshūrāt Dār al-Ādāb, 1979); *Yaḥduthu Kull Laylah* (Talking Every Night) (Beirut: al-Muʾassasah al-ʿArabīyah lil-Dirāsāt wa-al-Nashr, 1998); *Zahrah Tadkhulu al-Ḥayy* (Zahrah Enters the Quarter) (Beirut: Dār al-Ādāb, 1996).

ysis are what issues are raised in this literary corpus and what characteristics there are in these writings. The answer to the first question, like women's literature elsewhere, the short stories by Kuwaiti women are evolved around the female self with her as the nucleus of the orbit. Two basic tactics utilized to examine the contents are internal and external approaches. Internal approach puts a stress on the exploration of women's inner world, i.e. their feelings and thoughts. The female perspective on such matters as self-identity, love, sexuality, marriage, motherhood, and sorority is therefore manifested. As for the external approach, it examines women's interaction with others, i.e. men and society. In addition to the fact that gender inequality and female victimization are frequently protested in the short stories, women's enormous interests in politics and social affairs should not be ignored. Particularly after the Iraqi invasion in Kuwait, many women writers wrote about the suffering of the people and their perception of the war and the resistance movement. Such war literature is deemed significant because it not only represents a different interpretation of the warfare, but also declares to the world that Kuwaiti women care for their society as much as their male counterparts do, and have proven it by making tremendous contributions in awakening citizens' patriotic consciousness and in defending their country's security.

In regard to the literary characteristics of the short stories by Kuwaiti women, generally speaking, the temperament of romanticism,³⁵ humanitarianism, symbolism, and idealism, as well as the inclination toward introspection and meditation are apparent, despite the differences in approaches among these writers. Among many examples is *Ajniḥa min Rīḥ* (Wings of a Breeze)³⁶ by Muná al-Shāfiʿī, which serves as a paradigm of a short story combined with romanticism, symbolism, and idealism. It is essentially a dialogue between the female protagonist and a butterfly. Two ways to understand the symbolism in the text are as follows. Firstly, the protagonist is identified with the butterfly.

³⁵ The meaning of romanticism adopted here is one of those that were popularly circulated in the eighteenth century, "a tendency to exalt the individual and his needs and emphasis on the need for a freer and more personal expression" (J. A. Cuddon, *A Dictionary of Literary Terms* (New York: Doubleday & Company, Inc.) p. 576).

³⁶ al-Shāfiʿī, Muná, *Ajniḥa min Rīḥ* (Wings of a Breeze); *al-Baḍʿ . . . Marratayn: Majmūʿah Qiṣaṣīyah* (The Beginning . . . For the Second Time: A Collection of Stories) (Kuwayt: Sharikat al-Rabiʿān, 1994) pp. 73–76.

Namely, the protagonist sympathizes the butterfly for she sees in it her own suffering from the desire to love and affection. Therefore, her dialogue with the butterfly is indeed a self-reflection.

“– My butterfly, O beautiful [creature], why this sorrow? Why this silence? The sky is wide. Flap your wings, O you who have wings. Fly far beyond the land. Discover the dreams of the sky . . .

– I like exuberance. I love open space. But I have a stronger desire.

I remembered my bruise. I felt pain. I put my hands on the wound of the heart. I slowed down its heartbeat and released its grief. I excused my butterfly for a moment, which was coiling behind a damp bush and resting in sleep. The wind flirted in the place. Its whistling trembled the desire inside me. So I was fond of sitting observing my butterfly and bringing her grief my eagerness and desire. I asked her:

– Why do we love?

– . . .

– Is the desire to love more powerful than life?

– . . .

The butterfly continued to coil behind her bush crying for her loneliness in the shore of silence, as if she was crying for her days that were gone, and my days that I was still retrieving its loneliness, and my days that would never return.”³⁷

Secondly, the butterfly’s wings symbolize liberty and the freedom to love. At the end of the story, the advent of this enlightenment, together with the fact that the butterfly shows up with its partner, keeps our protagonist optimistic.”

al-Aḡā (The Snake)³⁸ by Laylā al-‘Uthmān is an example that integrates symbolism and female introspection and meditation. The story aims to understand sexuality from both female perspective and that of men and society. The protagonist believes her confession of love and physical attraction to a man she admires to be necessary, whereas her mother, spokesperson of the traditional point of view, foresees and warns the possible devaluation this behavior might cause to the protagonist. Simultaneously, al-‘Uthmān juxtaposes another storyline, describing how a

³⁷ Ibid., pp. 74–75.

³⁸ al-‘Uthmān, (1979) *al-Aḡā* (The Snake), *al-Raḥīl* (The Departure) (Beirut: Manshūrāt Dār al-Ādāb, 1979) pp. 71–79.

snake gains physical pleasure by brutally torturing and devouring a rabbit. Obviously it is opposite of female sexuality that is associated with love and pleasure. The snake, symbolizing penis, refers to aggressiveness, selfishness, and greed, in contrast to the image of the rabbit trapped by a spider's web, metaphorically meaning an innocent woman who is imprisoned by a set of traditional values that fail to instruct her to enjoy sexual intercourse but to see it as a duty of procreation. Sexuality implied in this scene represents pain, suffering, and female victimization. As a result, female sexuality is always surrounded by unpleasantness.

It should be noted that although the commonality of Kuwaiti women writers' short stories have been pointed out, the uniqueness of each writer in literary expression and rhetoric, attributed to the difference of age, family background, education, political ideology, etc., should be recognized. Hence, it is not surprising to see that some subjects are tackled more often than the others because of the level of controversy they may cause, and certain topics are rarely discussed or almost absent from this literary corpus for one reason or another, such as voluntary abortion and women's religious faith. Nevertheless, Kuwaiti women's short stories cover a wide range of thought-provoking subjects and successfully project a series of challenges to society and its conventional values. Consequently, a unique literary spectrum is shaped, which helps the reader understand more profoundly the complexity and sophistication of Kuwaiti women and their social context.

BRIEF COMMUNICATION

A Brief Survey of the Iranica Periodicals at the International Bahā'ī Library, Haifa, Israel

JAN TEOFIL JASION
INTERNATIONAL BAHĀ'Ī LIBRARY

The International Bahā'ī Library has as its primary role the comprehensive collecting and preserving of Bahā'ī literature in all formats. However, besides collecting on the Bahā'ī Faith, the Library also collects selectively in the field of Middle Eastern studies, Islam and comparative religion. In Iranica, the Library is developing a composite collection of periodicals, currently numbering approximately 200 titles. The collection is composed of both complete runs and sample issues. The value in keeping only a few issues or even a single issue of a title lies in the bibliographic information gleaned from such a “representational” collection.

The collection was acquired over a period of twenty years mainly by donations and augmented by purchases where possible. Very often the Library will be sent a single issue by a well-wisher because it contains a “very interesting article” on one subject or another. On several occasions the Library has been the recipient of entire personal libraries. The contents range from general newspapers to specialized serial bibliographies and include aspects of Iranica as diverse as law, medicine, sports, Islam and Zoroastrianism as well as the Bahā'ī Faith.

The oldest item is a bound volume dated 1851 of the *Rūz-nāmih-yi Vaqāyih-i Ittifaqīyih*, Iran's oldest newspaper. Even though this has been reprinted in 1994–95 in its entirety by the National Library of Iran, there is always something special about the original leather-bound edition, with its stains and blotches. There are also original copies of several provincial newspapers issued between 1914 and 1920, for example *Rāh-i Nijāt* from Isfahān dated 1918.

The vast majority of the collection is associated with the period of the Islamic Revolution, the events leading up to it and its aftermath. It is evident that these political and scholarly journals and newspapers which deal with contemporary issues and feature eye-witness accounts are highly valuable in studying the political and historical development of Iran, especially such titles as *Inqilāb-i Islāmī*, published by

Banī-Sadr, the first president of the Islamic Republic of Iran and close advisor to Khomeini. However, the value of popular magazines such as *Javānān-i Imruz* or *Zan-i Rūz* should not be underestimated for they can be invaluable in charting the social repercussions of the Revolution. The pictorial advertisements in these magazines also tell an interesting story as they evolve and change from the years before, during and after the Islamic Revolution. The political satirical weeklies such as *Buhlūl* or *Fānūs* are in a league of their own because of their open defiance of the status quo in a most graphic way.

The collection also includes academic periodicals published in the United States, Germany, Lebanon, the Netherlands, France, and the United Kingdom. Represented in this collection are scholarly journals, such as the well-cited *Studia Iranica* and *Iranian Studies* as well as those, which are not as well known such as *Jahrbuch des Verbandes Iranischer Akademiker* (Hildesheim), *Āthār-i Īrān* (Haarlem) and *al-Dīrāsāt al-Adabīyah* (Beirut).

The Iranian Diaspora has a long history of publishing and the oldest example in the Library is *Īrān-shahr* (Berlin, 1922–1927). Other titles in the collection are sample issues of exiled political journals such as *Iran im Kampf* (Frankfurt am Main), *Āvāy-i Īrān* (Orleans, Ont.) or *Gama* (Los Angeles, Calif.). Politics are not the only concern of the Iranian Diaspora as can be seen by the popular “Persian neighborhood” press such as *Sām* (Croydon, England), *Ikspiris* (North Vancouver, B.C.), *Payām-i Īrān* (Glendale, Calif.) or *Shahrvand* (Downsview, Ont.). There are also specialized titles such as *Tavoos*, dedicated to the arts and seems to be a joint United States and Iranian production, and *Āvāy-i Zan*, which concentrates on women’s issues and is published in Norway and Sweden. Other examples would be *Payām-i Pizishk*, which was published in 1979 in Fostoria, Ohio for a medical association.

Bahā’ī periodical literature, however, forms the very heart of the collection of the Library. There are 3,211 Bahā’ī titles from approximately 180 countries in over 100 languages in the collection. The oldest Bahā’ī newsletter from Iran is *Akhbār-i Amrī* from Tihārān with the first issue dating from 1922. Since the Islamic Revolution all publishing activity by the Bahā’īs in Iran has ceased. However, the rich legacy of scholarly pursuit is continued by the Persian Bahā’īs in the Diaspora. Among the Bahā’ī periodicals in Persian currently received, the most important academic titles are *‘Andalīb* from Canada, *Payām-i Bahā’ī* from France and *Payām-i Badī* from the United States. Of interest is the children’s magazine *Varqā* first produced in Iran and later in India

under the direction of the well-known architect Farīburz Sahbā.

Electronic newspapers and newsletters should not be overlooked in this brief survey. Selected titles in this format have been electronically archived. The Library has added to its collection such titles as *Īrān gawhar* from California and Radio Free Europe's *RFE/RL Iran Report*.

The political turmoil in Iran has spurred the production of many titles dedicated to the issue of human rights: *Iran Human Rights Chronicle* (Portland, Oregon), *Iran Democracy Watch* from Sweden, *Iran-report* from Berlin and even *Defenders' Newsletter* from Tihārān among others.

In cataloguing the Iranica collection it has been discovered how few of them are listed in on-line catalogues of other libraries, or even listed in specialized bibliographies. Even the works of Wolfgang Behn do not contain many of the *émigré* political journals that the Library has. This was also an argument for their retention and cataloguing.

REVIEWS OF BOOKS

Glossar bibliothekarischer Fachtermini: Arabisch-Deutsch. By Hanna Repp. Lehrmaterialien / Landesspracheninstitut Nordrhein-Westfalen; Bd. 4.5. Wiesbaden: Harrassowitz in Kommission, 2001. Pp. 215; 30 cm. ISBN: 3447043881 (pbk.)

The present work was put together from teaching materials and is intended as a teaching tool for catalogers of Arabic materials in (German-speaking) courses at the Landesspracheninstitut Nordrhein-Westfalen. Consisting of an alphabetically arranged list of Arabic terms, a set of systematic tables and a bibliography of reference works, the *Glossar* is intended for catalogers who have mastered the basic structure of the Arabic language and script. It is expressly designed to facilitate cataloging of printed materials, both monographs and serial publications. The transliteration follows the German DIN 31635 standard, with the exception of the letter ‘*ain*, where the author decided to use the superscript form of the letter “c” to enhance clarity (p. 11).

The alphabetical glossary (pp. 31–106) is arranged in the order of the Arabic alphabet and not by trilateral roots as in a typical Arabic dictionary. It consists of terms and phrases that were extracted from representative specimens to provide a vast array of sample terms and phrases as they occur in materials that are to be cataloged. The glossary does not include library-related terminology in Arabic usually found in specialized bilingual dictionaries. Individual entries consist of the term or phrase in Arabic, the transliteration, and the German translation. Translated terms appropriately include see-references to systematic tables in the appendix. Terms and phrases governed by cataloging rules are annotated with the pertinent citation referring to the German cataloging rules (*Regeln für die alphabetische Katalogisierung in wissenschaftlichen Bibliotheken*).

In the systematic tables in the “Anhang” (appendix, pp. 107–215) the terms in the glossary are rearranged into discrete categories. Categories include for instance author entries (“Verfasserangaben”), titles (“Titulaturen”), corporate authors (“Körperschaften”), a list of places of publication (“Verlagsorte”), etc. Other tables summarize the Islamic months of the lunar year, the Syrian, Libyan, Coptic and European solar months, ordinal feminine and masculine numbers from one to thirty, and national currencies. Another table compares the DIN 31635 (1982) standard of transliteration with the transliteration of the 1997 ALA-LC

Romanization tables (p. 206–208). This table was added to facilitate searching in American online catalogs (p. 11). Formulas for the conversion of Hijra and Coptic years to Christian years are provided as well. The bibliography (pp. 210–215) includes books, articles and Web sites in Western languages as well as in Arabic on (German) cataloging rules and transliteration standards, works on the vocalization and analysis of personal names, date conversion, and encyclopedias and lexica.

Throughout the volume, black-and-white facsimile illustrations are used to show real-life occurrences of terms and phrases in the Glossar. Illustrations include title pages of (multi-volume) monographs and serial publications, reproductions of imprints from different publishing houses, and sample pages of traditional works showing main text (*salb*) with interlinear commentary and marginalia (*hāshiyāt*) (p. 136).

The volume constitutes a thoughtfully compiled teaching tool that provides the student with a rich sample of real-life examples extracted from Arabic materials. The systematic arrangement and clear presentation extend the Glossar's usefulness beyond its primary function of a text book to serve practicing catalogers as a handy reference work. Libraries which serve a library information studies program that includes cataloguing courses should consider acquiring it. After reviewing this volume, one wishes that somebody would produce a similar work in support of Arabic language catalogers at American libraries.

CHRISTOF GALLI

DUKE UNIVERSITY

E. W. Lane Arabic-English Lexicon [CD-ROM]. Vaduz, Liechtenstein : Thesaurus Islamicus Foundation [publisher] ; Cairo, Egypt : Tradigital Cairo [producer], ©2003 (TraDigital Stuttgart Electronic Publishing and Conservation Technologies GmbH, Ludwigstr. 26, 70176 Stuttgart, Tel: +49 711 669 78 14; E-Mail: info@tradigital.de; Internet: <http://www.tradigital.de>. Also available in the US from Fons Vitae, 49 Mockingbird Valley Drive, Louisville KY 40207 USA; Tel: (+001)(502) 897-3641; Fax: (+001)(502) 893-7373; E-mail: fonsvitaeky@aol.com; Internet: <http://www.fonsvitae.com/> Price USD150 + shipping.)

Edward W. Lane's (1801–1876) Arabic-English Lexicon (originally published: London; Edinburgh: Williams and Norgate, 1863–93; and

legally reprinted or pirated in the same or other multi-volume formats, in among other editions: New York, F. Ungar Pub. Co. [1955–56]; Beirut, Lebanon : Libraire du Liban, 1980; Cambridge, England : Islamic Texts Society, ©1984; New Delhi : Asian Educational Services, 1985) is the only comprehensive Arabic to English lexicon for use with classical Arabic texts. Unfortunately, comprehensive though it is — meaning that entries contain more than glosses and a few examples, but include verifiable citations and excerpts of real texts — it was never completed. Stanley Lane-Poole (1854–1931) edited it and added a memoir of Lane. Despite the supplementary material in the final volume, the coverage still stops practically in the letter *Qāf*, with the remaining root-letters of the Arabic alphabet treated only in a summary manner. *Wörterbuch der klassischen arabischen Sprache* / auf Grund der Sammlungen von August Fischer, Theodor Nöldeke, Hermann Reckendorf und anderer Quellen hrsg. durch die Deutsche Morgenländische Gesellschaft, published Wiesbaden, Harrassowitz, 1957– takes up where Lane stops, but WKAS still, after nearly fifty years reaches only as far as *layl* in vol. II:33. The French attempt at a comprehensive lexicon, *Dictionnaire arabe-français-anglais (langue classique et moderne)* = *Arabic/French/English dictionary* / par Régis Blachère, Moustafa Chouémi et Claude Denizeau, published Paris, G.-P. Maisonneuve et Larose [c1964–] has stopped in 1988 with vol. 4:46, in the letter *Hā*. Thus, one must rely on other less comprehensive Arabic-English (or French) dictionaries or lexicons (e.g., Hava, Dozy, Biberstein-Kazimirski, or even Wehr) or on one of the mediæval or later Arabic lexicons (e.g., Ibn Manẓūr's *Lisān al-ʿArab*, Fīrūzabādī's *Muḥīṭ*, Murtaḍā al-Zabīdī's *Tāj al-ʿArūs*, Zamakhsharī's *Asās al-Balāghah*, Ibn Sīdah's *al-Muḥkam*, Jawharī's *al-Ṣiḥāḥ*, and others, many of whose works Lane relies on and cites).

The Lane lexicon on CD-ROM is a most welcome addition to our lexicographical inventory, even in its incomplete state, and the producers have our gratitude for their highly commendable work. The electronic Lane contains the entire work as printed. Although the printed work was scanned from a Cambridge University Library copy, the images produced by the scanning operation were not processed by Optical Character Recognition (OCR) into readable and thus fully searchable text. The lexicon is rather an enormous collection of some 3000+ graphic files (.gif) (in 577MB) — probably representing the 3064 pages of the original, plus the software and associated files to run the program (for a total of 3,136 files in 606MB). These files reside on the host computer's

hard disk after installation. The CD serves to install the program, and after installation of the program, when inserted into the CD-drive, as it must be for the program to operate, functions as a security device to prevent unauthorized use on multiple computers by those who have not purchased the product. (I must say that as priced at USD150, purchasing the CD does not present a great financial burden. It is considerably less expensive than the print version, at about \$350 for the two volume reduction.) Each main entry (based on an Arabic root) in the lexicon is tagged for searching and associated with the proper graphic file(s) for display of the text. Thus, one searches by root-letter combinations, and the search results are the appropriate entries displayed on the computer screen as page images from the print. Within this limited this structure (tagged graphics), the lexicon cannot be searched for text within the entries — something one cannot, of course, do so in the print version either.

Minimum requirements are modest: Windows 95 or higher (Arabic not required — except that Windows must be configured to accept Arabic input from the keyboard if one wishes to search by keying in Arabic roots instead of using the on-screen key matrix), 486 processor, 16MB of RAM, 650 MB Free Hard Disk space. The CD-ROM should run automatically; if not, one must type D[rive]:\Run, where D is the CD-ROM drive. Macintosh computers are not supported.

The Preface contains (as do most of the print editions, excepting the reduced): Lane's extensive Preface (December 1862), where the structure of the Lexicon is introduced and its sources are enumerated and discussed; Stanley Lane Pools' Editor's Preface (written in July 1877, after Lane's death in August 1876), in which the editorial work and the compilation of the incomplete materials into the supplement are described; an extensive Memoir of Lane edited from his scholarly *Nachlass* by his nephew, Stanley Lane Pool — The account of the compilation of the Lexicon is especially interesting —; Errata; and a Postscript on the supplementary material (1893).

I offer some observations, after working with the program for some time:

The on-screen key matrix, noted variously as "Virtual Arabic Keyboard" and "Arabic alphabet palette" for entering text (click on the desired letters of the root and then on "Find"), includes the selectable by click letters of the Arabic alphabet. As typed from the Arabic keyboard or keyed from the matrix, the letter are supposed to display in

the search box. This display feature does not function on my Gateway desktop computer, which runs Windows 2000. This is a minor annoyance. I find that if I immediately begin another search by entering text in the search box, I consistently encounter an entry not found error message; yet, if I repeat the search, I get the desired results. If, however, I use the “New Search” button, the search is consistently successful. This is a bigger, and inexplicable, annoyance. If one keys in a search for a root that does not exist in the lexicon, there are no results returned, and a message to that effect is displayed.[†]

Printing can be limited to a selection of text or an entire entry. One can print to a printer or to Adobe Acrobat Distiller to produce text (which is not really text but another graphic, and thus useless otherwise). Moreover, the graphic files (.gif) as supplied are rather mysterious in nature: I cannot display them in any other graphic program, and I cannot convert them to text with OCR software. This inscrutable feature must be for security.

One can scroll through a page by using the page-down/up slider and navigate to other pages or entries with the forward/backward arrows. There is also a zoom in or out feature.

Although installation was exceedingly slow because of the great number of files to be copied, and loading up the program is also somewhat slow, search results are displayed instantaneously. Very nice, attributable, no doubt, to the data residing on the hard disk, rather than on the CD.

There is a help facility which offers sufficient help limited to instructions on the operation of the program.

According to the help facility, searches may be saved for later retrieval by clicking on the icon at the bottom of the screen after performing a new search. The icon on my computer is, however, blank but functions to bring into view the previous searches or to close them.

Material which appears in the supplementary volume is so noted (“See Supplement” — click on the link to the supplement at the bottom of the screen; click to return to the main entry), and material covered in both the main body of the lexicon and additionally in the supplement

[†] Subsequently, I installed the *Lexicon* on another computer, a Dell Latitude notebook L400, having capabilities similar to the Gateway but running Windows XP; the program ran flawlessly on the Dell.

is marked and links provided to the supplement. Lane's print cross-references are not functioning links in the electronic version.

Some of the pages have been sloppily scanned from the original to produce skewed pages on the screen. Otherwise, the text is very clear, or rather as clear as the slightly crude type of the original print version.

Lane's lexicon CD indeed offers a few more features and conveniences than the print: It is faster and easier to search the electronic version with a keyboard than to fumble with the eight-volume print set while flipping through its pages to locate entries (as one creates wobbly piles on the table and inattentively lets volumes crash onto the floor). I own the two-volume reduction, and I have difficulty working with the extremely small type. The electronic version is much preferred in this regard. Yet, the inability to search full text and to extract text from the graphics in the electronic version is a serious detraction that should be fixed by producing the full text from the graphic files. This will be laborious task, no doubt, because of the inadequate (and extremely expensive) Arabic ORC software available, a problem very likely compounded by the print edition's use of such crude Arabic (and roman) type. Nevertheless, the task must be accomplished, even if that means heavy editing and manually keying the Arabic (and likely the roman too).

Lane's lexicon on CD is an invaluable tool for the Arabist and is highly recommended for purchase by individuals and libraries, which can network the CD for campus access.

JONATHAN RODGERS

UNIVERSITY OF MICHIGAN

The Adam of Two Edens: Poems. By Mahmoud Darwish, translated by Husain Haddawi, et al. Edited by Munir Akash and Daniel Moore. Syracuse, NY: Syracuse University Press, 2000. Pp. 206. \$19.95 (pbk) ISBN 0-8156-0710-5.

Munir Akash and Daniel Moore include just thirteen of Mahmoud Darwish's poems in this English language anthology. They have been rendered by eight different translators well-regarded in modern Arabic letters, so that the English best reflects the original language and sentiment. The aim of the editors is to better acquaint the world with Darwish's more recent work, which demonstrates the extent of his development since his earliest days as a Palestinian resistance writer. Much

of the world is already aware that as Palestine's tacit national poet, Darwish has devoted his life not only to the cause of the Palestinian people, but also to perfecting and expanding his poetic abilities. This collection reveals that he is clearly succeeding. Though one need not have experienced the earlier Darwish to appreciate these later poems, the seasoned reader is genuinely surprised by this collection's broader and more sophisticated topics. As the editors state in the introduction, the poetry of this collection demonstrates that Darwish has been transformed over time "from an imitator and poet of relatively easy direct statement into an internationally acclaimed artist of unusual insight and incomparably sophisticated technique who transforms astronomical expanses of human emotions into the clear crystal of poetry" (p. 25).

Because there is no lack of oppression in the world, Darwish's poetry speaks to people in diverse countries and regions around the world. Darwish's poem "Speech of the Red Indian" (p. 129–145) clearly demonstrates his understanding of the suffering of other peoples. For his devotion to the oppressed masses as well as his skill, Darwish has received prestigious awards including the Lotus Prize (1969), the Lenin Peace Prize (1983), France's highest medal of literary honor, and the Knight of Arts and Letters Award (1993). In December of 2001, Darwish earned the Lannan Prize for Cultural Freedom. In addition to the award, the Lannan Foundation will publish a collection of Darwish's poems in English sometime this Fall [*The Raven's Ink : a chapbook*. Translated and edited by Munir Akash and Carolyn Forché ; with Amira El-Zein and Sinan Antoon. [Santa Fe: Lannan Foundation, 2002?].

Though all poems in this collection deserve deliberate and thoughtful contemplation, gems among the thirteen include "The Well", "Ruba'iyat", and "O Helen, What a Rain". The first eloquently evokes both the unknown, colorful history that might be associated with an ancient well and time-tested stories from sources, such as the Bible, that have incorporated wells and all of their life-affirming and life-sustaining qualities. Moreover, "The Well" conveys the melancholic tone one would expect to feel if alone beside such an erstwhile hub of social activity. "Ruba'iyat" recalls an element of the Palestinian exile's exasperation that is typical of Darwish, but in this case the effect transfers to any human soul weighed down with the toils of life, the ceaselessness of idle chatter, daily drudgery and life's injustices. "O Helen, What a Rain", one of the briefer poems in the collection, in fine poetic form contrasts the falling rain in an arid region with the yearning of dried up hearts

and souls for beauty and love.

The *Adam of Two Edens* would be a beneficial addition to any library that seeks seriously to collect the works of major world poets and/or significant Middle Eastern authors and activists. Though much of Darwish's poetry is available in English in diverse journals and anthologies that sample Middle Eastern literature, collections such as this devoted to a single artist better facilitate the study of individual writers and their methodology and development within the literary craft.

CHRISTINE DYKGRAAF

UNIVERSITY OF ARIZONA

From Arab Poet to Muslim Saint: Ibn al-Fāriḍ, his Verse, and his Shrine. Th. Emil Homerin. 2nd ed. Cairo: The American University in Cairo, 2001. Pp. xiv, 162. ISBN: 9774246683 (pbk.)

This is a paperback edition of the 1994 work which since its original publication has gone out of print. It corrects a few minor errors, and adds a preface updating the current situation of the poet's shrine and a sizeable bibliography of relevant works that have appeared in the few years since the first edition.

ʿUmar ibn ʿAlī Ibn al-Fāriḍ (1181–1235) was an Egyptian poet and scholar, whose fame rests on his mystical poems. The eloquence and poetic beauty of the poems are nearly universally acknowledged. But the subject matter drew controversy: first from those who misunderstood the conventions of referring to God as the beloved, and spiritual ecstasy in terms of wine; to them the poetry was merely licentious, or they found the symbology distasteful. Others found the idea of such communion with God heretically pantheistic. These same features endeared Ibn al-Fāriḍ to the Sufis, though it is disputed whether the poet was a Sufi himself.

Although the title suggests the poetry will have a role in the discussion, it is only broached in the introduction, giving the reader a taste of the mystic, allegorical style in which intangible ecstasies and communions, or as often separations from the Divine, are versified. For this the reader should consult Homerin's other volume, *ʿUmar ibn ʿAlī Ibn al-Fāriḍ: Sufi Verse, Sainly Life* (New York: Paulist Press, 2001) which is a translation of the poetry with commentary (and, despite its title, only touches on the biography). The difficulties of Ibn al-Fāriḍ's

poetry are not those of *recherche* vocabulary; lexically they are intelligible. The difficulty is in the interpretation of multivalent symbol, conventions from *ghazal* love poetry interweft with religious connotations and Ibn al-Fāriḍ's own creativity. Thus in one line the full moon (the Beloved, or the radiance of Muhammad according to Arberry) is the goblet for an ineffable wine like the sun (esoteric knowledge) passed by a winebearer like a crescent moon (the ascetic wasted by fasting and bent by devotions), when the stars (illumination?) appear. Many other lines offer similarly convoluted concision. When a *litterateur* asked the poet's permission to write a two volume commentary on his work, Ibn al-Fāriḍ answered that he could have written two volumes on each line.

This volume skillfully participates in the reevaluation of classical Arabic biography and narrative in general, contextualizing the accounts to display meaning beyond the overt texts. Ibn al-al-Fāriḍ's earthly life was not so dramatic. His reputation for sanctity was recorded and probably improved upon by his grandson, who with subsequent hagiographers endowed him with miracles during and after his life. Homerin tracks the poet's posthumous career, which was as multilayered as his verse. It played out in religion and politics, and was recorded more in history and biography than in literary works, though the poetry attracted its critics and commentators. With time he accumulated many miracles, and cures and other benefits were attributed to his intercession. In the meantime his poetry became a touchstone for religious concerns. Homerin does a good job illuminating the secular and vested interests that may have motivated Ibn al-al-Fāriḍ's detractors and proponents. Some were sincerely outraged by religious questions. But theological factions were allied with Mamluk political figures, who distributed the benefices of holy offices. Ultimately Ibn al-Fāriḍ's defenders prevailed; but even his opponents took their place in his legend. The comeuppance of his foes became a trope: they were disgraced, and came to bad ends or recanted and allowed that they had always enjoyed his poetry.

Homerin's prose is a little dry. It passes without remark when the poet's son describes his father as the handsomest of men, and himself as resembling him more than anyone else. Perhaps Homerin's method credits the reader with the perspicuity to form conclusions from the texts without authorial comment.

The book ends elegiacally, as in the last two centuries the saint's popularity has declined, and his shrine has fallen to neglect. The poet retains the admiration of readers, however, and in a sense his reputation has come full circle to his original poetical fame.

Until the first edition of this book, there had been little serious scholarship on Ibn al-Fāriḍ in Western languages since Nicholson and Nallino early in the 20th century. Homerin's "Additional Bibliography" in the new addition shows a slight increase, but his works remain the only recent monographs in English on this important figure, a fact which — in addition to their merits — makes them essential.

WALTER OLLER[†]

BROWN UNIVERSITY

The Art of Reciting the Qur'an. Kristina Nelson. Cairo & New York: The American University in Cairo Press, 2002. Pp. xxviii + 246. ISBN 977-424-594-6. (Paper) \$24.50.

Originally published in 1985 by the University of Texas Press, this reissue of *The Art of Reciting the Qur'an* comes as a welcome addition to a body of scholarly literature which exists at the intersection of seemingly formal areas of inquiry in Arabic linguistics, Islamic studies, ethnomusicology, cultural anthropology, and Middle Eastern studies. Much more than a simple exposé of the tradition of Qur'ānic recitation, *The Art of Reciting the Qur'an* concerns itself with the act of recitation as an "expression of the totality of the cultural system of which it is a part" (xvi) and argues that the very tradition itself — understood here as a normative and rule governed act both constrained and shaped by its embedment in a broader cultural system — is ultimately a 'coming-to-terms' of the human encounter with a perceived divine other. For Nelson, arenas of normative action such as transmission, reception and

[†] Our colleague, Walter Oller, Joukowsky Family Middle Eastern Librarian at Brown University, died Oct. 3, 2003. Oller, who was 49 when he died, helped build the Library's collections in Middle Eastern studies and also took on responsibility for collections for Egyptology and modern Greek studies. Oller came to Brown in May of 2001 from New York University, where he had been assistant to the Middle Eastern studies librarian, and where he was working on a doctorate in Middle Eastern studies. He completed and defended his dissertation last spring, while working at Brown.

performance, although apparently discrete units of analysis, comprise a dense web of mutually-constituting interconnections, the whole being ordered along culturally determined lines.

Based largely on fieldwork conducted in Cairo in the late 1970's, *The Art of Reciting the Qur'an* takes the reader on an ethnographic/ethnomusicological tour of the most prestigious tradition of Qur'ānic recitation—the Egyptian—and along the way attempts to flesh-out the ways in which this tradition exists within social contexts. Choosing as her main heuristic the concept of 'meaning', Nelson asks: "what does the recitation of the Qur'an mean within the tradition? How is meaning communicated? How has it come to mean what it does? (and) What is the effect of the meaning on the tradition?" (xvi). For Nelson, 'meaning' is dynamic, changeable, and inextricably tied to those interlocking social and cultural patterns which ultimately come to determine the shape of both performance and perception.

For Nelson, a true understanding or aesthetic appreciation of Qur'ānic recitation must begin with an understanding of the essential oral/aural nature of the Qur'ānic text itself. Supported by a healthy selection of examples, chapter 1 devotes itself to explaining this, showing how the very sound of the Qur'ānic language has been prioritized throughout the text's history and how, as a consequence, "scholars and listeners recognize that the ideal beauty and inimitability of the Qur'an lie not in the content and order of the message, on the one hand, and in the elegance of the language, on the other, but in the use of the very sound of the language to convey specific meaning" (13). Prefigured by Arberry in the mid-1950's (*The Holy Koran*, 1953, and, *The Koran Interpreted*, 1955) and further refined by Michael Sells in his recently 'contentious' book (*Approaching the Qur'an*, 1999), this notion undergirds much of Nelson's analysis.

Chapter 2 ("*Tajwīd*") deals with the system of rules regulating correct recitation, offering a general survey of its main features and a summary of its major elements, namely: articulation, duration, and sectioning. In short, this chapter further refines the notion presented earlier, positing that the rules of *tajwīd* ultimately serve to preserve and perpetuate the essential oral/aural nature of the Qur'ān; for such rules not only ensure the correct reproduction of sound, but more importantly allow for the conveyance of the 'meaning' of a text "set apart from all other texts and experiences" (31).

Chapter 3 (“*The Samāʾ Polemic*”) tackles the perennial question of the licitness of music and musical performance in Islam. In Nelson’s reading, this debate ultimately revolves around an attempt to deal with the perceived visceral power and attractiveness of music on the one hand and notions of sober, morally idealized, communal propriety on the other. In essence, Nelson attempts to show how such debates have touched upon perceptions of Qurʾānic recitation vis-à-vis music, asserting that historically the issue has been characterized by irresolution and ambivalence rather than any sustained pronouncements one way or the other.

Chapters 4 and 5 deal with the main issues surrounding the Egyptian tradition of melodic or artful style of Qurʾānic recitation (*mujawwad*) such as the central importance of oral instruction, the conceptual and scholarly resources drawn upon by professional reciters, the various technicalities which combine to form an ideal performance of artful Qurʾānic recitation, and the ways in which reciter and audience interact along a formalized continuum of expectation and exchange. Chapter 4 (“The Ideal Recitation of the Qurʾān”) discusses the ways in which artful Qurʾānic recitation is perceived in both textual and oral tradition, coming to the conclusion that Qurʾānic recitation should be “an engrossing religious experience and not simply a transmission of information” (99) for both reciter and audience. Chapter 5 (“The Sound of Recitation”) attempts to account for the ways in which the actual sound of artful recitation functions in terms of audience expectations, perceptions, and ideals. Drawing a distinction between the personal, unornamented style of recitation (*murattal*) and the public *mujawwad* style, this chapter brings out those factors which both shape and constrain public recitation, explaining through a series of examples the reasons why the *mujawwad* style has earned such a prominent position in contemporary Egyptian society.

The final two chapters of the book deal with the issue of how the ideals and norms discussed in the previous chapters are actually reproduced on the ground. The ethnographic heart of the book, these two chapters explore the institutional structures (both formal and informal) which serve as stage and setting for Qurʾānic recitation in Egypt. Whereas chapter 6 (“Maintaining the Ideal Recitation of the Qurʾān”) deals with the day-to-day details of learning, teaching, performing, and the features of Qurʾānic recitation as a professionalized vocation, chapter 7 (“Overlap and Separation: The Dynamics of Perception and Response”) explicitly addresses an unresolved tension running throughout

the book, namely “the dichotomy of the perception [read: ‘meaning’] of Qur’anic recitation as a unique art and the response to it as music” (155). It is here where the full implications of Nelson’s ethnography come out, for through a well-documented series of examples she convincingly shows that although “certain aspects of the musical art are officially admitted . . . a separation between the art of Qur’anic recitation and the art of music is carefully maintained, in terms of both regulating the sound and regulating the perception of that sound” (186).

Throughout the book Nelson pays close attention to the nuanced layers of her subject and as an active participant in the tradition of Qur’anic recitation herself, is able to present the reader with a lucid reading of a complex and layered socio-cultural phenomenon. The book as a whole is well written, illustrated, and produced; and the selected bibliography and appendices are informative and well placed. Although, by Nelson’s own admission in the postscript, a bit dated in parts, *The Art of Reciting the Quran* will most certainly serve as the standard introduction to the subject for many years to come.

ERIK S. OHLANDER

UNIVERSITY OF MICHIGAN

Colors of Enchantment: Theater, Dance, Music, and the Visual Arts of the Middle East. Edited by Sherifa Zuhur. Cairo, Egypt: The American University in Cairo Press, 2001. Pp. 456. ISBN: 977-424-607-1 (Paperback)

Colors of Enchantment, a companion volume to Sherifa Zuhur’s 1998 *Images of Enchantment: Visual and Performing Arts of the Middle East*, continues Zuhur’s project to describe and analyze the contemporary arts in the Middle East. This new volume expands her earlier exploration of dance, music and the visual arts in the region and includes a new large section devoted to theater.

Colors of Enchantment includes twenty-two articles written by contributors from fields such as anthropology, history, literature, and philosophy; and, as Zuhur notes in her introduction, many of the authors, including Zuhur herself, are both scholars and practitioners of the arts. The articles in the collection vary in style and quality. The volume includes a variety of types of articles: everything from adapted newspaper essays, to chapters from dissertations, to interviews with artists,

which makes for an interesting mix. The overall quality of the articles is good, though some articles are exceptionally well written and thought provoking, while others, unfortunately, fall a bit short of the mark. Some of my favorite articles include an eloquent essay by Edward Said about the belly-dancer Tahia Carioca; a fascinating scholarly analysis, by Eve M. Troutt Powell, on the use of blackface in turn of the century Egyptian theater; and an informative article on the history of Palestinian Hakawati theater, by Reuven Snir, that provides insight into life, culture, and modes of resistance in the occupied territories.

Zuhur's project is a large one. Attempting to cover a topic as varied as the contemporary arts in the Middle East, that encompasses so many different art forms and countries, an editor can only hope to provide the reader with glimpses into aspects of the topic. While it could be said that the scope of the book is almost too large, the volume does provide an excellent starting place for an examination of the arts in the Middle East and opens the door to further study and inquiry. Also, in addition to providing an overview of aspects of the contemporary arts in the Middle East, one of the book's major strengths is that many of its articles address issues that are also important to the study of the Middle East in other disciplines. Issues such as nationalism, identity, and modernity are threaded throughout the articles and make the book a valuable resource for any student or scholar doing work on the region, even if the work is not related directly to the arts. *Colors of Enchantment* would be a useful addition to any Middle East collection as well as any arts collection.

One thing I found disappointing about the book is that some of the articles did not seem to be current with the volume's 2001 copyright date. Although many of the articles provide historical information or information that is not time sensitive, several articles ended the discussion of their topics in the early 1990s. I believe the articles could have been more interesting and relevant to a 2002 reader if they had been more up-to-date. A good example of this is Reuven Snir's excellent article on the Palestinian Hakawati Theater. His article traces the development of the Theater since 1977 and ends with a discussion of the state of the Palestinian theater as of 1994, leaving the reader wanting to know more about what has happened during the important years between 1994 and today. A postscript would have been appreciated.

The book includes a combined bibliography of the references from each article. As the references are in one alphabetical list, the editor has put a code next to each entry in order to identify the topic (music,

art, cinema, dance, music, theater, or poetry) that applies to the entry. Although this is useful to quickly look up references about one topic, I found it a bit unwieldy when trying to look up the references from any particular article.

Although I had previously read several of the articles that appear in *Colors of Enchantment* in other sources, Zuhur's collection of these articles in one volume is a useful addition to the literature on the Middle East. One can only hope that Zuhur will continue her explorations of the large and rich subject of contemporary arts in the region and will follow *Colors of Enchantment* with additional volumes.

ELIZABETH COOPER

Hayati, My Life: a Novel. By Miriam Cooke. Syracuse: Syracuse University Press, 2000. Pp. 152. \$22.95. ISBN: 0815606710 (Hardcover)

In her first piece of fiction, Miriam Cooke, Professor of Arabic Literature at Duke University, moves from documenting women's accounts of the Lebanese Civil War and feminist writing to creating one of her own. This book is not, however, autobiographical in nature. Rather, using historical events such as the Intifada and the Iraqi invasion of Kuwait, Cooke weaves a narrative around the lives of three generations of Palestinian women, who live through the British Mandate, the First Arab Revolt, the establishment of the state of Israel, the Suez War, and the Iran-Iraq War. The family is moving around the Middle East in search of work and safety, but loose track of each other from time to time because of these larger historical events.

The stories of these women is not told in a linear fashion. Rather, by jumping between place, time, and people, Cooke weaves a narrative representative of the disjointedness the characters feel as time passes for them. Certain events, such as the death of a child, war, poverty, and imprisonment, will haunt the characters, and as new events unfold, they are reminded of the past. Throughout these events, the title of the book highlights the sentiment of these women. "Hayati," literally "my life," represents the children of these characters. These families, especially the women, continue to struggle against the world around them in order to create a better life for their children.

Falling within the category of Diaspora literature, Cooke's book presents the lives of these women as representative of the types of hardships experienced in this region of the world. It is directed towards a

large audience, which is assumed to have some knowledge of the region of Palestine and its recent history.

It is a compelling work, easily accessible to most readers regardless of the depth of their knowledge of the socio-political realities of the region. It should be noted that it is not a reference work, and therefore contains no index or bibliography. It does provide a chronology of both historical events and events in the lives of the characters which help put these stories into sequence. This monograph is published in a hardcover format with high-quality paper. It will withstand use by many users, which this book deserves. It is well written and engaging, and Cooke has created for us a view of the plight of Palestinian women. All libraries which collect Diaspora literature and monographs about modern Middle Eastern Studies and Women's Studies should acquire this book.

KATHERINE NIELSEN

MCGILL UNIVERSITY

The Personalities of Mithra in Archaeology and Literature. By A. D. H. Bivar. Biennial Yarshater Lecture Series no. 1. New York: Bibliotheca Persica Press, 1998. Pp. 140. Bibliography and Index. \$34.00. ISBN: 0933273282 (Hardcover)

David Bivar, Professor Emeritus of Iranian Studies at the School of Oriental and African Studies at the university of London, presents in this text four essays which he originally presented at the Yarshater Lectures in UCLA's Department of Near Eastern Languages and Cultures in 1994. His main hypothesis, which runs through all of his essays, is "that the cult of Mithras prevalent in the Roman Empire between the first and the third centuries A.D. derived from, and in important respects resembled, a religion prevalent in ancient Iran during Indo-Iranian and pre-Achaemenid times" (p. xi). Grounded on this hypothesis, Bivar explores the literary and archaeological manifestations of Mithra, looking specifically at those personality traits ascribed to Mithra, and how these changed over time and place. Bivar divides his text into four discrete essays, accompanied by three detailed appendices which explore the interaction of the Greco-Roman and Mesopotamian cultures in relation to possible influences of Mesopotamian culture on Roman Mithraism.

Building on both fundamental works on Mithraism and works that are not as generally accepted, Bivar examines literary works and artefacts from the period to develop his hypothesis, ultimately supporting with available sources. Taking into account the recent scholarly assumption that civilizations did not live in isolation from one another, Bivar systematically builds his hypothesis, using concrete examples to prove that Roman Mithraism was influenced by Indo-Iranian Mithraic traditions. Therefore, this book is not intended for a general audience, nor as an introductory text, but rather is directed toward established scholars and researchers in the field of Mithraic Studies as it suggests another possible conclusion based on available material.

With this in mind, Bivar has provided extensive references and footnotes for each essay, a select bibliography and detailed index which allows the reader to examine the original sources for themselves. For those archæological artefacts which are held in only one location, Bivar has reproduced photographs of these artefacts for the reader to examine. Bivar uses both original and transliteration variably, based on the texts in question, rather than with consistency. This allows the reader to clearly identify when he shifts from one source to another in different cultural contexts. Made of high-quality paper and well-bound, the large font allows for easy reading. The figures, added to the end of the book, are high quality reproductions.

Academic libraries, whose universities include departments dedicated to Middle Eastern Studies, Oriental studies, Ancient History, and Roman and Mesopotamian religion, literature, and archæology at an advanced level, should acquire this monograph. It is not introductory in nature, as it provides a new perspective on Mithraic Studies based on solid research. It can be obscure at times and assumes that the reader has already comprehended the generally accepted material available on Mithra and is aware of their conclusions. This previous knowledge will clearly facilitate the reader's comprehension. Bivar's work is detailed and comprehensive, and he successfully defends his hypothesis using literary and archæological sources.

KATHERINE NIELSEN

McGILL UNIVERSITY

Azerbaijan: Ethnicity and the Struggle for Power in Iran. By Toraj Atabaki. Rev. ed. London: I. B. Tauris, 2000. Pp. xvi, 246; Bibliography (p. 229–240) and index. ISBN: 1-86064-554-2.

In this second edition of *Azerbaijan: Ethnicity and the Struggle for Power in Iran*, Atabaki sets out to relate the history of the territory of Iranian Azerbaijan in the twentieth century and how it has related to the central political events of Iran during that time. Atabaki is Associate Professor of Iranian and Central Studies at the University of Utrecht and a Senior Research Fellow at the International Institute of Social History in Amsterdam.

There is a brief introduction to the history of the Azerbaijanis and how those in Iran have connected to the Azerbaijanis of the former Azerbaijani Soviet Socialist Republic and the former and newly-restored Republic of Azerbaijan. The introduction spells out the perspective from which the author addresses the general framework of Iranian history by looking at the role played by the province of Azerbaijan and its people, especially those self-identified as Azerbaijanis. This is followed by preliminary material on the arrival of the Turkic people in this territory of Azerbaijan who would come to be called Azerbaijanis in the twentieth century. This is a somewhat difficult task since the self-identification is of a rather late provenance. Atabaki also gives a good discussion of the terminology of nationhood that developed in the various contexts in which the Azerbaijani nation[s] came into being, in both Persian and Turkish contexts.

Atabaki explains the role of the Azerbaijanis in the major political events of the twentieth century, beginning with the Constitutional Revolution of 1905–1909, through World Wars I and II, up the 1950s. He describes party politics in Azerbaijan and the movement for the autonomy of Azerbaijan that flourished briefly in 1945–1946. Always lurking behind the politics of this territory was the Soviet Union and its blend of power politics and attempts to export revolution.

This second edition contains an Epilogue that moves the story up to the 1990s, when one of the outcomes of the collapse of the Soviet Union was the re-establishment of the Republic of Azerbaijan. Atabaki outlines some of the issues linking the two Azerbaijanis in this new era of national awareness and self-identity.

The book is well-researched and very well documented, and the political movements in Azerbaijan are carefully placed in their contexts within both the Iranian and post-Soviet spheres. I did, however, want

a bit more of what had been promised in the sub-title's use of the word "ethnicity." "The struggle for power" is quite well covered, but I was hoping for a bit more data on the Azerbaijani nation, its language, its self-awareness, and some of the basic demographic percentages that are a part of this reality. I think this especially important to a national self-awareness that is relatively new. Some of this might have been covered in the early chapters that give pre-twentieth century history. This portion seemed a bit hazy — no doubt, in part, because the specific ethnic self-awareness in this case develops fairly late. It would have been useful to have said more about the way in which the Republic of Azerbaijan has used and developed history during its new period of independence and whether this "new" history is linked to Iranian Azerbaijan.

The notes and extensive bibliography make this book especially valuable, as they give an idea of the vast amount of material that is available for study and which Atabaki utilized. It is also important for English speakers who are unable to go through the data which the author has used in order to give us this concise narrative.

PAUL CREGO

LIBRARY OF CONGRESS

Whatever Happened to the Egyptians? Changes in Egyptian Society from the 1950 to the Present. By Amin Galal. Illustrations by Golo. Cairo: The American University in Cairo Press, 2000. Pp. 177. ISBN 9774245598. \$16.95 (paper)

What is happening to the Egyptians, as with other cultures, is a process of metamorphosis, in which all aspects of their quotidian life is being commodified and increasingly becoming "the object of a commercial transaction, including man's very soul." It is on this bleak note that Galal Amin ends his terrific little book. Amin's intellectual objective, in this book as elsewhere, is to challenge the entire conceptual framework for analyzing the economic and social development of the Arab world.

Over the last fifty years westernization and the rapid growth of the middle class have dominated socioeconomic change in the Arab world. Amin holds little hope from what he terms slogans and labels such as economic development, foreign aid, economic stabilization, structural adjustment, globalization, among others, to effectively shed any useful light on current and persisting social and economic problems. For Amin,

to attribute Egypt's economic and social crises on the Infitah policies — economic liberalization inaugurated by Anwar Sadat in 1974 — alone is unconvincing. Rather he chronicles “the high rate of social mobility” in Egypt, especially since the Nasser era. Amin argues that the upward and downward Egyptian social mobility and its rate of acceleration and deceleration over time is the undercurrent to much of the changes, and continuing travail, experienced by Egyptian society.

Galal Amin is a Professor of Economics specializing in microeconomics, economic development, history of economic thought and economics of the Middle East at the American University in Cairo since 1979. He also taught at Ain Shams University (1969–1974) and the University of California, Los Angeles (1978–1979, 1985–86). He received a PhD in economics from the London School of Economics (1964), along with a diploma in Public Law, from the Faculty of Law, Cairo University. He is the author of numerous books and articles in both Arabic and English including: *Wasf Miṣr fī Nihayāt al-Qarn al-ʿIshrīn* (Dar al-Shuruq, 2000) which won the 2000 Ministry of Culture's prize for best cultural work; *al-Muthaqqafūn al-ʿArab wa-Isrāʾīl* (Dar al-Shuruq, 1998); *Egypt's Economic Predicament* (Brill, 1995).

Amin is on the Boards of Directors of the Egyptian Economic Society, the Egyptian Society for Human Rights, and the Arab Society for Human Rights. In addition, he served on the Arab Society of Economic Research as Research Coordinator (1995–1997), and as the economic advisor for the Kuwait Fund for Arab Economic Development (1974–1978). He is also the recipient of honors and recognitions such as the award for Economics from the Kuwait Foundation for the Advancement of Science in 1981, the Order of Merit for the Sciences and Arts from the President of Egypt in 1977, and the State Prize for Economics in 1976. In 1998 he won the Cairo International Book Fair Prize for the best book in Social Studies for *Mādhā Ḥadatha lil-Miṣriyyīn: Taṭawwur al-Mujtamaʿ al-Miṣrī fī Nisf Qarn, 1945–1995*.

Whatever Happened to the Egyptians? was initially translated by an unnamed friend of the author and then reworked by Amin and his wife. The book germinated in a collection of articles written for the Egyptian monthly *al-Hilāl* between 1996–1997, beginning with a piece on the status of women in Egypt, in which Amin compares the changes in, and conditions of, the way of life his mother experienced with that of his daughter. Other pieces followed on diverse topics: the relentless devaluing of the Arabic language in public and private affairs, the foolish reliance on the private car as the mode of transport, the pe-

culiarity of Egyptian vacations, the formative influence of the moving picture, the change in Egyptian attitudes towards migration, and more. Amin adds two more chapters to the book in order to better frame the premise of his argument. The chapters are poignantly prefaced by — and the book cover and the title page sport caricatures — by Golo, the renowned illustrator for *The Cairo Times*. Golo's work is periodically exhibited by art galleries and is found in numerous publications. The book's style, format, and objective does not suffer from a lack of an index; however, a bibliography would have been helpful in pointing researchers to readings referred to in Amin's arguments. The book may disappoint a reader searching solely for peer reviewed economic data or elaborate economic theory. Amin rather skillfully navigates between socio-economic analysis and personal and anecdotal observation. The book's insight on development and privatization and its refreshing honesty about the rich complexity of Egyptian society makes it a delightful, and a highly recommended, read.

FADI H. DAGHER

COLUMBIA UNIVERSITY

Daughters of the Nile: Photographs of the Egyptian Women's Movements, 1900–1960. Edited by Hind Wassef and Nadia Wassef. Cairo: The American University in Cairo Press, 2001. Pp. 160, 250 b/w photographs. \$24.50 (paper) ISBN 9774246020.

This is an important photographic chronicle of women's roles in Egyptian women's movements during the first half of the 20th century. The book contains more than a collection of some 250 black and white photographs. Similar to the multiple roles women play in movements, the collection of photographs reproduced here plays a multiple role in merging "media, disciplines, and history." Mostly the book documents — admittedly from what this reviewer projects on these photographs as a produced reality — not only Egyptian women's resistance to patriarchy, to ossified perceptions and habits, but the struggle for political, economic and social justice. In their foreword Marie Assaad, Aida Guindy, and Aziza Hussein argue that the women represented should be seen as united in their goal for Egyptian social progress and defined as "I participate, therefore I am."

The photographs were compiled from newspapers, magazine, and family albums. Arranged thematically within nine chapters, they doc-

ument the key figures in Egypt's women's struggle, new professional roles, collective political and social activity, national and local welfare mobilization, resistance to occupation and invasion, and more. The quality of the photographs varies. Nevertheless each tells a story, and combined, they chronicle a diverse history. The background information, which accompanies the photographs and is provided in both Arabic and English, could have been more detailed for the benefit of the uninitiated. Researchers interested in pursuing the subject will welcome the bibliography. There is an unsettling feeling about the book, initially reflected by the coverage period. In their introduction the editors' explanation for the 1960 cut off date, when the Nasserist regime shut down "opposition parties and organizations of a political nature" ushering in an era represented by the "gradual absence of the collective in favor of individuals subsumed under the state and its discourses," is quite unconvincing, and if true, very depressing. It is not clear how the editors define the phrase "political nature." But everything can be analyzed politically. One need only scratch the surface here. What are the editors presently doing? Both are active members of the New Woman Research Center, an Egyptian non-governmental feminist organization dedicated to the research and advocacy of women's issues. Should the reader assume that members of this organization are mere "individuals subsumed under the state and its discourses?"

Far from it; the editors are engaged in independent research and education on gender issues. Nadia Wassef earned a doctorate in 1977 from the University of Calgary, Canada for her dissertation: "The Egyptians in Montreal: A New Colour in the Canadian Ethnic Mosaic". Publications since include: *Investigating Masculinities and Female Genital Mutilation in Egypt* (National NGO Center for Population and Development, 1999), "Constructions of Gender in Middle and Secondary School Curriculum in Egypt," in *Proceeding of the Arab Regional Population Conference*, 1996, and *The School Environment in Egypt: A Situation Analysis of Public Preparatory Schools* (Population Council, 2000). For more research undertaken for the Population Council, refer to <http://www.popcouncil.org>. The sisters are also co-owners and co-managers of Diwan, an upscale bookstore in Zamalek, Cairo. The Egyptian women's movements, Egyptian feminists making history and Egyptian women's firsts and challenges continue, despite the Nasserist or any other repressive regime.

The book's last photograph, of Egyptian women marching in celebration (1956) of political rights gained, gives the false impression that an

end was reached, that there is nothing to struggle for anymore. Perhaps the placid look of the marchers is indicative of a collective realization of the awesome task of completing an unfinished project ahead. I think a better photograph with which “to end on a high note” — found on the second to last page and constituting part of the cover design — is that of an animated Shahinda Maqlad leading a demonstration calling for her husband’s murderer to be brought to justice. It is a far more effective image and a metaphor for a continuing and necessary struggle. A sequel photographic chronicle of Egyptian women’s movements or individual achievements, 1960 to the present, is awaited with great anticipation. *Hayyā yā bint al-nīl*.

FADI H. DAGHER

COLUMBIA UNIVERSITY

Windows of Faith: Muslim Women Scholar-Activists in North America.

Edited by Gisela Webb. New York: Syracuse University Press, 2000. Pp. xxv, 295. ISBN 081562851X (cloth : alk. paper). \$39.95.

It would be impossible to miss the message of the book, *Windows of Faith: Muslim Women Scholar-Activists in North America*, that is, scholarship-activism is a formidable current in Muslim women’s studies in North America and the rest of the world, a current not to be ignored or overlooked in the overall endeavor of constructing a thorough understanding of women in Islam. This recently emerged discourse focuses on simultaneous ensuring, highlighting, and encouraging the dynamic participation of Muslim women across the variety of subject disciplines, as well as professions, in both theory building and grass-root undertaking on issues pertaining to “jurisprudence, theology, hermeneutics, women’s education, and women’s rights,” (p. xiii) for the purposes of promoting and realizing the concept of gender equality in Islam, and rectifying the image of Muslim women. To precisely understand this movement, Gisela Webb, the editor, reminds us of a pitfall in this regard, that is, the failure to differentiate this discourse from Western feminism. “The approach is a frontal challenge to a perceived chauvinism, a new patriarchy, that ‘Western’ feminists — perhaps unwittingly — did not see developing in their own ranks toward Muslim women (and other non-European women and their cultures),” obviously a perspective Muslim conservatives and neo-traditionalists are happy to utilize “to silence or dismiss their [Muslim women scholar-activists] work by labeling them

as ‘followers’ of secular Western feminism” (p. xiii). As a result, the urgent need for Muslim women’s self-identity and its theorization in Islamic context, not surprisingly, become pivotal in Muslim women’s scholarship-activism.

This book aims at combining theory and practice so as to shorten the distance between academia and public, and it does so in its four sections, which represent four major aspects in the scholar-activist activities: Qur’anic/theological foundations, law, literature and spirituality, as well as activism. A wide range of issues facing Muslim women in the world and particularly in North America are raised and analyzed, such as women’s status in Islam, their right to education, Islamic law pertaining to women, legal challenges confronting Muslim communities in North America, women’s human rights, and the debate on abortion and family planning. The articles in this bound volume not only lay theoretical ground for grass-root movements by defining Muslim women’s identity and asserting their legal and human rights by revisiting, reinterpreting, and recontextualizing classical theological and literary sources, but also further highlight the experiences of Muslim women activists for the purpose of encouraging others’ participation. For instance, in “Women’s Self-Identity in the Qur’an and Islamic Law,” upholding the importance of correctly interpreting Qur’anic verses in the issue of self-identity, Maysam J. al-Faruqi reviews verses 4:24 and 2:228 from a legal perspective and then exemplifies her effort as a call for more similar endeavors. “This call to review all unjustifiable practices in society and in the law should be maintained and pursued by a distinctly Muslim movement. It is not a ‘feminine’ movement, for it concerns Islamic laws that belong to all Muslims equally. It is not a ‘feminist’ movement either, because its basis is Islam and not gender: the injunctions of the Qur’an still take precedence over anything and everything even if, to the Western feminist, they do not provide blind equality.” (pp. 100–101)

This collection of essays is worth reading not only because it offers the female perspective on and interpretation of many problematic issues challenging modern Muslim women in North America and the rest of world alike, but also because it updates readers with Muslim women’s intellectual development and grass-root movement in the U.S. Finally, what makes this book particularly distinguished is its two useful appendixes: A. human rights in the Qur’anic perspective, and B. a partial list of organizations for Muslim women’s rights, advocacy, and higher Islamic education in the U.S. Appendix A, spelling out eleven

basic rights supported by Qur'anic verses, serves as a quick reference for whoever is interested in the human rights issues in Islam. Appendix B is a detailed directory of Muslim women's organizations, including their contact information, as well as missions and functions. In brief, this book, undoubtedly, is a resource-rich publication of the collective efforts of Muslim women scholar-activists in North America, with high hopes that the scholarship-activism will gradually expand beyond geographical, ethnic, and religious limits, and that its agenda concerning the rights of (Muslim) women will be implemented universally.

AN-CHI HOH DIANU

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One Woman's Jihad: Nana Asma'u, Scholar and Scribe. By Beverly B. Mack and Jean Boyd. Bloomington: Indiana University Press, 2000. Pp. 198. Bibliography, index. \$35.00 (Hardback) \$13.95 (paperback) ISBN: 0-253-33707-0 (cloth : alk. paper), 0-253-21398-3 (paper)

Nana Asma'u was the daughter of the spiritual and political leader of the Sokoto community in what is now northwest Nigeria. Sokoto was the capital of this region in which the people followed Asma'u's father in a new social order based upon orthodox Islam. Reared in an intellectual and religious environment, Asma'u became a poet, teacher, scholar of Islam, and a role model for Muslim women. The authors state that she was a legendary figure even in her own time, and one of their purposes is to bring to life a nineteenth century Muslim West African woman of renown.

This book is the result of collaboration between two scholars, working in the same region of Africa, who share an interest in the life and works of Nana Asma'u. Jean Boyd is former Principal Research Fellow of the Sokoto History Bureau and now a Research Associate of the School of Oriental and African Studies at the University of London. She taught school in Nigeria where she "discovered" Asma'u while researching the history of the area. Beverly Mack is Assistant Professor of African and African-American Studies at the University of Kansas. She went to Nigeria on a Fulbright doctoral dissertation grant to find, record, and analyze Hausa women's praise poetry. She also heard of Nana Asma'u and found that no books had been written about her. Both scholars realized the importance of this woman in Nigerian history and Muslim

women's study. After meeting, they collaborated on collecting her works and then translating, analyzing and making them public.

One Woman's Jihad combines history, religion, literature and social life. It is the story of one woman's writings and influence, and the authors provide a rich context for her life and works. The contents include considerable background information about the community where Asma'u lived, the particular brand of Islam they practiced, poetic traditions, and women's participation in the community. Her father, the Shehu, was leader of the group and Asma'u was one of his closest advisors. The title of the book is a play on the word "Jihad". Jihad means struggle, especially against evil forces, in order to live a righteous life. Asma'u's father waged a jihad in which he and his followers sought to promote a proper Muslim way of life and the right of all to follow it. Besides participating in that jihad, Asma'u conducted her own jihad — the struggle to advance women's education, status, and influence among the Sokoto community through both her words and actions. She was devoted to Islam and to her father's goals; her faith was the foundation of her pursuit of knowledge. Asma'u's accomplishments were well known among the people in the area, even generations later. By the age of twenty-four, she was fluent in Arabic, Fulfulde, Hausa, and Tamachek and was familiar with the works her father had composed as well as the reference library he had accumulated.

The book is divided into two major parts, context chapters and an appendix which includes 13 of Asma'u's poems used as examples of content and style analysis. Chapter one provides a historical background of the area, and the genealogical background of Asma'u's family, and the jihad. The particular brand of Islam which her family followed is known as Qadiriyya Sufism, a type of orthodox Islam based on the Quran and Sunna (the proper mode of behavior). Sufism is often described as Muslim mysticism which focuses on the spiritual and shuns the material, corporeal world. Another chapter describes the Sokoto caliphate community of which Asma'u was a prominent figure. It was a nineteenth century community that modeled itself on the original Muslim community of the seventh century. Asma'u's father, an uncle, her brother, Bello, and her husband, Gidado, made up the core of public leaders with her father and later her brother as caliphs. They often sought Asma'u's opinion and she was the designated leader of women and responsible for the promotion of education among them (p. 30). Asma'u was not only a writer but a teacher as well. She advocated the Sunna to her students

and they assisted her in promoting these principles in the community. By teaching women, Asma'u knew she was teaching whole families in orthodox Sufi practices. Many of her poems encouraged righteous living, especially among the women. The equitable position of men and women is a belief of Sufism. Asma'u promoted this idea both through her writings and her own life's example.

Poetry has been a common mode of expression throughout the history of Islam. There were many scholarly women in Asma'u's clan who "focused their studies on the Arabic poetic composition that is the style of the work of God" (49). Asma'u employed various forms and styles of poetry so that her corpus of works display her extensive education and ability to converse in sophisticated techniques. One form she used is acrostic poetry in which the first letter of each line forms its own message which relates to the message of the whole work. Other techniques are end rhyme and adding lines to an existing work. She often gave admonitory verses, the *wa'azī* or warning style of Arabic poetry. The versification of a pre-existing prose work is a technique called in Arabic, *manzūmah*. Asma'u was asked by her brother, Bello, to versify his work about Sufi women which led her to continue the use this method. Most of her poems use doxologies which are opening and closing lines that invoke God's name and aid. Asma'u also wove the imagery of classical texts into her own works which enhanced the respectability of her works, putting them into the same league as the classics. The authors discuss how Asma'u used the different techniques and styles and provide sample poems for each of them in the text and the appendix. For each poem in the appendix they give title, date written, if known, the language of the original, and the source of the text. She wrote poems in Arabic, Hausa and Fulfulde, often translating them into one of the other languages for wider distribution. For a complete collection of her poems, see Boyd and Mack's monumental publication, *The Collected Works of Nana Asma'u, 1793–1864*, published in 1997 by Michigan State University Press. To learn more about Nana Asma'u's personal life, one should consult Jean Boyd's book, *The Caliph's Sister*, published in 1989 by F. Cass. They wrote this third book to explain how Asma'u used her poems to further the work of the caliphate jihad. It is a literary analysis of her works including style, content, context, beliefs and women's lives.

This book about Arabic poetry appears at a time when many works are being published on the topic. One of the early ones is A. J. Arberry's *Arabic Poetry* published in 1965 by Cambridge. Lila Abu-Lughod's

book, *Veiled Sentiments*, is a discussion of how modern Bedouin women used poetry as a vehicle for personal expression and confidential communication. These poems are a form of traditional oral poetry called *ghinnāwah* and encompass a range of formulas and themes. They relay emotional feelings. Asma'u's poems, on the other hand, were written down and deal mostly with people or events. A central theme for her was the importance of Muhammad and his teachings with the attendant encouragement toward behavior patterned after the prophet. Another recent book is *The Poetry of Arab Women: A Contemporary Anthology*, edited by Nathalie Handal and published in 2001. It makes visible the works of a great number of Arab women poets who are virtually unknown to the West and demonstrates the wide diversity of Arab women's poetry. In contrast to the poetry of contemporary women as given in these books, Mack and Boyd's book brings to light poems of a nineteenth century Muslim woman. The authors' goal was to make her visible to the modern world and to suggest that there may be other Muslim women who lived in an earlier time and who have written poetry that modern scholars are not aware of. It is evident from these works that Arab and Muslim women are a part of the tradition of using poetry for a variety of expressions.

One Woman's Jihad is a well-written and fascinating book that should be of interest to scholars and general readers alike. Those interested in history, literature, religion, Islamic studies, and women's roles should find this book a great resource. With the current interest in Islam and the Middle East, the book provides good insight into one type of Islam and its historical background in Nigeria. Academic libraries and larger public libraries should include the book in their collections. The authors provide notes for each chapter, a good index, a works cited list, and a glossary of terms. Since this is original research and analysis on their part, the authors do not use extensive references. However, the notes are helpful and the works cited lead readers to other publications which deal with regional history for that part of Nigeria, Islamic beliefs, African history, Muslim women, and poetry. This book about Nana Asma'u is a great contribution to the study of Muslim women's roles in times past and of the poetic tradition among Arabs/Muslims.

CONNIE LAMB

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