

## Persian Manuscripts in McGill University Libraries

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### Introduction

**T**he collections of Arabic script manuscripts in the libraries of McGill University consist of Arabic, Persian, Ottoman Turkish and a few Urdu texts. In terms of physical form these manuscripts represent codices, calligraphic pieces and fragments. Located in Blacker-Wood Library of Zoology and Ornithology, Osler Library of the History of Medicine, Islamic Studies Library, and Rare Books and Special Collections Division, they have been gradually explored and documented over the last fifty years.<sup>1</sup>

All together McGill's collections of Persian language manuscripts contain some 334 volumes (338 individual texts) and 81 fragments containing mostly detached leaves with painted illustrations (miniatures), as well as some drawings and calligraphs. They are distributed between Blacker-Wood Library (199 vols.), Osler Library (68 vols.), Rare Books and Special Collections Division (36 vols. and 81 fragments) and Islamic Studies Library (31 vols.). Most of these manuscripts have been at McGill since 1926. The principal figures connected with the acquisition of these manuscripts were Sir William Osler (1849–1919), Casey A. Wood (1856–1942), Max Meyerhof (1874–1945) and the Russian scholar Wladimir Ivanow (1886–1970). Osler, Wood and Meyerhof had a lot in common; all three were fascinated by ophthalmology.

Most of the manuscripts now housed in the Blacker-Wood and Osler libraries were purchased by Wladimir Ivanow for Casey Wood, who founded in 1920 the library of ornithology at McGill. Casey Wood met Ivanow while on his travels in Kashmir and North Western India and, since one of his pursuits was the acquisition of books for McGill, he used Ivanow's expertise to acquire manuscripts. Ivanow, originally a curator of Persian manuscripts in the Imperial Library in St. Petersburg, settled in Calcutta and worked for the Royal Asiatic Society of Bengal. This association with the Asiatic Society bore fruit in a four-volume catalogue of the Society's Persian manuscript collection,

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<sup>1</sup> For a complete list of publications relevant to these collections see the end of this article.

published between the years 1924 and 1928. The manuscripts collected for McGill by Ivanow come from North Eastern India (Lucknow and Sandila), where most of them had been copied, making them therefore of great interest to paleographers and codicologists.

In terms of subject coverage, these collections embrace all aspects of Islamic literature: Qur'anic exegesis, Tradition, Jurisprudence, Philosophy, Theology, Mysticism, History, Belles Lettres, and Sciences. Well-represented among the latter are: Medicine and the Natural Sciences, including works on hunting, falconry, and farriery. All together there are some 41 manuscripts with one or more illuminated headpieces, double-page frontispieces or some other illuminations and 22 manuscripts that contain painted illustrations (miniatures). Of interest are also six lacquer book covers.

Some 99% of all the codices were not originally foliated and most of them were written on Indian or Persian laid paper. This paper most often features irregular laid lines running horizontally. In a number of cases, however, some chain lines are clearly visible, grouped in twos or in threes. Furthermore, several 19<sup>th</sup> century manuscripts, most probably of Kashmiri origin, are written on very fine laid paper, with fairly regular and closely spaced laid lines. This paper is traditionally buff- or blue-tinted (see nos. 19/1, 85/2, 88/2, 95/2, 111/6, 325).<sup>2</sup>

In terms of handwriting, the majority of manuscripts are written in hands that exhibit many features common to *nasta'liq* and *shikastah*. A small number were executed in *naskh* and *Bihārī* scripts. Among the four texts in *Bihārī* script there is a collection of prayers dated 892/1487 (no. 123).

As far as the dating is concerned, most of the manuscripts cite years in A.H. (*hijrī qamarī*) but we also encounter manuscripts dated in A.D. (*ʿĪsavī*) or according to the reign of the local ruler (*julūsī*), as well as *Vikrama samvat* (or *samvat*, *sambat*) (*Hindī*, *Hinduvi*, *Bikramī*) and *faṣlī* eras. The collections span the period from the 9/15<sup>th</sup> to the 14/20<sup>th</sup> centuries. Although the largest group of dated manuscripts constitute codices executed in the 12/18<sup>th</sup> and 13/19<sup>th</sup> centuries, at least five were copied in the 9/15<sup>th</sup> and 14 in the 10/16<sup>th</sup> centuries. Two codices were transcribed in the early 14/20<sup>th</sup> century and the most recent one dates from 1381/1962. Twenty-two colophons are in Arabic.

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<sup>2</sup> Numbers in round brackets refer to entries in my forthcoming catalogue: *Persian manuscripts in the libraries of McGill University: brief catalogue*.

## Individual collections

### 1. Blacker-Wood Library

As mentioned above, this entire collection was put together by Wladimir Ivanow. It includes items described in his handwritten catalogue, dated Bombay, 1927, as well as later additions (some 30 vols.), most of which have typed and handwritten descriptions made by Ivanow (and later corrected by Casey Wood) in the Asiatic Society of Bengal, and dated Calcutta, June 1, 1927.<sup>3</sup> A few of these manuscripts were collected in 1928 and one was sent to McGill as late as 1933. In these additional acquisitions there are 20 manuscripts dealing with such subjects as zoology, botany, falconry, farriery and hunting.

Here of special interest is a composite volume (W58) consisting of three works: *Nuz'hat-nāmah-i 'Alāyī* (no. 201), *Risālah-i Kātib al-Baghdādī* (no. 228) and *Farrukh-nāmah-i Jamālī* (no. 64). The *Nuz'hat-nāmah* was executed by 'Alī ibn Maḥmūd, known as the jeweler of Shiraz (al-Šā'igh al-Shīrāzī), in Rab. I 807/1404, which makes it the oldest dated Persian manuscript at McGill. This richly illustrated codex was the subject of two unpublished partial translations of the sections on birds by W. Ivanow and C. N. Seddon in 1928 and 1929 (see nos. 339–342).

Among other manuscripts one should mention: two rare manuscripts by Ṣadr al-Dīn Muḥammad ibn Zabardast (nos. 6 and 112) '*Ajā'ib al-ṣadr* on Cosmography and *Khavāṣṣ al-ḥayavān* on the properties of animals; an illuminated and illustrated sixteenth century copy of *Dīvān-i Amīr Khusraw* (no. 43); and a copy of *Dīvān-i Qāsim Anvār* bearing a medallion ex libris of the Timurid ruler Ulugh Beg (reg. 850/1447–853/1449) (no. 45).

### 2. Osler Library

The Persian manuscripts in the Osler Library are for the most part of Indian provenance and even though some of the items are in poor condition, this collection is very important as it contains a good number of compositions written by Indian physicians or physicians who practiced medicine in India. The collection includes two translations or adaptations from Sanskrit or Hindi (nos. 164, 170, 202, 314), as well

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<sup>3</sup> The title of Ivanow's handwritten catalogue is: "Annotated catalogue of the Casey A. Wood Collection of Persian, Arabic, and Hindustani manuscripts".

as translations of Galen's work on urine (*Kitāb al-bawl*) and al-Rāzī's *Bur' al-sā'ah*.<sup>4</sup>

They number some 80 individual compositions contained in 71 volumes, and cover such subjects as materia medica or simple drugs (*mufradāt*), pharmacopœias (*qarābādīn*), treatment (therapy) (*‘ilāj*, *mu‘ālajah*), drugs (*advīyah*), diseases (*amrāḏ*), prescriptions (*mujarrabāt*), prophylaxis (*ḥifẓ-i ṣiḥḥat*), diet (*maḥkūl va mashrūb*), anatomy (*tashrīḥ*), ophthalmology (*‘ilm-i kaḥḥālī*), and surgery (*‘ilm-i jarrāḥī*). Some individual compositions deal with such matters as the examination of urine (*bawl*, *qārūrah*, *tafsīrah*), pulse (*nabẓ*) and stool (*bīrāz*), as well as the treatment of fever (*tap*, *ḥummá*), measles (*ḥaṣbah*), blisters (*ābilah*) and scab (*jarab*). Among the best represented writers are Yūsuf ibn Muḥammad Haravī Khurāsānī, known as Yūsufī (d. 950/1543–4) and Muḥammad Akbar ibn Muḥammad Muqīm Arzānī (d. 1134/1722).

Yūsufī's works include: *Dalā'il al-bawl*, *Dalā'il al-nabẓ*, *Favā'id al-akhḡār*, *Jāmi' al-favā'id*, *Qaṣīdah dar ḥifẓ-i ṣiḥḥat* and *Sittah-i ḡarūrīyah*. These writings deal with urine, pulse, therapeutics and health preservation.

Arzānī, on the other hand, is represented by *Tibb al-Akbar*—an amplified translation of *Sharḥ al-asbāb wa-al-‘ālāmāt* by Nafīs al-Kirmānī (d. 853/1449), and its abridgement, entitled *Khayr al-tajārib*; *Qarābādīn-i Qādirī*, an elaborate work on compound medicaments; *Mufarriḥ al-qulūb*, a Persian commentary on the *Qānūnchah* or *Little Canon*, and *Mīzān al-ṭibb*, a work of medicine for beginners.

Among the more interesting codices is a composite volume with three compositions, the first one being a copy of *‘Ayn al-davā* (no. 17, on the diseases of the eye) by Shams al-Dīn Muḥammad ibn al-Ḥasan al-Kaḥḥāl, known as Bāvard, dated 1102/1690. Nothing so far is known about this author. This is the earliest dated copy in the collation and appears to be a *unicum*. The other two works, possibly by the same author, but lacking their *incipits*, deal with the diseases of the head, as well as with fevers and poisons.

The Persian work on anatomy by Maṣṣūr ibn Yūsuf ibn Ilyās (d. after 826/1422), *Tashrīḥ-i-badan* (*Tashrīḥ-i Maṣṣūrī*), is represented here

<sup>4</sup> Medical manuscripts in the Osler Library have been briefly described in my recently published article: "Arabic and Persian medical manuscripts in the Osler Library, McGill University". *Nāmah-i Anjuman*, 3, no. 2 (2003): 143–184.

in two copies, which contain twelve and five diagrammatic manikins respectively. There are three illuminated manuscripts with headpieces, of which the most outstanding example is *Tuḥfat al-mu'minīn* (no. 328/2), an Indian pharmacopoeia by Muḥammad Mu'min Tunkābunī Daylamī (fl. 11<sup>th</sup>/17<sup>th</sup> cent.) copied in Bharatpūr by Qiyām al-Dīn of (*sākin*) Akbarābād in 1175/1765. This copy has an unusual illuminated headpiece containing some architectural features surrounded by palm trees. In addition, there are three copies of *Ikhtiyārāt-i Badrī* (*materia medica*) by Zayn al-Dīn 'Alī al-Anṣārī, known as Ḥajī Zayn al-'Aṭṭār (d. 806/1403-4).

Additionally, of special interest here are compositions by Dr. Jakob Eduard Polak (Ḥakīm Pūlāk Namsavī), an Austrian physician, who practiced medicine at the court of Shāh Nāṣir al-Dīn Qājār between 1851 and 1860, and by Dr. Johann L. Schlimmer (Ḥakīm Shalīm Flammankī), a Dutchman. Both Polak and Schlimmer taught at the Dār al-Funūn College in Tehran. The Osler collection includes Polak's *Risālah dar bayān-i 'ilm-i jarrāḥī* and two copies of Schlimmer's *Jalāl al-'uyūn*. To Schlimmer are also attributed two other compositions: *Miftāḥ al-khavāṣṣ* and *Qavā'id al-amrāz*.

### 3. Islamic Studies Library

Islamic Studies Library houses a small collection of 31 volumes. Most of these manuscripts were purchased in the 1960s and 1970s from Iranian and Indian booksellers or were received as donations. Of special interest are: a copy of *Dīvān-i Sa'dī* (no. 46/1) executed by Durr Allāh Kashmīrī in 1097/1686 containing 10 elegantly illuminated pages; Khvānd Amīr's *Ḥabīb al-siyar* (no. 74) copied by Abū al-Ḥamd ibn Naṣīr al-Dīn Yaḥyá Liyāsānī in 1035/1626; and an illustrated Kashmiri copy of *Haft paykar* by Nizāmī (no.111/6), with seven painted illustrations.

### 4. Rare Books and Special Collections Division

As mentioned above the Persian collections of this library consist of 36 codices and 81 fragments (leaves). The majority of the detached leaves come from various manuscripts of Firdawsī's *Shāhnāmah* and the *Khamsah* of Nizāmī, while most of the 36 codices consist of well known poetical and prose works.<sup>5</sup> Quite a few of the miniatures were

<sup>5</sup> Most of the leaves with miniatures are listed in an unpublished work entitled "Persian miniatures" by Glen Lowry, which contains descriptions of 52 single miniature paintings and five illustrated codices.

acquired from H. Khan Monif Gallery of New York City and a good number of them were donated by F. Cleveland Morgan or purchased with the funds provided by Lady Roddick. Among the codices in this collection there are six well executed copies of *Dīwān-i Ḥāfiẓ* (no. 39) and four manuscripts containing the poetry of Nizāmī, including two copies of his *Khamsah*, calligraphed by ‘Alī al-Kātib in 886/1481 and 904/1499 respectively (nos. 111/1, 111/4). Among other manuscripts of note are: an elegant copy of *Mihr va mushtarī* by Muḥammad ‘Aṣṣār Tabrīzī (no. 161) executed in Qandahār in 982/1574, an illustrated copy of Jāmī’s *Yūsuf va Zulaykhā* (no. 334/1) calligraphed in 980/1573 by ‘Abd al-Laṭīf ibn Nuṣmān al-Munshī al-Jīlānī, an illuminated copy of Rūmī’s *Magnavī-i maṣnavī* (no. 154/3) executed in 1248/1833 by Ibn Muḥammad Taqī Ḥabīb Allāh for the Qajar vizier Muḥammad ‘Alī Khān, and in addition a 16<sup>th</sup> century copy of Farāhī’s *Ma‘ārij al-nubūwah* (no. 133) calligraphed by Sulṭān Muḥammad al-Kātib.

#### Publications on Arabic script manuscripts in McGill collections

- Gacek, Adam. “Arabic calligraphy and the ‘Herbal’ of al-Ghāfiqī: a survey of Arabic manuscripts at McGill University”. *Fontanus, from the collections of McGill University*, 2 (1989): 37–53.
- . “The diploma of the Egyptian calligrapher Ḥasan al-Rushdī.” *Manuscripts of the Middle East*, 4 (1989): 44–55 (RBD MS AC 156).
- . “Early Qur’anic fragments”. *Fontanus*, 3 (1990): 45–64.
- . “A collection of Qur’anic codices”. *Fontanus*, 4 (1991): 35–53.
- . *Arabic manuscripts in the libraries of McGill University: union catalogue*. Montreal, 1991.
- . and Yaycıoğlu, Ali. “Ottoman-Turkish manuscripts in the Islamic Studies Library and other libraries of McGill University”. *Fontanus*, 10 (1998): 41–63.
- . “A Yemeni codex from the library of Sharaf al-Dīn al-Ḥaymī (d. 1140/1727)”. *Essays in honour of Ṣalāḥ al-Dīn al-Munajjid* (= *Maqālāt wa-dirāsāt muḥdah ilā al-Duktūr Ṣalāḥ al-Dīn al-Munajjid*). London, al-Furqān Islamic Heritage Foundation, 2002: 643–657.
- . “Arabic and Persian medical manuscripts in the Osler Library, McGill University”. *Nāmah-i Anjuman*, 3, no. 2 (2003): 143–184.

[Ivanow, Wladimir.] "List of Oriental manuscripts, lithographed, and printed medical books presented in 1927 by Dr. Casey A. Wood". *Bibliotheca Osleriana: a catalogue of books illustrating the history of medicine and science collected, arranged and annotated by Sir William Osler, BT. and bequeathed to McGill University*. Montreal/London, 1969: 701–3.

*Treasures of Islam. Art and design in Islamic manuscripts* (= *Trésors de l'islam* = *Kunūz al-Islām*). CD-ROM. Montreal, Graduate School of Library and Information Studies. McGill University, 1999. [Text edited by A. Gacek.]

Watson, W. J. "The C. A. Wood collection of Oriental manuscripts". *A dictionary catalogue of the Blacker-Wood Library of Zoology and Orinithology*. Boston, 1966: 681–4.

### Illustrations

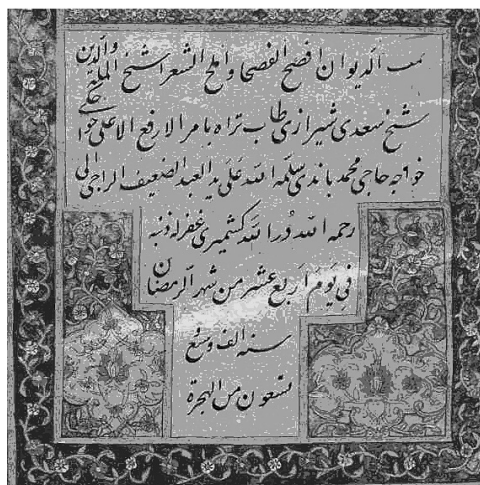


Fig. 1. *Dīwān-i Saʿdī*  
(Islamic Studies Library; fragment showing the colophon)

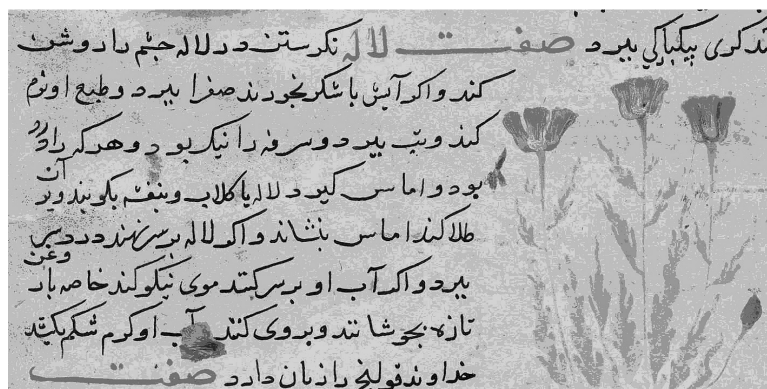


Fig. 2. *Farrūkh-nāmah-i Jamālī*  
(Blacker-Wood Library; fragment of f. 106b depicting tulips)



Fig. 3. *Tuhfat al-murmin*  
(Osler Library; fragment of the illuminated incipit page)



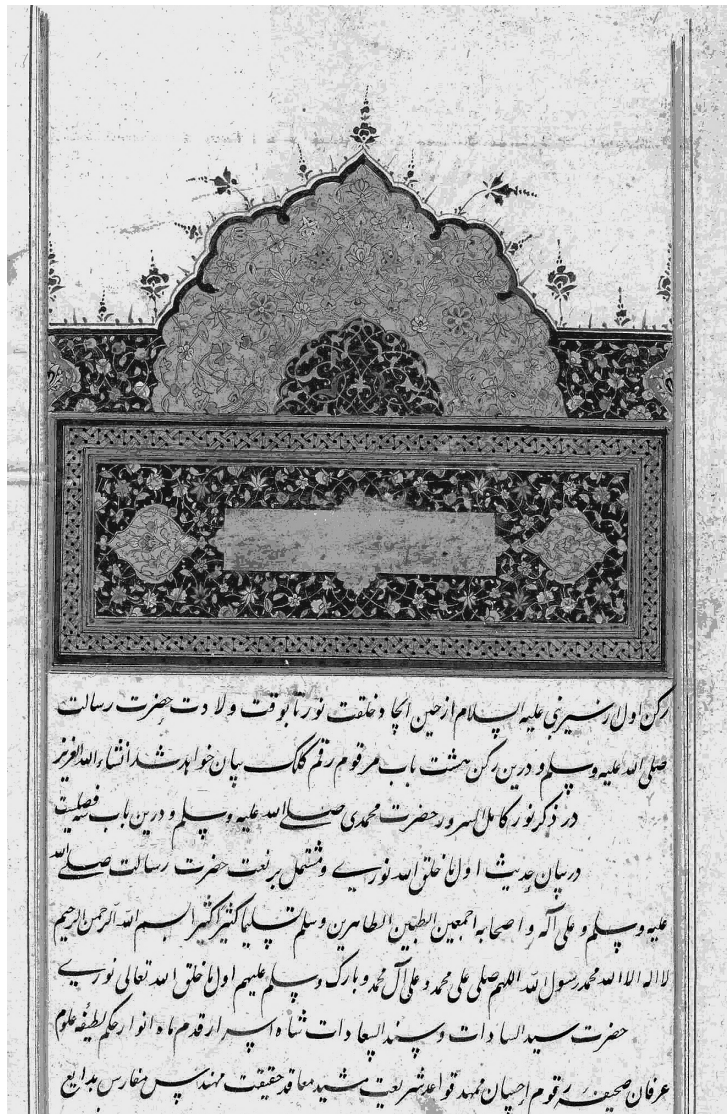


Fig. 4. *Ma'ārij al-nubūwah*  
(Rare Books and Special Collections Division;  
fragment of the illuminated incipit page)

**Print Catalogs of Islamic Manuscripts**  
**al-Beruni Institute for Oriental Studies, Uzbekistan**

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**A**s it is known, there are number of collections of oriental manuscripts in several museums, libraries and research institutes in Uzbekistan. The al-Beruni Institute for Oriental Studies at the Uzbek Academy of Sciences, established in 1943, is one of the largest and richest repositories of Islamic manuscripts in the world. It has a large collection of manuscripts in Arabic, Persian and Turkish languages, which were produced during the over thousand years. Most ancient manuscripts deposited at the Institute belong to the 4<sup>th</sup> Century of Hijri.

The manuscripts deposited at the Institute cover a wide range of subjects: history, philosophy, philology, law, astronomy, medicine, geography, mathematics, religious, etc. These are all of great significance for the study of not only Central Asian peoples' heritage but also other countries of Islamic world.

The manuscripts of the al-Beruni Institute number about 26,000 volumes (approximately 45,000 works) in three different collections:

- The Main collection (13,000 volumes), which was created from the holdings of Navai Public Library in 1943;
- The Doublet Collection (5,000 volumes), which was formed to hold works in numerous copies.
- The Sulaimanov collection (7,300 volumes). In 1999, the Sulaimanov Institute of Manuscripts was dissolved, and its holdings were transferred to the al-Beruni Institute.

All these collections have separate card catalogs. It should be noted, however, that the information offered by the catalog cards of main collection is more accurate than that offered by the others. The cards are arranged alphabetically by authors, titles, subjects and shelf numbers. They contain brief codicological information about manuscripts.

The manuscripts have been partially described in diverse published catalogs, and my aim here is to provide a listing of these print catalogs. This consolidated list will be of great interest to researchers.

1. Epifanova, L. (1965). *Rukopisnye istochniki Instituta Vostokovedeniia Akademii Nauk UzSSR po istorii Srednei Azii perioda prisoedineniia k Rossii (Bukhara)*. Tashkent: Fan.
2. Urunbaev, A., & Epifanova, L. (1965). *Rukopisi proizvedenii Abdarrakhmana Zhami v sobranii Instituta Vostokovedeniia AN UzSSR*. Tashkent: Fan.
3. Munirov, Q., & Nosirov, A. (1970) *Alisher Navoi asarlarining UzSSR fanlar akademiiasi Sharqshunoslik instituti tuplamidagi qul'ezmalari*. Toshkent: Fan.
4. Kazyberdov, A.L. (1975). *Sochineniia Abu Nasra al-Farabi v rukopisiakh Instituta Vostokovedeniia AN UzSSR*. Tashkent: Fan.
5. Munirov, K. (1975). *Amir Khusrav Dehlavii qul'ezma asarlari katalogi*. Toshkent: Fan.
6. Ismailova, E. (1980). *Sharq miniatiurasi Uzbekiston SSR Fanlar Akademiiasi Abu Raihon Berunii Nomidagi Sharqshunoslik Instituti = Vostochnaia miniatiura v sobranii Instituta vostokovedeniia imeni Abu Raihon Beruni Akademii nauk UzSSR = Oriental miniatures of Abu Raihon Beruni Institute of Orientology of the UzSSR Academy of Sciences*. Toshkent: Gafur Gulom Nomidagi Adabi'et va San'at nashri'eti.
7. Sulaimon, H. (1981). *Alisher Navoi asarlarining badiii qul'ezmalari = Khudozhestvenno oformlennye rukopisi proizvedenii Alishera Navoi = Artistically illustrated manuscripts of works by Alisher Navoi = Künstlerische Gestaltung der Handschriften von Werken Alisher Nawois*. Toshkent: Uzbekiston KP MK nashri'eti.
8. Vakhobova, B. (1982). *Rukopisi proizvedenii Ibn Siny v sobranii Instituta Vostokovedeniia AN UzSSR*. Tashkent: Fan.
9. Munirov, K., & Hakimov, M. (1986). *Alisher Navoi "Hamsa" sining qul'ezmalari katalogi*. Toshkent: H.S. Sulaimanov nomidago Qul'ezmalar instituti.
10. Semenov, A.A. (Ed.). (1952–1987). *Sobranie vostochnykh rukopisei Akademii Nauk Uzbekskoi SSR*. 11 volumes. Tashkent: Fan.
11. Qaiumov, A. P. (1988–1989). *Katalog fonda Instituta Rukopisei*. 2 volumes. Tashkent: Fan.
12. Qosimkhonov, B. (1988). *Alisher Navoi asarlarining toshbosma nashrlari tavsifi*. Toshkent: H.S. Sulaimanov nomidago Qul'ezmalar instituti.

13. Bobokhanov, Sh. & Mansurov, A. (1993). *Naqshbandiia tariqatiga oid qulēzmalar fihristi*. Toshkent:
14. al-Farfūr, ‘A. al-Ḥāfīz, M. (1995). *al-Muntaqá min Makḥṭūṭāt Maḥad al-Bayrūnī lil-Dirāsāt al-Sharqīyah bi-Tashqand*. Dubayy: Markaz Jum‘ah al-Mājid lil-Thaqāfah wa-al-Turāth.
15. Sīmīyūnūf, A. (1375/1996). *Majmū‘ah-i nusakhkhā-yi khattī Fārsī-i Farhangistān-i ‘Ulūm-i Jumhūrī-i Uzbekistān*. Tihrān: Sāzmān-i Madārik-i Farhangī-i Inqilāb-i Islāmī, Gurūh-i Intishārāt. (6 volumes)
16. Urumbaev, A., Mujani, A., & Musaev, Sh. (1376/1997). *Fihrist-i nusakh-i khattī-i Fārsī-i Ganjīna-i Instītū-yi Sharqshināsī-i Abū Rayḥān Bīrūnī-i Taskand*. Tihrān: Daftar-i Muṭāla‘āt-i Siyāsī va Bayn al-Milālī.
17. Masharipova, G. (1997). *Khorazmda bitilgan qulēzmalar*. Toshkent.
18. IUsupova, D. & Dzhaililova, R. (1998). *Sobranie vostochnykh rukopisei Akademii Nauk Respubliki Uzbekistan*. Istoriia. Tashkent: Fan.
19. Vil’danova, A. (1998). *Sobranie vostochnykh rukopisei Akademii Nauk Respubliki Uzbekistan*. Tochnye i estestvennye nauki. Tashkent: Fan.
20. Mūjānī, A., et al. (1377/1998). *Fihrist-i nāmghū-yi nusakh-i khattī-i makhzan-i Ḥamīd Sulaymān-i Instītū-yi Sharqshināsī-i Abū Rayḥān Bīrūnī (Uzbekistān)*. Qum: Kitābkhānah-i Buzurg-i Ḥaẓrat-i al-‘Uẓmā Mar‘ashī Najafī.
21. Mūjānī, A., et al. (1378/1999). *Fihrist-i nusakh-i khattī Fārsī-i Anstītū-yi Sharqshinasī-i Abū Rayḥān Bīrūnī-i Farhangistān-i ‘Ulūm-i Uzbekistān*. Tihrān: Kitābkhānah-i Buzurg-i Ḥaẓrat-i al-‘Uẓmā Mar‘ashī Najafī.
22. Ghulomov, S. et al. (2000). *Kratkii catalog sufiiskikh proizvedenii XVIII–XX vv. iz sobraniia Instituta Vostokovedeniia Akademii Nauk Respubliki Uzbekistan im. al-Beruni*. [Handlist of Sufi Manuscripts (18<sup>th</sup>–20<sup>th</sup> Centuries) in the holdings of the Oriental Institute, Academy of Sciences, Republic of Uzbekistan]. Berlin: Das Arabische Buch.
23. Khikmatullaev, Kh. & Karimova, S. (2000). *Sobranie vostochnykh rukopisei Akademii Nauk Respubliki Uzbekistan. Meditsina*. Tashkent: Izd-vo narodnogo nasledii im. Abdully Kadiri.
24. Urumbaev, A., et al. (2001). *Katalog khivinskikh kaziiskikh dokumentov XIX – nachalo XX vv*. Tashkent-Kyoto.

25. Urumbayif, A., Mūjānī, A., & Mūsāyif, Sh. (1381/2002). *Fihrist-i nusakhha-i khattī Fārsi-i Ganjīnah-i Institū-yi Sharqshināsī-i Abū Rayḥān Bīrūnī-i Tashkand*. Tih-rān: Kitābkhānah-i Buzurg-I Ḥaẓrat-i al-‘Uẓmā Mar‘ashī Najafī.
26. Babadzhanov, B. et al. (2002). *Katalog sufischer Handschriften aus der Bibliothek des Instituts für Orientalistik der Akademie der Wissenschaften, Republik Usbekistan*. Herausgeber, Jürgen Paul = *Katalog sufiiskikh proizvedenii XVIII–XX vv. iz sobranii Instituta Vostokovedeniia im. Abu Raikhana al-Biruni Akademii Nauk Respubliki Uzbekistan*. Stuttgart : F. Steiner.
27. Madraimov, A., Musaev, Sh. & Ismailova, I. (2001). *Oriental Miniatures. The Collection of the Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. Volume I: 14<sup>th</sup>-17<sup>th</sup> centuries*. Tashkent: Media Land.

**Recon Plus**  
**Near East Collection at Yale University Library**

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**A**s of the end of March 2003, the Near East Collection completed a special project involving an in-house retrospective conversion of the holdings in the Near East Collection, a project that was started in November 2000. This was a daunting endeavor due to 1) the difficulty of finding adequate bilingual (Arabic and English) staffing for short term employment, and 2) the technical training of this staff in order to produce on-line full-level records, both in Romanized and in vernacular script forms.

These holdings included serials, monographs cataloged according to the Old Yale Classification System and the Library of Congress Classification System, as well as an important number of volumes which had temporary In-process low-level records and which were shelved according to the accession list number provided by the Library of Congress office in Cairo. Their dates of publication go back to the 1960s and 1970s.

A total of 42,100 monograph records have been converted to on-line records and a total of 122 serials have been converted to on-line records. A serious effort has been made to update the monographs and serial records according to AACR2 rules. Retrospectively, Arabic script fields were added to all of our pre-1996 records that already existed as romanized only records in the RLIN on-line system.

Due to the intricacy of the work, the desired result could not have been reached without close in-house supervision of the project. A significant number of titles in the Collection was indeed very old, ranging from the early seventeenth century to the late twentieth century. Although most of the holdings were in Arabic, there were also materials in Persian, Turkish (both Modern and Ottoman), Urdu, Syriac, Latin and other Middle Eastern languages.

**Retrospective Conversion Statistics**

Monographs	Near East Collection
	Total
New record: Yale cataloging	2,093
New record: LC cataloging	1,572
Record updated: CTYA	4,568
Record updated: CTYN	12,664
Record updated: Other	16,392
Provisional records replaced	4,811
Totals:	42,100
Serials:	
New record: Yale cataloging	15
New record: LC cataloging	33
Record updated: CTYA	22
Record updated: CTYN	31
Record updated: Other	21
Totals:	122

**Explanation of the above Monographs and serials categories:**

“New records: Yale Cataloging” AND “New Record: LC” means that the record numbers given were originally cataloged by the RECON team because these records were not found in RLIN. “Record updated: CTYA”, “Record updated: CTYN”, and “Record updated: Other” means that these records were updated by adding the vernacular and updating the cataloging according to AACR2. “Provisional records replaced” means that records created by the circulation Department had limited bibliographical information were replaced by new, updated, fully cataloged records.

**Challenges of the Project:**

From the beginning of the project many obstacles and challenges had to be overcome. For example, the Shelf List Cards of the Collection of the Old Yale Classification System lacked the necessary full bibliographical information. Furthermore, a large number of the cards was written by hand and included only the vernacular script information. This shortcoming made the identification of these items extremely difficult. In most cases, the books had to be brought from the stacks to

be accurately identified and cataloged. Names and subject headings and series were updated according to LC Authority files. In addition, many of the nineteenth and mid-twentieth century items were so poorly printed that bibliographic information was almost obscured. An additional challenge was encountered when one single physical item contained in reality several items written in the margins and footnotes area, especially those items that included commentaries and commentaries on commentaries. In many cases the dates, publishers, place of publication and page numbering were missing.

Another challenge we had to overcome was the cataloging of the in-process Collection that was shelved by accession list numbers provided by the LC Cairo Office. Staff had to go into the stacks to retrieve the books, so that each could be cataloged and reclassified according to LC classification system. Authority work on names, subject, series was preformed for this collection that consists of 13,200 volumes.

Finally, the Old Yale Classification number of the records was maintained, because the decision to reclassify them according to the LC Classification Schedules had undesired ramifications for not only the Near East Collection, but also the library as a whole. Also it would have involved excessive work for the Recon team and would have slowed the project.

The least problematic part of the project was the LC Classification system of materials recorded in the shelf list by LC catalog cards. The only update needed in most cases was to bring the records up to AACR2 standards.

#### **Personal Observations:**

As supervisor of the project, I had to spend an inordinate amount of time, at least 4 hours a day, supervising the Recon Team. In retrospect, it should be noted that all the efforts that I invested in the project were in the end worth the time spent, because the outcome of the project was beneficial, and the updated records were of high quality. As the result of doing this in-house, rather than contracting the project out to a vendor, the project was completed in a timely fashion and did not need any later clean up.

The total cost of the project reflects an additional special aspect of our work. This figure includes not only the total RECON expenditure, but also includes the expenditures for a four-month extension of the team to catalog a Private Egyptian Collection of about 15,000 volumes



that we had previously acquired. These Egyptian Collection catalog record figures, as a separate endeavor, were not added to the total RECON figures of 42,100.

If any of my colleagues plan a similar in-house project, my experience leads me to offer the advice to add to the proposal provision for a special staff member to supervise the project other than the head of the Department. This will leave you free to do your daily work.

### **COST:**

**Yale University Library  
Area Collections For Recon  
809A-50-33647 (55221A)**

	Actual FY 2001	Actual FY 2002	Actual FY 2003	Three Year Totals
<b>Expenses</b>				
C&T Salaries	113,938	111,882	105,036	330,856
C&T Benefits	34,129	31,917	33,611	99,657
<b>Total Expenses</b>	148,067	143,799	138,647	430,513

Using an average C&T rate of \$12.90 per hour, the total amounts to approximately 25,650 hours.

This translates to the equivalent of approximately four full-time C&T's for each year of the three year period.

## REVIEWS OF BOOKS

*International Librarianship: Cooperation and collaboration.* Edited by Frances Laverne Carroll, John Frederick Harvey; coordinated by Susan Houck. Lanham, Maryland: Scarecrow Press, 2001. Pp. x, 367. ISBN: 0-8108-3921-0

*International Librarianship: Cooperation and collaboration* is dedicated to Lester Asheim, a “librarian, library educator, internationalist” known to the editors and other contributors. A scholar who produced one of the seminal works in the field, *Librarianship in the Developing Countries*, Dr. Asheim led the ALA’s International Relations Office from 1961 to 1966, during which time he visited 44 countries.

In the preface, the editors define their conception of international librarianship as “about the new ideas in libraries being developed in the twentieth century and often being developed and moved to another country by a librarian or a group of librarians, to make a librarian’s world more global and the community in which the librarian works more understandable for local people.” The book contains 32 chapters divided into five sections.

The book’s initial chapters focus on international cooperation and initiatives, including the text of the School Library Manifesto prepared by IFLA and approved by UNESCO in 1999. There is a basic description of IFLA and its core programs and its emphasis over the last quarter century on the problems faced by libraries beyond Europe and North America. Other chapters range from a report on cultural exchanges to the cross-cultural nature of library structural design.

The next section of the work, entitled “MARCIing Time” may be of interest to catalogers of Middle East material. The section’s first chapter describes Israel’s preliminary steps to convert its libraries’ ALEPH records to MARC, and the second chapter very briefly notes Iran’s commencing development of IRANMARC. The last two chapters of the section highlight the integration of the University of São Paulo’s 39 libraries, at 70 sites, and China’s standardization of the Chinese bibliography.

The third section, “Resources and Regional Responsibilities,” includes a chapter that discusses information transfer in an international

context, describing the renewal of the Czech national library as a result primarily of a program funded by the United States Agency for International Development and administered by the Congressional Research Service. A chapter on the European Union Libraries reports the challenges of providing access to the multitude of organizational documents they publish and ends by noting the EU's establishment of one centralized website to access its government in contrast to the several thousand different federal sites of the US government. One of the chapters briefly addresses the status of the information sector in the Gulf Cooperation Council (GCC) countries and then sets forth factors for the GCC nations to consider in developing a workable plan to meet information needs. The author points out that information resources, development of library personnel, cooperation and efficiency of information networking, and the importance of national planning and policies in the context of standardization and compatibility with regional and international systems are critical for achieving international competitiveness.

The work's next section addresses library professional education in several international settings. Beginning with the training challenges faced by Nigerian public libraries, subsequent chapters describe library education and projects in Indonesia, Japan, Pakistan, Thailand, and Brazil. A chapter on librarianship in Iran since 1979 outlines the history of library education in Iran from its early modeling on the American university system through the time of the Cultural Revolution, the reestablishment of library education in the early 1980's, and the development of doctoral level courses in the late 1990's. While the library systems have been permitted to continue using Library of Congress and Dewey Decimal classification schemas, the issues of the lack of standard textbooks in Persian and difficulties in incorporating newer Iranian, more Islamic standards, are also raised.

The book's final chapters highlight innovative work of librarians in three locales. First, in Hungary there are the pioneering efforts of Ervin Szabo to establish a public library system based on the Anglo-American model in Budapest in the early twentieth century. There followed the building in 1970 of a county seat's public library also based on fundamental concepts of the Anglo-American public library related to collection development, reference service, interlibrary loan, and attention to user services promoted by Istran Sallai after the intervening years of the socialist system. The next account reveals the significant contribution of Francis Sharr to the development of library services in Western Aus-

tralia over nearly a quarter century in the mid twentieth century. His career was greatly influenced by his involvement in rewriting a manual on English country library practice. Ideas he was able to implement in Australia included interchangeable library tickets (cards) for all of the region's libraries and the maintenance of special collections in the county libraries. The last chapter is written by the woman who has done more than anyone to promote and engage in marketing public libraries in Sweden, Greta Renborg. She describes the history of marketing libraries in Sweden and advocates using stimulating books to accomplish her goals.

Overall, the contents of this work offer diverse examples of international cooperation and collaboration in librarianship and the transfer of information on librarianship primarily, if the chapters are at all representative, from the Anglo-American traditions and practices to other parts of the globe. This wide geographic distribution of examples is the book's strength, though the individual chapters vary in length and substance. A list of contributors briefly annotated with biographical information, an index, and inclusion of notes and/or references for most chapters enhance the work. This title would be most beneficial for a collection used by library school students and faculty, but could be considered of general interest as well.

KRISTEN KERN

PORTLAND STATE UNIVERSITY

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*Three Tales of Love and Death.* By Out El Kouloub. Translation and Introduction by Nayra Atiya. Syracuse: Syracuse University Press, 2000. Pp. xviii, 137. (hardcover) ISBN: 0-8156-0627-3

Originally published in 1940 in France as *Trois contes de l'amour et de la mort* (Paris : Editions Corrêa, 1940), *Three Tales of Love and Death* is the third work by El Kouloub rendered into English by Nayra Atiya. El Kouloub's previous works (*Ramza*, *Zanouba*) are also published by Syracuse Press. Atiya relates that in all of her works, El Kouloub draws upon her upbringing in a respected Sufi family, a life of seclusion as a youth, as well as her experiences with various levels of society as manager of her father's estate after his death in 1930. Her depictions are sometimes terribly realistic and at other times overwrought stories of love and anguish. But El Kouloub has led a rather dramatic life. At one time El Kouloub was the wealthiest woman in

Egypt, but land reform policies implemented after the 1952 revolution in Egypt and her ties to the aristocracy resulted in El Kouloub and her family losing their land and seeking refuge in France. Long a patron of the literary arts and herself a salon hostess, El Kouloub naturally gravitated toward the creation of her own material.

All three of these tales center around young male and female characters who fall in love, but face obstacles to fulfillment of that love in ways reminiscent of Romeo and Juliet. In the first tale, "Zariffa and Ahmad", the obstacle to marriage for the pair is a string of bad omens and, more significantly, Zariffa's father determination to marry Zariffa to a rich man. Despite her public refusal of the proposal, Zariffa is married off to Sheikh Mansoor while Ahmad is away as a British Railroad conscript and then rumored to be dead. Zariffa is very unhappy, constantly pining away for her childhood friend and first, true love Ahmad. Ahmad, of course, is not really dead, but news of his return shocks and kills Zariffa. Upon hearing of Zariffa's marriage and her death, Ahmad goes crazy and runs away. Out of his wits with sadness, Ahmad misses the burial and waits in the shadows for the mourners to leave. When they do, he digs up his beloved, holds her, and sings softly to her until villagers come to the cemetery in the morning.

"Nazira", the second tale, relates another unhappy marriage, love found after the fact, and again death. Nazira finds herself in a marriage most women envy for its outward luxury, domestic orderliness, and aged but doting husband. Nazira understands at some level that she is lucky, but she is so young that she feels she has lost out tremendously by having a husband so much older than her to whom she is not attracted. Nazira and a gold merchant happen to fall madly in love through furtive glances and light touches of her wrists and ankles as he fits on jewelry. In this story, the depth of their love and their statements of commitment and devotion are stated in terms and dialogue that nearly nauseate the reader. The family of the jeweler's wife discovers the tryst and attacks Nazira and the woman who has aided the two in meeting secretly. An uncle, in a scuffle with Nazira, fatally stabs her and flees. She dies wishing she and Helmy had run far, far away when they had the chance. When Helmy hears of her death, he wanders along the Nile, slowly wading ever deeper, until he is swallowed up. He is found dead in the morning.

The ending of the third tale, "Zaheira" is fortunately more upbeat. In this tale, the son of a wealthy Pasha returns from years in Europe to an estate and its servant girl with whom he was raised. El Hamy

first flirts with and then ignores her and courts and then marries a woman more equal to him in social standing, education, and worldliness. Zaheira's love hardly wavers however, though she marries the mayor of her village as his third wife. She endures a typhoid plague that kills her grandfather, husband, and his first wife. Then she bears a son at almost the same time El Hamy's wife, Mounira, does. Zaheira even goes to Cairo to nurse Mounira's son and keep the house in Cairo. There, after years of devotion and the obvious collapse of the marriage between El Hamy and Mounira, he and Zaheira rekindle their love and she is taken as a concubine.

All of the tales include vivid depictions of the contrasts between rural and city life, though the sights and sounds and smells of the countryside far outshine the charms of the city. Elements of Egyptian folk tradition, superstition, and ceremony make each tale a window onto the Egypt at that period in its history marked by the collision of traditional life with western-focused modernity. At several key points, El Kouloub realistically portrays the simultaneous interest and suspicion among Egyptians upon their first tastes of foreign culture. This and a number of entertaining twists in the tales make them fun reading. This book is not an absolute must have, but it may serve some purpose in a college or university collection. The purchase of the book by libraries that have the extra money could be justified for its entertainment value, its cultural content, and its possible use in teaching literature in translation.

CHRISTINE DYKGRAAF

UNIVERSITY OF ARIZONA

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*Fustat Finds: Beads, coins, medical instruments, textiles, and other artifacts from the Awad Collection.* Edited by Jere L. Bacharach. Cairo: American University in Cairo Press, 2002. xi, 235 pages. 50 color, 160 black & white illustrations. Pp. xi 326. \$29.50. ISBN 997 424 393 5

This aptly titled book describes elements of a collection of artifacts found in and around Fustat (Ar. *al-Fuṣṭāṭ*), the first permanent Muslim settlement established in Egypt (ca. 643 CE). *Fustat Finds* is arranged in ten chapters, seven of which are original contributions and three of which are revisions of papers or articles that have appeared elsewhere. A foreword provides readers with a brief overview of the history of archaeological research at Fustat, the problems encountered in trying to preserve the local historical record in a frantic—and ultimately

futile—race against mounting population pressures and rampant urban development, and the efforts of various archaeologists to document the remains of earlier civilizations before they are swept away. Each chapter is written by one or more authorities on the specific artifact under discussion. Chapters are supplemented by photos, schematic drawings, and tables, as appropriate, as well as by lists of bibliographic references to essential works on the subject addressed in that chapter. Professor Bacharach, in addition to editing the volume, also collaborated on writing three of the chapters, those devoted to bone, ivory, and wood objects, to coins, and to metal objects.

The rather eclectic collection, which is the focus of the volume, was assembled by Dr. Henri Amin Awad while he practiced medical in Fustat for more than fifty years during the second half of the twentieth century. Occasionally, patients of limited means would offer to pay Dr. Awad with archeological items they had found, rather than in cash. Dr. Awad, who had a scholar's interest in such things, was amenable to these arrangements, and over the years he amassed a corpus of several hundred objects. Although the vast majority of items are remnants of the Arab-Islamic civilization that founded and occupied Fustat, there is also evidence—mainly numismatic—of Greek, Roman and Turkish hegemony over the area. Many of the items from Dr. Awad's collection have since found their ways into museums in Egypt and elsewhere. Those that remain in his possession constitute the primary focus of the present volume. The seven original chapters in *Fustat Finds* describe the parts of the collection still in Dr. Awad's possession, while the three remaining chapters are based on papers devoted to elements of his original collection that have been donated to museums.

The items Dr. Awad collected, ranging from coins and glass beads to metalwork and textiles, were unearthed in the course of the daily lives of the people who live in Fustat. Discovered, as they were, in this fashion, the artifacts described here perhaps lack the scientific import of similar finds unearthed and recorded according to strict archaeological principles. However, given the relative wealth of comparable artifacts for which reliable historical data are available, such conditions generally have not been necessary to establish the authenticity of the items that came into Dr. Awad's possession. In point of fact, the objects in his collection often have served to improve our understanding of like artifacts uncovered using rigorous scientific methods.

As one might expect in a work of this type, the chapters tend to vary greatly in length depending on the class of artifacts being treated and

their representation in the collection. The section on coins is the most extensive, followed by that on glass weights and vessel stamps. The first coin chapter is unique in that it does not include illustrations of the individual coins comprising Dr. Awad's collection. In place of images is a detailed table containing technical descriptions of the coins and classifying each one according to the dynasty responsible for striking it. Coins from every major political power in the ancient world from the time of the Greeks are listed, as are coins of virtually all the Islamic dynasties that held sway over Egypt from the Umayyads to the Ottomans. Examples of coinage from other regions of the Middle East are also represented, though in much smaller numbers.

The chapter on copper coins, which date from seventh century Egypt and number 398 examples, follows. Some time ago, this group of coins was given by Dr. Awad to the American Numismatic Society; the study of them presented here is by Michael C. Bates and Lidia Domaszewicz. Black and white plates of the copper coins are included.

There are also two chapters on glass weights and vessel stamps. These stamps served a function similar to that filled today by the official paper seals placed by city and county governments on commercial scales, which give assurance that the measuring devices have been calibrated to be accurate. The first chapter describes stamps that were affixed to vessels used by merchants to weigh out various foodstuffs for their customers. A second chapter on glass vessel seals for containers of medical (i.e., pharmaceutical) materials follows. These latter objects now reside in various museums across Egypt, gifts of Dr. Awad. Most of the materials mentioned on these latter seals are herbal or vegetal in nature. As Sami Hamarneh and Dr. Awad point out in this contribution, the seals identifying such materials, together with the names of the officials under whose authority the seals were manufactured, help to date the vessels and provide important clues to developments in Arabic medical (i.e., pharmacological) history. As with the chapter on copper coins, this chapter also serves to remind us how rich and diverse Dr. Awad's original collection must have been.

As interesting as the numismatic, ceramic, and glass components of the collection may be, the sections dealing with the more esoteric and less well represented objects are equally intriguing, if not more so. No physician's archaeological collection would be complete without examples of surgical instruments and prescriptions. The former category contains some forty—five such tools described by type and illustrated by line drawings. The surgical implements are placed in historical context



through a brief survey of the major classical Islamic medical treatises on surgery and surgical equipment. An ancillary chapter, which follows this one, describes four prescriptions for pharmaceuticals, written in Arabic, that have been donated by Dr. Awad to the Islamic Art Museum in Cairo. This chapter, like those on the copper coins and the materia medica vessel stamps, is a revised version of a paper published elsewhere.

Two final chapters, one on everyday metal objects and a second on textile fragments, complete the work. Islamic metalwork for the common (wo)man has been little studied, according to authors Jere Bacharach and Elizabeth Rodenbeck, and the paucity of bibliographic references here would seem to bear out this contention. The accompanying illustrations offer an indication of the level of craftsmanship available to ordinary citizens of medieval Fustat. The chapter, it is suggested, provides a useful starting point for any future study of quotidian metalwork.

The remnants of fabric described and illustrated in the book's final chapter—some thirty fragments in all—speak to the colorful variety of cloth being produced and used in medieval Muslim Egypt. Not only are examples of fine spinning, weaving and dyeing found, but also scraps of reused cloth and “samplers” on which embroiderers of varying levels of skill practiced their art. The color plates are very well done, showing a degree of detail that is often astonishing. The book concludes with an appendix consisting of a select bibliography of published writings on Islamic archæological artifacts with Dr. Awad as either the sole or co-author.

Technically, the book is well produced and skillfully edited. To pull together contributions from such a large number of authors into a coherent whole (the relatively narrow focus of the volume notwithstanding) cannot have been easy, and Professor Bacharach has done an admirable job. A close reading found no typographical errors and only one instance in which the textual descriptions did not match the illustrative matter. In the chapter on metal objects, the section on “keys” refers (p. 199) to figures “7a. . . , 7b. . . , 7c. . . .” On page 202, only one “fig. 7” is shown. This minor oversight aside, the volume is well written and very informative. It would be a very useful addition to any collection on Islamic art and archaeology.

KARL R. SCHAEFER

DRAKE UNIVERSITY

*Islamic Monuments in Cairo: the Practical guide.* By Caroline Williams. New, revised ed. [i.e., 5<sup>th</sup> ed.]. Cairo, New York: American University in Cairo Press, 2002. Pp. 264 & 12 maps. Photographs (color), maps, drawings, glossary, bibliography, index. \$22.50 (Paperback) ISBN: 977-424-695-0

Since 1974, *Islamic Monuments in Cairo*, now in its 5<sup>th</sup> edition, has been a valuable guide for “students” of Middle East and Islamic Studies and tourists who wish to make serious explorations of Cairo’s Islamic heritage. There is probably no city with a longer or richer history and tradition of Islamic buildings than Cairo. Most of them are accessible to the visitor, and this venerated “guide” makes more than 200 of them even more accessible. Since the 3<sup>rd</sup> ed. of 1985, eminent Islamic art historian Caroline Williams has made Cairo’s myriad of mosques, madrasahs, khanqahs, zawiyahs, and mausolea accessible to all who seek to discover the wonders of this incredible open air Islamic museum. The author has visited (and revisited) all of the monuments listed in the book.

*Islamic Monuments in Cairo* has seen improvements with every edition. The 5<sup>th</sup> ed. includes the addition of numerous color photographs. New sites have been added, and some of the itineraries have been rearranged. The book not only serves the “serious” explorer, but it is also an excellent quick reference source for libraries, giving the “who, what, where, and when” and, usually, a picture of each monument. The author has used a system of asterisks to indicate the importance of the monuments: \*\*\* = prime importance, \*\* = worth visiting, and \* = “interesting”. Each entry includes the name of the monument followed by a number in parenthesis. The numbers are those found on the green and white markers affixed to the monuments. These correspond to the enumeration system developed for the Survey of Egypt in 1951 (and which appear in *The Index to Mohammedan Monuments in Cairo*). The date(s) of construction, renovation, etc., are followed by a short historical and architectural description.

After a “How to Use This Book” section, there is a “historical summary” with a chronology of the dynasties which ruled Egypt up to 1954. This is followed by a very useful chapter explaining the architectural and decorative styles found in Cairo. It includes some excellent comparative drawings of domes, minarets, floor plans, arches, and calligraphic styles. The major portion of the text, however, is comprised of “itineraries” of Cairo neighborhoods and the monuments found in

them. Appendices include a three and a half page glossary of terms (both architectural and Islamic), a section on the “Islamic Calendar and Principle Feasts”, and a select bibliography. There is a good index which includes “an attempt to present the material chronologically and typologically,” since the text itself takes a geographical approach. Maps corresponding to the itineraries comprise a section at the back of the book.

*Islamic Monuments in Cairo* is much more than a travel guide. An entire generation of scholars has come of age using this indispensable guide. It is an invaluable reference source, both on the ground and for off-site review, to the major (and some not so major) Islamic sites. It is succinct, well organized, easy to use, and expertly written. *Islamic Monuments in Cairo* has improved with every edition and should be in all academic libraries which claim to have even minimal collections in Middle Eastern and Islamic Studies.

MERYLE GASTON

UNIVERSITY OF CALIFORNIA SANTA BARBARA

*The Music of the Arabs*. By Habib Hassn Touma. Portland: Amadeus Press, 2003. Pp. xxi, 238 : ill, music + CD. ISBN 1574670816

*The Music of the Arabs* is dedicated to the understanding and the integration of music in Islamic and Arabic culture, from the Pre-Islamic times to the present.

The author explains the theory and describes the tonal systems of Arabic music in great detail and provides not only textual explanation, but also mathematical representations, and shows the connection between secular and common every day music.

Touma places great emphasis on the secular musical aspect of Arab culture and shows the relationship between literature and music during the early history of Islam with reference to the works such famous theorists as al-Fārābī. The author also emphasizes the singing aspects of music and its development from *Jāhiliyyah* to the present.

Among the several genres of secular music afforded detailed treatment are: *al-Maqam al-Iraqi*, *Fijri bahri*, *Swihli*, *Jurjinah*, and *Tshu-biyyih*, *Layli Kurd*, *Swat Shami*, *Taqsim maqam* and *Qadiri dhikr*. Geographical locations of each form are discussed, with musical notations and analysis, and with romanized text of the some of the more famous

pieces within the form. Each form is further illustrated on the accompanying audio CD. A section of the book is devoted to Arab musical instruments, which describes the various types commonly used, such as the stringed and wind instruments. Brief histories of the instruments, with detailed illustrations to show how they are played, are provided.

There is a comprehensive bibliography and discography, and a chapter is devoted solely to recent publications about Arab music, including music theory and history and folk, art, contemporary, and religious music.

The book offers a wealth of information that a music scholar will appreciate, and Touma goes to great length to make the book comprehensible and interesting to the non-musician as well. *The Music of the Arabs* is recommended reading for anyone seriously interested in Arab music and belongs on the shelves of all music libraries.

LAILA SALIBI-CRIPE

INDIANA UNIVERSITY

*Citizenship and the State in the Middle East: Approaches and applications.* Edited by Nils A. Butenschon, Uri Davis, and Manuel Hassassian. Syracuse, NY: Syracuse University Press, 2000. Pp. xix, 449. Bibliography, tables, index. \$39.95 (Paperback) ISBN: 0-8156-2829-3

*Citizenship and the State in the Middle East* is an interesting collaboration among Israelis, Palestinians, and Norwegians. As with any collection of edited works, contributions come from the well known (Uri Davis, Raymond Hinnebusch, Nils Butenschon, and Manuel Hassassian) and the less well known. All of the contributed essays, however, are knowledgably and well written. It is comprised of 16 original contributions, some of which are theoretical and some of which are case studies. Unlike most compiled works, there is one very large and comprehensive bibliography at the end of the book, rather than bibliographies with each essay. The bibliography includes a very useful section on the documents of the U.N. and other international and regional organizations, as well as individual countries.

The book is part of the publisher's Contemporary Issues in the Middle East series, the main purpose of which is to "focus . . . on developments that have current impact and significance . . ." It is a companion volume to *Gender and Citizenship in the Middle East* edited by Suad

Joseph (Syracuse University Press, 2000). Both works are the result of a conference on "Citizenship and State in the Middle East" held at the University of Oslo in November 1996. Together the two works form a project, which the editors state "is the first systematic undertaking . . . bringing together contributions by experts from many fields of study with the purpose of effecting deeper insight into the complex nature of Middle Eastern state and politics." (p. xi-xii) The conference papers became the foundation of the two volume project. The conference organizers and the editors believe that while much has been written, especially in recent years, on "the state in the Middle East, . . . the question of citizenship in this context has not been . . . addressed in the same way." (p. xi).

The work is divided into two parts. Part One is entitled "Approaches" and is comprised of eight of the essays. The first three and the fifth essays lay the theoretical and historical groundwork. Butenshon's first contribution describes citizenship in its Middle Eastern context, as well as commenting on the purposes of the collection and on the content of some of the other contributions. The fifth essay, "Citizenship and Human Rights", is strictly theoretical and relates to the Middle East tangentially. The remaining four essays deal with citizenship issues in specific countries: Kuwait and Iran (gender and citizenship), Syria and Egypt ("Liberalization without Democratization in 'Post-populist' Authoritarian States"), the Gulf States, and Lebanon (in which Rania Maktabi puts forth new analyses of the 1932 census and the National Pact of 1943).

Although the geographic coverage is the Middle East at its broadest, half of the essays deal only with the Israeli-Palestinian conflict. Perhaps this is to be expected, given the fact that the majority of contributors are Israelis and Palestinians, including two of the editors. Part Two, "Applications", is subtitled "Citizenship in the Palestinian and Israeli Context". Most of the contributions deal with the Palestinians historically or as citizens of the state of Israel or in relation to the Palestine National Authority. However, one of the essays, by Sara Helman, deals with Israeli conscientious objectors and is based on interviews with 66 soldiers who declared themselves such during the invasion of Lebanon.

While the book is written mainly by political scientists and social anthropologists, it is completely comprehensible to non-social scientists. Some of the essays will be of interest to non-Middle East specialists, but on the whole, the collection will probably appeal primarily to faculty and graduate students working in the field of the modern Middle East.

The bibliography is a high point, especially for primary documentary sources it cites. *Citizenship and the State in the Middle East* will be a valuable addition to any Middle East library collection.

MERYLE GASTON

UNIVERSITY OF CALIFORNIA SANTA BARBARA

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*Islam and the Myth of Confrontation: Religion and politics in the Middle East.* By Fred Halliday. New York: I. B. Tauris, 1996. Pp. 255, Index. ISBN 1850439591 \$19.95

Fred Halliday, Professor of International Relations at the London School of Economic and Political Science, is well known as an important scholar. He has published extensively in the area of Middle East politics and international relations. Among his latest publications are *Two Hours that Shook the World: September 11, 2001: Causes and consequences* (Saqi, 2002), *The World at 2000: Perils and promises* (Pelgrave, 2001), and *Nation and Religion in the Middle East* (Lynne Rienner, 2000).

*Islam and Myth of Confrontation* is a collection of revised and updated previously published essays. The book is divided into two sections consisting of seven chapters and covers a wide range of topics: It details the rapid and uneven socio-economic conditions underpinning the Iranian revolution, links the discussion of the Gulf War to the study of international relations theory, equates the Islamic response to the human rights debate with cultural relativism, and basically exhorts researchers to eschew polarization in the Orientalism debate and to continue with Western based, universalist standard research of the Middle East and Islam.

Halliday traces back the reemergence of Islam as a major force in political activity across the Muslim world to the demise of the Soviet Union, Arab nationalism, and Ba'athism. He maintains that Islam cannot be blamed for the relative absence of liberty, justice, democracy, and human rights, and rejects the view that Islam and Western democracy are incompatible. He argues rather that barriers to democracy are caused by the lack of education, low-level development, entrenched tradition of state control, and political culture that inhibits diversity. These are common socio-political conditions in Middle East countries and elsewhere.

Halliday finds fault in the view that an unchanging and inflexible Islam determines social and political behavior. Although, he rejects the clash of civilizations interpretation, perpetual confrontation, and the Islamic threat, he supports Western power's right to intervene in the affairs of Middle East countries, if only to enforce the Western standards of morality. In effect, Halliday registers his break from his previous criticism of U. S. foreign policy belligerence and imperialism.

A revised edition of *Islam and the Myth of Confrontation* (London ; New York : I.B. Tauris, 2003) is now available.

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*Modernizing Islam: Religion in the public sphere in Europe and the Middle East.* Edited by John L. Esposito & François Burgat. New Brunswick, NJ: Rutgers University Press, 2003. Pp. x, 278. paperback: \$24.00

When two prolific and influential scholars of Islamic studies decide to produce a work together, it is likely to be worth having looking at. John L. Esposito and François Burgat do in fact present in *Modernizing Islam* a text of value to students and scholars, as well as the previously uninitiated who seek information on the latest trends in Islam and the ideas that act as motivating forces for many Islamic organizations. The work includes not only the essays of the editors, whose reputations in Islamic studies are well-established,\* but also contributions of other similarly well-respected scholars from around the globe. The contributors also approach Islam from a variety of academic disciplines, which include sociology, political science, anthropology, education, and of course, Islamic studies, specifically. The result is a collection of essays that treat the now very hot topic of Islam with a clear view toward the multitudinous facets of the religion and the social, political, economic, and legal ramifications upon life in Europe and the United States today.

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\* Many works of the editors are standard instructional texts on campuses across the U.S. and Europe, for example: John L. Esposito *Islam: The Straight Path* (1998) and *Oxford Encyclopedia of the Modern Islamic World*, 4 vols. (2001), etc.] and François Burgat *L'Islamisme au Maghreb: la voix du sud* (1993) and *Face to Face with Political Islam* (1995/Enl. trans. 2003).

The book seeks to demonstrate that there is no monolithic Islamic religion—not in the Middle East, not in the west, often not even within a single household. Indeed, it is Islam’s global presence under governments of diverse constitution, from democracies to monarchies to dictatorships, that all of the contributors see as being part of Islam’s present confrontation with modernity. Along with this challenge comes the need for Muslim leaders and thinkers to decide whether to embrace or vilify westernization. Chapter five by Baudouin Dupret, “A Return to the Sharia?: Egyptian judges and referring to Islam” explores three recent cases in Egyptian courts that exemplify how judges in secular states do sometimes consult Islamic legal texts (*shari’a*) when forming their decisions in cases that refer to Islam. He highlights three rulings—about the *hijab*, apostasy, and sexual orientation—that demonstrate that in a land with a Muslim majority, the *shari’a* can not only be a useful tool for secular jurists, but also becomes a necessary one if a controversial verdict is to be deemed valid by the community. In chapter three, John Esposito speaks directly about the compatibility or incompatibility of Islam with western structures of society, commerce, and government. His brief summaries of the recent activity of Islamists involvement in secular mainstream politics in Tunisia, Algeria, Turkey, Egypt, and the Persian Gulf reveal that there remains no part of the Middle East untouched by new efforts to involve Islam as a force in civil society and government by either legitimate or illegitimate means.

We cannot adequately treat here each chapter of this important collection. Particularly interesting, however, and full of information one cannot find so easily or so conveniently condensed in other sources are Fariba Adelhah’s essay on changing Iranian funeral rites (chapter 4) and François Burgat’s contribution (chapter 1) on the intricate complexity of Islamic fundamentalism and the West’s and Middle East’s responses to it. Each of these essays chooses to discuss the extent to which Islam, as manifested in Iran or the United States and Europe, is deeply bound up with issues of identity. In Iran, Adelhah explains, the rites and rituals around death and burial have undergone significant change due to the colliding realities of a growing middle class; strict Islamic mandates about death, washing, and internment; and of all things commercial interests in cemetery plots and the new technological aspects of the entire process. Burgat tackles the complex and perhaps largely unconscious feelings of the French (and most westerners) that keep them from treating Islam as just another religion. Burgat points out that despite their claims of being secular, Europeans may really be



described more accurately as “de-Christianized,” and this affects the way they react to Islamic “fundamentalism.” Burgat and many of the writers of this collection conclude that an “us-them” dichotomy exists in the West that is at the root of failed communications and cooperation between East and West. As Dilwar Hussein explains in his essay (Chapter 9), Islam has taken over the position of the former Soviet Union as the “Other,” and individual analyses of European countries reveal a rather uniform effort to marginalize, downplay, or as in the case of Denmark, to deny outright to Islam the distinction of being an official and nationally recognized religion. This text leaves the reader with sentiments that hardly surprise: the Islamic world and the West still have much to iron out. This collection will benefit the collection of any library that seeks to inform its patrons about current debates in Islam, but is a particularly recommendable purchase for any institution that offers courses in Islam or degrees in religious studies.

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