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Marlis J. Saleh
University of Chicago

REVIEW EDITOR

Rachel Simon
Princeton University

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Address correspondence regarding subscriptions, dues, or membership information to:

William Kopycki, Secretary-Treasurer MELA
American Embassy—Box 2600
Unit 7700
DPO AE 09843-2600

Address articles and other notices to:

Marlis J. Saleh
Editor, *MELA Notes*
University of Chicago Library
1100 East 57th Street
Chicago, IL 60637
E-mail: editor@mela.us
Phone: (773) 702-8425
Fax: (773) 753-0569

Address books for review to:

Rachel Simon
Review Editor, *MELA Notes*
Catalog Division
Princeton Univ. Library
1 Washington Road
Princeton, NJ 08544
E-mail: rsimon@Princeton.EDU

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

OMAR KHALIDI

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

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 2010, 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 held 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 Quran 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 constitute another category altogether. Should various cultural properties of Indian Islamic origin found in foreign countries ever be returned to their place of origin, many European museums and libraries would be emptied. For instance, most of the Arabic, Persian, and Urdu collections in the British Library are of Indian origin.¹ Similar is the case with Persian

Editor's note: Omar Khalidi submitted this article to me in August 2010, noting that he still planned to do some final editing. This was prevented by his untimely death; I have therefore edited the article (which was further from its final form than I had originally thought) as far as possible and it is here published posthumously.

Author's note: This is a revised, updated edition of a work that was first published in *MELA Notes* 75–76 (Fall 2002–Spring 2003): 1–59. I am grateful to a number of scholars for their feedback. In particular I want to thank Dr. Abid Riza Bidar of Rampur, Iraj Afshar of Tehran, Alnoor Merchant of the Institute of Ismaili Studies in London, Arif Nawshahi of Islamabad, Atluri Murali of Sundarayya, Vignana Kendram of Hyderabad, Deccan, Muhammad Hassan Khan (Bhopal's Barakatullah University), Muhammad Naimurrahman (Allahabad University, and Sunil Sharma (Boston University). The Islamic Manuscripts Association (TIMA)'s grant scheme

manuscripts in France's Bibliothèque Nationale.² The poet/philosopher Allama Iqbal lamented the theft of Indian books in European libraries in a memorable couplet translating as:

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

In post-colonial times, some collections moved to England when owners donated them to institutions, such as the case with 226 codices of the Zahid Ali Collection. In this case, the American immigrant family of the late Dr. Zahid Ali of Osmania University donated the manuscripts to the Ismaili Institute in London.³

An overview of the loss of cultural properties, including precious manuscripts, is given by Seema Alavi in her article "Lost Treasures," published in *The Hindu*.⁴ For instance "Badshah Namah," the most famous of the Mughal illustrated manuscripts, is a stolen property held in the British Queen's Library with no Indians permitted to use it. According to Caroline Stone, "Some opportunities occur not once in a lifetime, nor once in a century, but just once, period. Unless you belong to England's royal family, it is only now that you can see more than two pages at a time of the Padshahnamah, one of the most famous illuminated manuscripts from Mughal India."⁵

The manuscripts discussed in this essay do not include state papers available in Persian and Urdu in various archives in the country. According to Murli Manohar Joshi, then India's Minister for Human Resource Development, "an estimated 30 million manuscripts are scattered all over" the nation.⁶ A majority of the manuscripts are in Persian, followed by Arabic and Urdu. A smaller

in November 2009 made possible this revised version of my Guide, for which I am grateful to its Executive Committee.

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

² Francis Richard, "Les manuscrits persans d'origine indienne a la Bibliothèque Nationale," *Revue del Bibliothèque Nationale* 19 (1986): 30–45.

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

⁴ 27 August 2000, internet edition.

⁵ "The Most Splendid Manuscript," *Aramco World Magazine* (November–December 1997), also available on the internet:

<http://www.saudiaramcoworld.com/issue/199706/the.most.splendid.manuscript.htm>

⁶ "30 Million Manuscripts Lying Scattered," *Milli Gazette* 1–15 (January 2000): 5.

number of the manuscripts are in Pushto, Sindhi, and Turkish. Libraries containing manuscripts in these languages are listed in the appendixes.

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, Deccan, 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 till the nineteenth century, when modern printing replaced manuscripts.⁷

Access to Indian Collections

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

⁷ For the introduction of modern printing replacing manuscripts, see Graham Shaw, "South Asia and the History of the Book," *South Asia Librarians Group Newsletter* 43 (January 1996): 17–20.

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.”⁸

A noted scholar of manuscripts, Arif Naushahi, similarly notes the conditions of various libraries seen in his visit to India in 1988.⁹

Most Indian manuscript libraries are hard to access. All of the libraries have rules requiring registration of users. The rules are harder for scholars who are not either graduate students or faculty. Once in a library, one should expect to find problems pertaining to the actual availability of the manuscripts even when listed in the catalog, and the delay between the request and delivery of the manuscript. Once the manuscript is available to read, the reader should be prepared to face problems related to the reproduction of the manuscript. Copying in most any form is discouraged. Fear of damage to the manuscript during the reproduction process is understandable, but often misplaced. 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 condition with respect to the rules for user access and reproduction of manuscript copies varies, depending also on the on-site availability of copying equipment. Interested scholars should begin by first going through an historical overview of Indian collections, followed by the entries on each library divided here by state. Out of area users must get in touch with the library authorities to obtain the fullest information before going there.

Major Institutions Related to Manuscripts

Maahad al-Makhtutat al-Arabiyyah in Cairo; Majid al-Jumaa Center in Dubai; Al-Furqan Heritage Foundation in London; Mirath-i Maktub in Tehran; The Islamic Manuscripts Association in Cambridge, UK; and India's National Mission for Manuscripts are

⁸ William Chittick, “Notes on Ibn Arabi's Influence in the Subcontinent,” *The Muslim World* 82, nos. 3–4 (July–October 1992): 222.

⁹ See his *Armaghan-i Hindustan* (Islamabad: Purab Academy, 2008).

major institutions involved in scholarship based on the manuscripts discussed here.

Digitization and Manuscripts' Availability on the Internet

Scholars everywhere would welcome any initiative to digitize these manuscripts both for preservation and for universal availability through the internet. Given the vast amount of information technology expertise available in India, there is no reason why such an initiative cannot succeed. The issue is not technical expertise or funds. The issue for universal availability is the lack of practical steps to bypass institutional barriers.

In 2003, the government of India's union ministry of culture established a National Mission for Manuscripts (NMM) with the objectives noted earlier. The NMM's accomplishments so far are noted on its website: <http://www.namami.org/index.htm>. It looks impressive, but the website is often inaccessible. It lists collections in various libraries and personal collections in various states and within states in various cities. A discussion is provided by N. Varatharajan and M. Chandrashekara, "Digital Library Initiatives at Higher Education and Research Institutions in India," *Library Philosophy and Practice* (December 2007):.

The Indian government's National Digital Library, NDL <http://www.mit.gov.in/content/national-digital-library>, shows a number of digitization projects for several languages, excluding Arabic, Persian, and Urdu for some inexplicable reason.

There are press reports about digitizing Indian manuscripts as reported in *Deccan Chronicle* (September 30, 2004), in an article entitled "Manuscripts to go Digital in New Revival Attempt." However, accurate information about actual completion of digitization projects and the consequent availability of the manuscripts is not clear despite combing the websites of relevant institutions.

In addition to the initiatives of the NMM and NDL, there are reports about private initiatives, both Indian and foreign. There is Traditional Knowledge Digital Library (TKDL), a unique database that houses the country's traditional medical wisdom. It includes materials in Arabic, Persian, and Urdu regarding the Yunani or Unani school of medicine.¹⁰

¹⁰ <http://www.tkdl.res.in/tkdl/langdefault/common/Home.asp?GL=Eng>

The Osmania University Library's website¹¹ claims that "Juma-Al-Masjid centre for Culture and Heritage, Dubai had undertaken digitization of Manuscripts project at O.U. Library and it is in the progress." When accessed on July 30, 2010, the website did not say when the project began and when it is expected to be complete. A *Deccan Chronicle* news item dated 11 September 2004, "Manuscripts to Go High Tech," reported a memorandum of understanding between Osmania University Library and DLI for the preservation of manuscripts, but contained no mention of digitization. Zahid Ali Khan, editor of the daily *Siyasat*, claimed on 26 January 2005 that his promise of digitizing the manuscripts of Nizamia Tibbi College has begun.

A press report by J. S. Iftexhar, "New Lease of Life to Rare Books," in *The Hindu* dated 12 March 2005,¹² quoted the Director of Idarah-i Adabiyat-i Urdu saying, "Now over 2500 of its books and manuscripts are digitized in about 120 CDs. As per agreement, the centre has also donated three computers with digital copy connectivity, one printer and one scanner to the Idara. The latter will be carrying out the work later on, Prof. Tabassum said. Tabassum was referring to the Jumaa al-Majid initiative."

A report written by Sunita Menon was published in the *Gulf News* on 14 February 2005: "Juma Al-Majid Centre to Help Digitize Rare Indian Manuscripts."¹³ It quotes Ezzedine Bin Zeghiba: "Nearly 100,000 rare manuscripts in various languages and 15 million documents (mostly in Persian, Arabic and Urdu) as well as 5 million in English are being digitized by the Juma Al Majid Centre for Culture and Heritage in Dubai."

"The Centre's President...said expert teams had been working on manuscripts since 2003. 'So far about 60 manuscript libraries have been reproduced in digital format,' he said. 'Our main objective, is to preserve and protect the human heritage. We have donated manuscript restoration equipment to many cultural and heritage foundations. We are also offering free consultation services to manuscript researchers.'"

¹¹ <http://www.osmania.ac.in/oulwebpage/Manuscript.htm>

¹² <http://www.hindu.com/2005/03/12/stories/2005031213640300.htm>

¹³ <http://gulfnews.com/news/gulf/uae/general/juma-al-majid-centre-to-help-digitise-rare-indian-manuscripts-1.277252>

On 1 February 2006, the Juma al-Majid Centre announced that it planned to establish a branch in Hyderabad.¹⁴ “Al Majid said Hyderabad had been selected for its distinct cultural and strategic advantages. ‘It plays home to some of India's most prestigious universities that are attracting huge numbers of students,’ he said.” The *Gulf News* staff writer Vinita Bharadwaj reported on 29 June 2006 that “Dr Azzeddine Bin Zeghiba is...the single point contact for Jumaa al-Majid Center in India. [His] project’s aim is to seek and source [whatever that means] manuscripts . . .and insure that they are preserved and restored.” Apparently the Juma al-Majid Center “has completed conservation of manuscripts in Kerala and Tamilnadu,” and is now moving to other states.¹⁵

The Digital Library of India is also involved in the digitization of manuscripts; see Ibrahim Usman, “Salar Jung Museum Library to be Digitized,” *Milli Gazette* (15 February 2005): 8, and M. Sai Gopal, “Urdu Library Goes Online,” *The Hindu* (20 March 2007).¹⁶

Another organization, Noor Microfilms Center, has been involved in publishing catalogs of manuscript collections in India. Headed by Mahdi Khajehpiri, the Center is located within the Iran Culture House in New Delhi, but separate organizationally from it. It has the financial support of the highest authority in Iran. Its website, <http://www.noormicrofilmindia.com/>, elaborates on various projects. On 30 March 2007, the Center signed an agreement with AP Government Oriental Manuscript Library and Research Institute to “conserve, digitize and microfilm” the manuscripts. To date no results are known.

Outside of India, some Indian manuscripts are available for use at the University of Chicago Library; see on the Library’s website: <http://www.lib.uchicago.edu/e/collections/mideast/microformat/>

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

¹⁴ <http://gulfnews.com/news/gulf/uae/heritage-culture/heritage-centre-to-open-branch-in-hyderabad-1.223764>

¹⁵ Full report in *Gulf News* (Dubai, 29 June 2006), under the title, “The Work Has Just Began.”

¹⁶ <http://www.hindu.com/2007/03/20/stories/2007032018580200.htm>

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 Catalag sazi aur Miyar Bandi* (Karachi: Library Promotion Bureau, 2000). 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."¹⁷ 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, 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 listings of manuscripts in the dargahs, Islamic shrines, mosques, and madrasas, or 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.

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: Maahad al-Makhtut al-Arabiyyah, 1984). In French see A. J. W. Huisman, *Les manuscrits arabes dans le monde: une bibliographie des catalogues* (Leiden: Brill, 1967), 33–39; and in

¹⁷ "Manuscripts to be Listed," *Deccan Chronicle* (15 February 2000), www.Deccan.com

German, Fuat Sezgin, *Geschichte des Arabischen Schrifttums* (Leiden: Brill), vol. 6 (published 1978), 350–359, and vol. 8 (published 1982), 300. While all of these works are useful, some of these union catalogs suffer from many inaccuracies. Instead of pinpointing each of the errors, presented here is 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.

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- "Aurangzeb's Gulistan." *Milli Gazette* (16–31 July 2007): 19.
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Description of Individual Libraries and Collections

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. Kasim Ali Sajjan Lal reports the purchase of a major acquisition: see his "Report on the Persian and Arabic Diaries," *Indian Historical Records Commission Proceedings* 11 (1943): 14–17 of Appendix E. 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," in *Handbook of Libraries, Archives and Information Centers in India*, Vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991). See also 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. One newspaper report describes it as the "nodal center" for documentation of manuscripts; see "Documentation of 2.65 lakh Manuscripts Start," *The Hindu* (15 October 2009), internet edition.

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 and Sayyid Abbas Husayn al-Kazimi al-Nisaburi al-Kanturi (Hyderabad, 1914–36), 4 vols.; *Fihrist mashru baad kutub nafisah qalimiyyah 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, Kuliya* (Hyderabad: OMLRI, 1988); Muhammad Abd al-Jamil Khan and Muhammad Fadl Allah Sharif, "Al-Makhtutat al-Arabiyya fi ilm al-Hadith bi Maktabat al-Asafiyya," in *Role of Hadith Literature in Promotion of Indo-Arab Relations*, edited by Mohammad Abdul Majeed and Mohammad Mustafa Shareef (Hyderabad: Dept of Arabic, Osmania University, 2008).

Works on the history or individual manuscripts in the Library: In general see Riza Ali Abidi, *Kitab Khanah* (Karachi: Saad Publications, 1985), 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 Asasifyah 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-Makhtut al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 18–19, based on a visit to the various Indian libraries including the OMLRI in April and May 1984; Hans Daiber, "New Manuscript Findings from Indian Libraries," *Manuscripts of the Middle East* 1 (1986): 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 (Barcelona: University of Barcelona, 1996); S. M. Fazullah, "Persian Translation of Sanskrit Works including Some new Texts Found in Hyderabad," in *Proceedings of the First International Sanskrit Conference*, edited by V. Raghavan (New Delhi: Rashtrya Sanskrit Sansthan, 1976); Sayyid Siddiq Husayn, "A Critical Study of Rare Arabic Manuscripts of Tajweed in the Libraries of Hyderabad" (Ph.D. diss., Department of Arabic, Osmania University, 2003).

Present conditions: Evidently conditions are not good as far as preservation and conservation are concerned; see "State Department Turns Blind Eye to Manuscripts," *Deccan Chronicle* (5 May 2004); also the reports in the Urdu press, particularly *Siyasat* (October 04, 2004), "Tarikhi Adabi Wirsa ki Tabahi." There are reports about digitizing these manuscripts as reported in an article in *Deccan*

Chronicle dated September 30, 2004, entitled “Manuscripts to go Digital in New Revival Attempt.” The memorandum submitted by The Islamic Service Society to the government of Andhra Pradesh (“Memorandum on Oriental Manuscripts Library, Hyderabad,” *Radiance* [23–29 August 1987]: 4) speaks about lack of staff for 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,” *Deccan Chronicle* (11 February 2000); and “Archivist Calls for Preservation of Qalami Books,” *Deccan Chronicle* (31 August 2000) www.Deccan.com. In 2006, the NMM identified manuscripts to be conserved at APGOMLRC; see M. Sai Gopal, “Manuscripts Identified for Conservation,” *The Hindu* (4 October 2006), internet edition.

Andhra Pradesh State Archives

Tarnaka, Hyderabad 500007

Introduction: The State Archives was established in the eighteenth 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 date 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). For a *farman* of the Nizam Mir Osman Ali Khan (reigned 1911–1948) on conservation of manuscripts, see Sayyid Dawud Ashraf, “Riyasat-i Hyderabad main Makhtutat ka Tahaffuz,” *Siyasat* (9 October 2004).

Works on the history or individual manuscripts in the Library: 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,” *Maarif* (Azamgarh) (February 1936): 117–122 (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 Ghouse (Hyderabad: Government Central Press, 1953).

Works on the history or individual manuscripts in the Library: Nasir al-din Hashimi, "Ajai'b Khanah-yi Haydarabad ka ek Nayab Dakhni Makhtuta," *Maarif* (Azamgarh) (June 1932): 446–451; Nasir al-Din Hashimi, "Haydarabad, Dakan ke Ajaib 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.

Dairat al-Maarif al-Uthmaniyya
Osmania University Campus
Hyderabad 50007

Introduction: Dairat al-Maarif al-Osmania is an institution established to edit and publish Arabic manuscripts written from the sixth to the fourteenth century C.E. or the first to the eighth century A.H. It was established in 1888. Since 1944 it has been affiliated with Osmania University, and located on the University campus in its own building since 1963. For an introduction to its criteria for selecting manuscripts for critical editions, see Omar Khalidi, "Dairat al-Maarif al-Uthmaniya: A Pioneer in Manuscript Publishing in Hyderabad, Deccan, India," *MELA Notes* (November–December 2007): 27–30. Its publications have attracted reviews by W. R. Worrell, "An Interesting Collection of Tursi's Work," *Scripta Mathematica* 9 (1943): 195–196, and Jacqueline Sublet, "Un Manuscrit egare: Les années 673–686 du Dayl Mirat al-Zaman de

Yunini,” *Arabica* 46, 2 (1999): 259–261. The best introduction to this institution was written by Abd al-Muid Khan, “Dairat a-maarif al-Osmania” (in Urdu), in *Sawghat-i jashan-i tilai, Jamia Osmania*, edited by Husayni Shahid (Hyderabad: Osmania University, 1968). In Arabic see the work of Abbas Bin Salih Tashqandi, *Al-Tabaat al-Arabiyya fi al-Hind Dairat al-Maarif al-Uthmaniyya wa Dawruha* (Riyadh: King Faysal Center for Research & Islamic Studies, 2000); the article by Mohammad Suleman Siddiqi, “The Dairat al-Maarif,” *Islamic Culture* 76, 2 (April 2002): 199–216, adds very little that is new. The most recent (1998) list of publication shows that 161 manuscripts have been published. In 1988, the Daira completed a century amidst 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 www.Deccan.com). M. Hamid Ansari, the Vice President of India, visited the Daira in February 2008, and a government minister promised to help the Daira; see “Stress on Better Marketing of Arabic Manuscripts,” *The Hindu* (8 February 2008).

On the previous works of the Dairah see Hashim Nadwi, *Maqalah-yi tahaffuz-i ulum-i qadimah* (Hyderabad: Dairat al-Maarif al-Osmaniyya, 1936). The same editor consulted 376 manuscripts in many Indian collections and listed them in his *Tadhkirah al-nawadir min al-makhtutat al-Arabiyyah* (Hyderabad: Dairat al-Maarif al-Osmania, 1350 A.H.); Nadwi also wrote “Qadim Qabil-i Ishaat Kitaben Dairat al-Maarif...ke Liye,” *Maarif* (January 1931). See also Muhammad Surti, “Dairat al-Maarif al-Nizamiya,” *Maarif* (December 1931); more recent work is by Muhammad Safi Allah Khan, “Dawr Dairat al-Maarif fi Taqrib al-Thaqafatayn an Tariq ilm al-Hadith,” in *Role of Hadith Literature in Promotion of Indo-Arab Relations*, edited by Mohammad Abdul Majeed and Mohammad Mustafa Shareef (Hyderabad: Dept of Arabic, Osmania University, 2008).

Government Nizamiya Tibbi College
Charminar, Hyderabad 500002

Introduction: See Guy Attwell, *Refiguring Unani: The Plural Healing in Late Colonial India* (Hyderabad: Orient Longman, 2007); Helen E. Shaheen, “Organization, Practice, and Patronage of Ayurvedic and Unani Medicine Systems in Contemporary Hyderabad” (Ph.D. diss., University of Pennsylvania, 1983).

Number of manuscripts: 539

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). A review of this union catalog by Samira Jadon appears in *Journal of the American Oriental Society* 92, 1 (1972): 132–133.

Present conditions: J. S. Iftekhhar, "Rare Unani Scripts Facing Decay," *The Hindu* (13 February 2002) internet edition.

Idarah-yi Ihya al-Maarif 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 institution contains several manuscripts, as yet uncataloged or listed.

Idarah-i Adabiyat-i Urdu

Iwan-i Urdu, Panjagutta
P.O. Somajiguda, Hyderabad 500082

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); *Glimpses of the Aiwan-e-Urdu Museum: A Guide Book*, by Mohan Lal Nigam and Rahmat Ali Khan (Hyderabad: the Idarah, 2004).

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 has been located in Osmania Medical College, Residency. See the preliminary text in Institute of History of Medicine, *Museum Guide*, compiled by V. V. Ramana Rao and D. V. Subba Reddy (Hyderabad: the Central Council for Research in Indian Medicine & Homeopathy, 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
<http://www.jamianizamia.org/>

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

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

Number of manuscripts: 1,164

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. “Arabic Bhagawad Gita, Persian Ramayana Preserved,” *Deccan Chronicle* (24 September 2005), internet edition (news about manuscripts relating to Sanskrit classics).

Kutub Khanah-i Rawdat al-Hadith

Rain Bazaar, Hyderabad 500023

Introduction: It is under the control of the 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 in the Library: Isam Muhammad al-Shanti, *Al-Makhtut al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 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).

Markazi Anjuman-i Mahdawiya Library

<http://markazianjumanemahdaviahyd.org/contactus.html>

16–4–14, Chanchanlguda
Hyderabad 500024

Introduction: The Anjuman is the community organization of a Muslim sect. It possesses a library of 7000 books and 75 manuscripts in Arabic and Persian. Muhammad Mahmud al-Hasan Khan Sufi, General Secretary of the Anjuman, supplied a handlist to the present writer in 2005.

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

<http://www.osmania.ac.in/oulwebpage/Manuscript.htm>

Introduction: The University was established in 1918, and the library was located in the College of Arts. Since 1963, it has been housed in the present purpose-built facility. The official introductory text is on 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 Makhtutat*, 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-Makhtut al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 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.

Present conditions: There are reports about conservation: see “Manuscripts to go Hitech,” *Deccan Chronicle* (11 September 2004). These pertain to Hakim Muhammad Qasim’s collection purchased in 1939 at a then staggering cost of Rs. 30,000; also reported by Sayyid Daud Ashraf, “Riyasat-i Haydarabad main Makhtutat ka Tahhafuz,” *Siyasat* (11 October 2004).

Saidiya Library

5–6–175 Aghapura, Hyderabad 500001
<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 has been located in the private home of Mr. Ahmad Ataullah. For an earlier introduction see Muhammad Ghawth, “Kutub Khanah-yi Saidiya,” *Maarif* (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 et al. (Hyderabad: Saidiya Library, 1968–1991); reviewed in *Die Welt des Islams* 15, 1–4 (1974): 252.

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 (d. 2008) (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 Sadi’s *Gulistan*,” 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; Isam Muhammad al-Shanti, *Al-Makhtutat al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 23–26; Shaukat Ali Khan, "Saidiya Kutub Khaneh ke Tarikhi Makhtutat," *Maarif* (June 1969).

Present conditions: 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

<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. Some of the collection had begun long before Salar Jang III; in fact it started at least with his grandfather, Salar Jang I, better known to Hyderabadis as Mukhtar al-Mulk; see K. Sajun Lal, "A Little Known Fact About a Well-Known Man," *Salar Jang Museum Research Journal* 6 and 7 (1975–76): 142–143. The museum and the library were opened in 1951 in the nobleman's own palace, called Diwan Dewdi. They 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 in Rahmat Ali Khan, "Salar Jung Museum and Library," 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: Ibrahimiya Press, 1957); *A Catalogue of the Arabic Manuscripts in the Salar Jung Collection*, vols. 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).

Works on the 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; “A Brief Account of a Persian Manuscript in the Salar Jung Oriental Library,” *Bulletin of the Department of the History of Medicine* 2 (1964): 169–171; 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: Maahad al-Makhtutat al-Arabiyyah, 1985), 16–18; Karl J. Khandalavala 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); the same author’s “Manuscripts on the Prophet’s Life in Salar Jung Museum Library,” *Radiance* (5–11 September 1993): 61–62; Rahmat Ali Khan, “Rare Persian Manuscripts of Salar Jung Museum on the History and Culture of India,” in *Studies in Archaeology and History: Commemoration Volume of Prof. S. Nurul Hasan*, edited by W. H. Siddiqi (Rampur: Raza Library, 2003); Rahmat Ali Khan, “Cultural Ties between Uzbekistan and India...with Reference to...Manuscripts in Salar Jang Museum,” in *Historical and Cultural Links between India and*

Uzbekistan... (Patna: Khuda Bakhsh Oriental Public Library, 1993); Sayyidah Asafiya Kawthar, "Andar Makhtutat al-Hadith al-Sharif fi Maktabat Mathaf Salar Jang," in *Role of Hadith Literature in Promotion of Indo-Arab Relations*, edited by Mohammad Abdul Majeed and Mohammad Mustafa Shareef (Hyderabad: Dept of Arabic, Osmania University, 2008); 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, I (1993): 59–64; *The Baburnama: Memoirs of Babur, Prince and Emperor*, translated, edited and 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. Razaullah Ansari, "Rare Arabic and Persian Manuscripts on Astronomy in the Salar Jang 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 Jang Museum," *Indo-Iranica* 50 (1997): 75–84; M. A. Siraj, "Rare Qur'an Copy Found," *Saudi Gazette* (6 August 1994): 14. Like other libraries, Salar Jang Museum is not theft-free, as copies of Hamza Namah have disappeared; see John H. Barnes, "Patrons of Arts," *Biblio* (New Delhi) (March–April 2003): 13–14.

Urdu Research Center

Sundarayya Vignana Kendram
Bagh Lingampalli
Hyderabad 500044

Introduction: This is a library and research center founded by Muhammad Abdussamad Khan, a bibliophile and automobile mechanic who started collecting in 1965. After various locations, the collection, called Urdu Research Center, moved to Sundarayya Vignana Kendram, a research center named after a Communist Party (Marxist) of India leader. See the websites:
<http://dsal.uchicago.edu/bibliographic/urlc/svkabout.html>
<http://www.flonnet.com/fl1917/19170780.htm>
<http://dsal.uchicago.edu/flood/>

Catalog(s): Though none is published yet, Dr. Atluri Murali has kindly sent the present writer a Microsoft word document describing,

in English letters, 250 records of the manuscripts in Urdu out of an estimated 1,200.

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.). Faylsuf Jang's death is reported in 1907 in Manikrao Vitthalrao's *Bustan-i Asafiya*, but nothing else is known about this remarkable man. No one seems to know what happened to this library. Similar is the case with *Fihrist-matbuat wa makhtutat Kutub Khanah-i Haydari*, edited by Shaykh Abu al-Qasim (Hyderabad, 1354 Fasli). Mawlawi Umar al-Yafii, a Hadramawti Arab (born 1306, died 12 Rabi I 1381 A.H./27 August 1961) donated his large collection of manuscripts to the Anjuman-i Tarraqi-yi Urdu, Karachi, Pakistan; see Shah Abu al-Khayr Kunjnashin, "Mawlawi Umar al-Yafii," *Siyasat* (13 August 1987). Zubaidah Yasin Ali Khan, a professor of history at Osmania University, left a collection of manuscripts at City Central Library, Ashoknagar, Hyderabad 500020, consisting of 102 manuscripts. Further information is not available.

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

BIHAR

Kashi Prasad Jayaswal Research Institute

Patna Museum
Buddha Marg
Patna 800001

Introduction: Named after a scholar, K. P. Jayswal (1887–1937); an introduction may be found in *K .P. Jayswal Commemoration Volume*, edited by J. S. Jha (Patna: K. P. Jayaswal Institute, 1981).

Catalog: Catalogue of the Arabic, Persian and Urdu Manuscripts In K. P. Jayaswal Research Institute, edited by Atia Begum (Patna: K. P. Jayaswal Research Institute, 2004).

Khuda Bakhsh Oriental Public Library

Ashok Raj Path, Patna 800 004

<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 in 1891 one of the largest collections of manuscripts. Introductory text is by B. M. Gupta, “Khuda Bakhsh Oriental Public Library,” in *Handbook of Libraries, Archives and Information Centers in India*, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991). Other introductions include *Glimpses of Khuda Bakhsh Library* (Patna: The Library, 2003); Imtiaz Ahmad, *Khuda Bakhsh Oriental Public Library: Unique Repository of the Past* (Patna: The Library, 2005); Ismat Mumini, “Maarifi Kitab Khanah-i Umumi Khawari Khuda Bakhsh,” *Qand-i Parsi* 33–34 (Spring–Summer 2006): 239–247. A library in Desna, near Patna, housed another library, Kutub Khanah-yi al-Islah. It was established in 1899. See Abd al-Qawi Desnawi, *Ek aur Mashriqi Kutub Khanah* (Desna: Jamiat al-Tulaba, 1954). Evidently, the collection managers of that time in the 1950s, Sayyid Abd al-Hafiz Nadwi and Sayyid Abd al-Qayyum, approached the then governor of Bihar, Zakir Husain. Through his auspices, the collection merged with Khuda Bakhsh Library, according to Sayyid Sabah al-Din Abd al-Rahman, *Bazm-i Raftgan* (Azamgarh: Dar al-Musannifin, 1981), 63–65. Like dargahs and khanqahs everywhere, Bihar has its share of shrines that have manuscripts; for example, see Sayyid Anwar Hasan Zahedi, “Du Risala-i Khatti Irfani dar Kitabkhanah Khanqah-i Imadiyya Patna,” *Qand-i Parsi* 40–41 (Summer–Autumn 2008): 311–319; and Mahmud Bashir, “Azimabad, Patna ke Ghayr Maaruf Kutub Khaneh,” *Maarif* (January 1924). India commemorated the Library by issuing a postal stamp in its honor in 1995.

Number of manuscripts: 21,000

Catalog(s): *Mahbub al-bab fi tariff 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 Deutsche Morgenländischen Gesellschaft* 66 (1912): 148–160, and 528; *Fihrist-i dasti-i kutub-i qalami-i Laibriri-yi mawqufah-yi Khan Bahadur Khuda Bakhsh... musammah bi-Miftah al-kunuz al-khafiyah*, 3 vols., edited by Abdulhamid and Edward Dennison Ross, and volume 3 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 makhtutat-i Urdu, Khuda Bakhsh Oriental Public Library*, edited by Abid Imam Zaydi (Patna: The Library, 1962); *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: Shayesta Khan, *Rare Persian Manuscripts Preserved in the Khuda Bakhsh Library* (Patna: The Library, 1995); 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 (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. The earliest accounts of the library are found in T. Bloch, "Eine Sammlung Persischer und Arabischer Handschriften in Indien (Bankipore)," *Zeitschrift der Deutsche*

Morgenländischen Gesellschaft 63 (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,” *Maarif* (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 research based on the manuscripts in the library. The Library also conducts seminars on manuscripts; see for instance *Urdu makhtutat: Khuda Bakhsh Junubi Aishiyai Ilaqai 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,” *Maarif* (Azamgarh) (March 1977): 204–221; Muhammad Atitqurrahman, “Khuda Bakhsh Library main Mawlana Ghulam Ali Azad Bilgrami ki Qalami Tasnifat,” *Maarif* (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, “Makhtuta kitab al-halabah fi asmaa al-Khil al-mashhura fi al-jahiliyah wa al-Islam,” *Majallah al-majmaa al-ilmi al-Iraqi* 34 (1983): 201–203; Wasim Ahmad Azami, “Zubdat al-Tibb: Ek Aham Tibbi Makhtuta,” *Maarif* (Azamgarh) (April 1984): 294–307; Isam Muhammad al-Shanti, *Al-Makhtutat al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 39–42; Riza Ali Abidi, *Kitab Khanah* (Karachi: Saad Publications, 1985), 55–62; Fuzayl Ahmad Qadiri, “Al-Qael al-Jala wa Asrar al-Khafa ka Nuskhah-yi Khuda Bakhsh,” *Maarif* (Azamgarh) (June 1987): 463–474; K. A. Shafqat Azmi, Ghulam Mehdi, and 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, 2 (1999): 143–148; K. A. Shafqat Azmi, Wasim Ahmad, and M. K. Siddiqui, “Aromatic Drugs in Unani Medicine with Special Reference to Kitabul mia lil Masihi,” *Bulletin of the Indian Institute of History of Medicine* 29, 2 (1993): 103–112; Shayesta Khan, “An Unpublished History of Central Asia, Tarikh-i Khandan-i Taimuriya...” in *Historical and*

Cultural Relations Links Between Uzbekistan and India (Patna: Khuda Bakhsh Library, 1996); Muhammad Zakir Husayn Nadwi, "Khuda Bakhsh Library ka ek Makhtuta 'Khulasa-yi Anis al-Talibin,'" *Maarif* (Azamgarh) (July 1998): 67–76. The following articles were recently published in *Pura-Prakasha...Dr Ziauddin Desai Commemoration Volume*, 2 vols., edited by A. K. Sharma (New Delhi: Bhartiya Kala Prakashan, 2003), pertaining to manuscripts in the Khuda Bakhsh Library: Mohd. Atiqur Rahman, "A Rare Bayad of Muhammad Husain Kashmiri," pp. 342–345, idem, "Jahangir Namah—A Comparative Study," 356–358; Jamaluddin R. Sheikh, "Risala-i- Qadamiya in Prose of Shaikh Faidi," 346–355. See also Muhammad Atiqur Rahman, "Khuda Bakhsh Library main...Azad Bilgrami ki Qalami Tasnifat," *Maarif* (October 1980); Rudiger Arnzen, "Mapping Philosophy and Science in Safawid Iran and Mughal India: the Case of Nizam al-Din Ahmad Gilani," *Melanges de l'Universite Saint Joseph* 56 (1999–2003): 107–160; Badr al-Din Faridi, "Khuda Bakhsh Library main Mullah Ghiyas al-Din ki Tasanif," *Maarif* (November 2004).

Present conditions: As 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 Intizar Husain, "Patna Shining," *Dawn* (21 October 2007), internet edition; 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-sharaqiya al-aama," *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," in *The Conservation and Preservation of Islamic Manuscripts*, edited by Yusuf Ibish (London: al-Furqan Islamic Heritage Foundation, 1996). A recent account 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>

Patna University Library

Ashok Raj Path

Patna 800005

<http://www.patnauniversity.ac.in/Library.htm>

Introduction: The Library was established in 1919. The website claims that there is a Khuda Bakhsh Library collection, which is perhaps simply using the library space. There is one article about the manuscripts there: see K. A. Imam, "Copies of Farmans and Nishans Possessed by the Manuscripts Section, Patna University Library," *Patna University Journal* 17 (1962): 181–186.

Other Collections

The well-known scholar Syed Hasan Askari, in his article "A Rare and Unique Eight Century Arabic Manuscript on Embassies and Amanuenses 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 the village of Kijhua, district Saran, and of the library of Raja Pyare Lal Ulfati of Patna, who had significant number of manuscripts which were left in the hands of descendants unfamiliar with Urdu, much less 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 Khanah," *Maarif* (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," *Maarif* (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; Nadhiriya Public Library’s catalog, by Muhammad Mahdi Ghawri, *Fihrist-i kutub-i qalami: Arabi, Farsi, Urdu* (Delhi, 1941), which lists a number of manuscripts, some of which 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), 127; Chand Husayn Shaikh, *A Concise Catalogue of Manuscripts and Mughal Documents Relating to Khan Bahadur Zafar Hasan* (Delhi, 1946); Y. K. Salim, “Some Rare Persian and Arabic Manuscripts in the Library of Khwaja Hasan Nizami,” *Muslim Review* (Calcutta) 23 (January–March 1925): 48–50. The following titles are akin to 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 writer’s *Urdu Manuscripts: A Descriptive Bibliography of Manuscripts in Delhi Libraries* (New Delhi: Heritage Publishers, 1977). Ishtiyag Husain Qureshi, a noted historian, writes that his collection of manuscripts was destroyed during the violence that gripped Delhi at Indian independence in 1947, as documented in *The Partition of India: Policies and Perspectives*, edited by C. H. Philipps and Mary Doreen Wainwright (Cambridge: MIT Press, 1970), 368.

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 Delhi in 1903 as a unit within the Muslim Educational Conference. It moved to Aurangabad in 1912, then back to Delhi (1936) when its precious library was burnt and looted in the mayhem of partition; see Baba-yi Urdu Mawlawi Abdulhaq, “Dilli Jab Lahu Lahu Thi,” *Afkar-i Milli* (September 1993): 57–62. Given the chaos of partition it moved to Aligarh (1947) and then back again in the 1970s to Delhi where it started out in the first place. 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).

Archaeological Museum

Inside Guru Gobind Indraprastha University Campus
Kashmere Gate
Delhi 110403

Located in the Mughal Prince Dara Shikoh (d. 1568)'s library. During the uprising against the British in 1857, unknown persons looted the library. The Museum displays artifacts of Delhi's history and may contain manuscripts. The Museum is run by the Delhi State government.

Dargah of Shah Abu al-Khayr

New Delhi 110006

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

Catalog: Shayesta 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: Maahad al-Makhtutat al-Arabiyyah, 1985), 14–15.

Ghalib Institute

Iwan-i Ghalib Marg
New Delhi 110002

Introduction: The Institute 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: It was set up in 1862 and is considered the oldest public library in Delhi. In the early twentieth century it was called Hardinge Public Library. After independence it was named the Hardayal Library after a freedom fighter.

Catalog(s): Fihrist-i nuskhah'ha-yi khatti-i Farsi-i Kitabkhanah—Umumi-yi 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: It was established in 1950, as the premier 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-Arabiya fi maktabat al-Majlis al-Hindi lil Alaqat al-Thaqafiya,” *Al-Mawsim* 2, v (1990): 264–267; *Akhbar al-Turath al-Arabi* (Tishrin al-Thani/Kanun al-Awwal 1983): 13; Isam Muhammad al-Shanti, *Al-Makhtutat al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 13–15; David

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

Indian Institute of Islamic Studies

Jamia Hamdard
Tughlaqabad, New Delhi 100062

Introduction: The Library was established in 1956. The present location dates from 1977. An introduction is found in Syed Ausaf Ali, "Indian Institute of Islamic Studies," in *Handbook of Libraries, Archives & Information Centers in India*, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991).

Number of manuscripts: 3,619

Catalog(s): *Fihrist-i kutub-i qalami shubah-i makhtutat: Arabi, Farsi, Urdu*, edited by M. al-Mahdi Jaafari (Delhi, 1360); *A Catalogue of Arabic and Persian 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, 196?).

Works on the history or individual manuscripts in the Library: Isam Muhammad al-Shanti, *Al-Makhtut al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 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 nuskhah'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
<http://nationalarchives.nic.in/>

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).

Works on the history or individual manuscripts in the Library: M. H. Rizawi, “A Brief Note on Two Manuscripts in the National Library of India (Shahjahan Namah and Tazkiratus Salatin),” *Indian Historical Records Commission Proceedings* 31, ii (1955): 156–158; Sharif Husayn Qasimi, “Gul-i Rangin: Ek Aham aur Kamyab Farsi Mathnawi,” in *Yadgar namah Dr. Yusuf Husayn Khan*, edited by Nazir Ahmad, Sharif Husayn Qasimi, and Shahid Mahuli (New Delhi: Ghalib Institute, 2004).

Number of manuscripts: 100

The Mumtaz Mahal Museum

Lal Qila (Red Fort)

Delhi 110006

http://asi.nic.in/asi_museums_delhi_mumtazmahal.asp

Introduction: Shobita Punja, *Introduction to Museums of India* (New Delhi: Odyssey, 1991), 113. Previously it was simply called The Archaeological Museum, and it is controlled by the Archaeological Survey of India. Contains farmans in Persian of Mughal emperors and nobility. This is not to be confused with the Delhi State Archaeological Museum in Kashmere Gate.

National Museum of India Library

Janpath, New Delhi 110001

<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-Makhtut al-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 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.

Catalog(s): A Handlist of Persian and Sanskrit Manuscripts in the National Museum of India Library, compiled by Mrinal Kaul, at <http://mrinalkaul.art.officelive.com/newslinks.aspx>

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; G. N. Pant, "An Illustrated Manuscript of Babur Nama, National Museum, New Delhi," *Orientalism* 16, 3 (1985): 18–28; the same author's "The Illustrated Babur-Nama in the Collection of the National Museum, New Delhi," in *Historical and Cultural Links between India and Uzbekistan* (Patna: Khuda Bakhsh Oriental Public Library, 1996); S. A. H. Abidi, "Some Valuable and Hitherto Unknown Sources for the Study of Indian History and Culture," *Journal of Arabic and Persian Research Institute* 2 (1982): 45–60.

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 following three centuries the Madrasa became Anglo-Arabic school and then Delhi College. It changed the name sometime after independence.

Works on the history or individual manuscripts in the Library: 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," *Maarif* (Azamgarh) (September 1975): 217–30.

Zakir Husain Library
 Jamia Millia Islamiya
 Jamia Nagar
 New Delhi 110025
<http://jmi.nic.in/ZHL/Zhlibrary/htm>

Introduction: The Jamia 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-Arabiyyah fi al-Hind* (Kuwait: Maahad al-Makhtutat al-Arabiyyah, 1985), 11–12; David Pinault, "An Investigation of Arabic and Persian Manuscripts in Selected Indian Libraries," *Hamdard Islamicus* 13, 2 (Summer 1990): 75.

GUJARAT

A general account of libraries in medieval Gujarat is provided by Sayyid AbuZafar Nadwi in his Urdu book *Gujrat ki Tamadduni Tarikh* (Azamgarh: Darulmusannifin, 2005, which is a reprint of the 1962 work. A similar article is Qazi Sayyid Nur al-Din Husayn, "Gujarat ke Kutub Khaneh," *Maarif* (Azamgarh, May 1949):

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 in 1711 to Ahmadabad, 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), 282–300.

Catalog(s): Arabi, Farsi, Urdu Makhtutat ki wadhati fihrist, 5 vols. (Ahmadabad: Pir Muhammad Shah Dargah Sharif Trust, 1998) (A review of this catalog is found in *Maarif* [Azamgarh] [June 1998]: 479–480); *Fihrist-i Kutub Khanaha-i Gujarat* (New Delhi: Nur Microfilms, 2001).

Number of manuscripts: 2,000

Works on the history or individual manuscripts in the Library: Zubayr Qurayshi, "Mawlana Ahmad ibn Sulayman al-Kurd al-Ahmadabadi," *Journal of the Arabic and Persian Research Institute* 12 (1993–94): 85–105; Shaykh Farid al-Din Burhanpuri (d. 1998), "Kutub khanah-yi Dargah Hazrat Pir Muhammad Shah," *Nawa-i Adab* (October 1955): 13–27; 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, 1–1v (1993): 52–73.

Present conditions: Adam Halliday, "660-yr-Old Manuscripts Lie in Shambles due to Fund Crunch," *Yahoo! News India* (19 May 2004).

Gujarat Vidya Sabha & B. J. Institute of Learning

H. K. Arts College Campus
Ashram Road
Ahmadabad 380009

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

Kutub Khanah Dargah Aliya Chishtiya

Shahi Bagh
Ahmadabad

Introduction: This is a Chishti shrine associated with Qutb-i Alam (A.H. 790–857). His eldest son Shah Alam is also equally well known in Ahmadabad. Details of the dargah are found in Ziauddin A. Desai, “Major Dargahs of Ahmadabad,” in *Muslim Shrines in India*, edited by Christian W. Troll (New Delhi: Oxford University Press, 1989).

Catalog: *Fihrist-i Kutub Khanaha-i Gujarat* (New Delhi: Nur Microfilms, 2001).

L. D. Institute of Indology

Nawrangpura
Ahmadabad 380009

Introduction: This institute with holdings mainly of Sanskrit manuscripts also contains some in Persian. One such is an illustrated *farman* of Emperor Jahangir prohibiting cow slaughter on Jain festivals. The *farman* manuscript in Persian is dated 1610.

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, describes a copy of the Qur’an 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); Maqsud Ahmad, “Baroda main Mawjud ek Qur’ani Makhtutah,” *Burhan* (Delhi) (May–June 1997): 38–39. The same author reports 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.

Navsari**First Dastur Meherji Rana Library**

Navsari

Contact information may be had from Unesco House

B 5/29 Safdar Jang Enclave

New Delhi 110029

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

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

Number of manuscripts: 145

Palanpur**Kutub Khanah Dargah Aliya Mahdawiya**

Palanpur

Introduction: Palanpur was a minor princely state, and a center of Mahdawi pilgrimage since medieval times. An introduction to the library and its catalog is *Fihrist-i Kutub Khanaha-i Gujarat* (New Delhi: Nur Microfilms, 2001).

Surat**Al-Jamiat 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 rarest manuscripts of the Fatimid and Yemenite periods of Ismaili history. An introduction is found at <http://members.tripod.com/aliasgerrashed/jamea.htm>; and “Al-Jamaea-tus-Saifiyah 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 Ismail manuscripts.

The Baroda Museum and Picture Gallery

Sayaji Bagh
Vaddora

Introduction: There are a number of illustrated manuscripts in Persian from medieval India.

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). In October 2007, Mir Faheem Aslam reported that “Kashmir University Puts Rare Manuscripts Online,” on a website GreaterKashmir.com, but now it is a dead link; and the University Library’s website <http://www.kashmiruniversity.net/library.aspx> does not take the viewer to the link “Manuscripts.”

Number of manuscripts: 363

Jammu & Kashmir Islamic Research Center

P.O. Nowshehra
Srinagar 190001

Introduction: Abdur Rahman Kondoo, a lawyer, established the Center in 1996.

Number of manuscripts: Several thousand

Works on 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: There is an introduction by Mohammad Ibrahim, "Manuscript Material of the Mughal Period in the Research and Publications Department, Srinagar," 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). The Hyderabad newspaper *Deccan Chronicle* reported on 29 October

2007 that “a 400 year old handwritten Quran copy written by Emperor Awranzib (d. 1707) was stolen from the Museum.”

Catalog(s): A Handlist of Persian and Sanskrit Manuscripts in Sir Pratap Singh Museum, compiled by Mrinal Kaul, available at <http://mrinalkaul.art.officelive.com/newslinks.aspx>

KARNATAKA

General observations: The state now comprising Karnataka was the seat of a Muslim dynasty, the Adil Shahis. Adil Shahi dynasty's royal library was located in Bijapur's Athar Mahal, which is still extant. When the city came under British rule in the late eighteenth 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): 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, deals with this library, as does 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, 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," 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 were 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). See also A. K. Shastry, "The Letters of Tipu Sultan in the Archives of the Sringeri Matha," *Indian Historical Records Commission Proceedings* 55 (1995): 71–74.

Libraries in *dargahs*, Islamic shrines, are a special category, and should be looked at. A barest hint at 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. Accounts of particular libraries are noted below.

Archaeological Museum

Bijapur 587138

Introduction: This museum contains artifacts relating to the Adil Shahi dynasty that ruled Bijapur from 1518 to 1686.

Catalog(s): Muhammad Abd Allah Chughtai, "Makhtutat-i Ajaib 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 Archaeology* (Bombay: Government Central Press, 1928).

Collection of Manuscripts at Dargah Hazrat Khwaja Bandah

Nawaz Gisusiraz

Deori Dargah

Rauza Buzrug

Gulbarga 585104

This *dargah*, shrine of Hazrat Khwaja Bandah Nawaz Gisudiraz, is one of the major Chishti shrines in India. The *dargah* has a collection of around 1,000 manuscripts in Arabic and Persian according to the *sajjadah nashin*, Sayyid Shah Khusrau Husayni. No catalog is available, but scholars may arrange to see the manuscripts with the *sajjadah nashin*. (Information based on conversation with Sayyid Khusrau Husayni, 26 September 2005.)

Oriental Research Institute
University of Mysore Campus
Mysore 570001

Introduction: Besides the introduction in the catalog noted below, see “Oriental Research Institute: Urdu, Farsi aur Arabi Makhtutat ka Zakhira,” in *Azkar-i Maysur*, by Ikram Kawish (Mysore, 1992). The Institute contains 936 manuscripts.

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

Tipu Sultan Museum
Darya Daulat Bagh
Srirangapatna, Mandya 571 438
http://asi.nic.in/asi_museums_srirangapatna.asp

Introduction: This Museum is dedicated to the life and work of the ruler of Mysore, Tipu Sultan, 1750–1799. It is maintained by the Archaeological Survey of India. In addition to memorabilia pertaining to Tipu Sultan, copies of manuscripts and documents relating to Mysore have been copied and brought over to a Museum within the precincts of the Museum. It was established in 1983, and an introduction is found in Ikram Kawish’s book *Azkar-i Mysore* (Mysore, 1992), 89–93.

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,” *Maarif* (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 Library, 1995). A typescript list of the manuscripts in English letters is in the present author's collection.

National Archives of India

Regional Office

Civil Lines

Bhopal 462002

Introduction: Contains some Persian manuscripts, mainly pertaining to central India's princely states such as Bhopal. .

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," in *Essays Presented to Sir Jadunath Sarkar*, vol. II, edited by Hari Ram Gupta (Hoshiarpur: Dept. of History, Panjab University, 1958).

Catalog(s): A Hand list of Important Historical Manuscripts in the Raghbir Library, edited by Raghbir Singh (Sitamau: The Library, 1949); *A Catalogue of Persian Manuscripts and Records in the Shri Raghbir Library*, edited by A. H. Nizami (New Delhi: D. K. Publishers, 1993).

Works on the history or individual manuscripts in the Library: See B. P. Ambashthya, "Some Letters from Jaipur Records (Persian) in Sir Jadunath Sarkar's Collection at Dr. Raghbir Singh's Library," *Indian Historical Records Commission Proceedings* 35 (1960): 23–30; idem, *Indian Historical Records Commission Proceedings* 36, ii (1961): 99–103; A. H. Nizami, "Reminiscences," who cataloged the Persian manuscripts in the book *Princely Historian: Commemoration*

volume of Maharajkumar Dr. Raghubir Singh, 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.

Catalog(s): *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 the Naqshbandi order of Sufis.

Catalog(s): Hadi Naqshbandi, "List of Manuscripts of Shah Inayat Allah Library," *Khuda Bakhsh Library Journal* 107 (1997): 59–70.

Contains 278 Persian and Arabic manuscripts.

Malegaon

Urdu Library
Malegaon

Founded in 1903, the library has some manuscripts in Persian and Urdu. See Aleem Faizee, "Urdu Library in Malegaon: An Information Outlet,"

http://www.ummid.com/malegaon/hundred_year_old_library.htm

Mumbai**Anjuman-i Islam Urdu Research Institute**

Karimi Library
92 DN Road Mumbai-400 001

Introduction: Belonging to and named after Qazi Abdulkarim of Porebandar, this has nearly 40 Arabic, Persian, and Urdu manuscripts. See the introduction by Hamid Allah Nadwi (1925–99), “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 Asiatic Society

Town Hall
Mumbai 400 023
<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,” in *Handbook of Libraries, Archives & 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 (1927–28): 1–43; *A Descriptive Catalogue of the Fyzee Collection of Ismaili Manuscripts*, edited by Moiz Goriawala (Bombay: University of Bombay, 1965).

**Chhatrapati Shivaji Maharaj Vastu Sangrahalaya
(Formerly Prince of Wales Museum)**

159–161 M.G. Road
Fort, Mumbai 400023

Introduction: This is western India’s most important museum, opened in 1922. See the introduction at <http://www.bombaymuseum.org/>
It contains some manuscripts, notably the illustrated Persian manuscript called *Anis al-Haj*. See Sadashiv Gorakhshar, “Anis al-

Haj,” in *An Age of Splendor, Islamic Art in India*, edited by Saryu Doshi (Bombay: Marg, 1983).

K. R. Cama Oriental Institute

136 Bombay Samachar Road

Fort, Mumbai 400023

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

Introduction: This 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 ShamsAllah 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 raisonne 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); *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 Bambai: 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 on the history or individual manuscripts in the Library: J. M. M., “A Note on an Old Manuscript of the Divan-i- Hafiz Recently Presented to the Library of K. R. Cama Oriental Institute,” *Journal of the K. R. Cama Oriental Institute* 3 (1923): 91–92; Jivanji Jamshedji Modi, “A Few Notes on an Old Manuscript of the Persian Viraf-Nameh, Recently Presented to the Cama Institute,” *Journal of the K. R. Cama Oriental Institute* 19 (1931): 1–12; Nur al-Said Akhtar, “Firdawsi-i Maharashtra: Mulla Firuz,” *Danish* 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: 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 Muhammad Umar Kokil (Bombay: The Sabha, 1950) (catalog 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 nineteenth 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 Kokan Urdu Writers’ Circle, 1990).

Number of manuscripts: 1,200

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 (1879–1952) 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,” *Maarif* (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,” 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; Shaykh Abdul Qadir Sarfaraz, “Persian Mss Belonging to the Government Collection now Deposited in the Library of the University of Bombay,” *Journal of the Bombay Branch of the Royal Asiatic Society* (1928): 135–146; Muhammad Ali, “Bambai University ke Chand Farsi Makhtutat,” *Maarif* (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.

Pune

Bhandarkar Oriental Research Institute

812, Shivajinagar, Law College Road
Pune- 411004

<http://www.bori.ac.in/about.htm>

Introduction: The Bhandarkar Oriental Research Institute, Pune, was founded on July 6, 1917, to commemorate the name and the work of Ramkrishna Gopal Bhandarkar (1837–1925), a renowned Sanskrit scholar. It has some Arabic, Persian, and Urdu manuscripts.

Bharat Itihasa Samshodhaka Mandala

1321 Sadashivpeth

Pune 411030

Introduction: This 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," in *Handbook of Libraries, Archives & 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, *Tarif-i Husain Shah, Badshah of Dakhan*, edited by G. T. Kulkarni and M. S. Mate (Pune: Bharat Itihasa Samsodhaka Mandala, 1987); M. A. Chughtai, "A Manuscript of Mirat-i Sikandari," *Bulletin of the Deccan College Research Institute* 4, 2 (December 1942): 127–34; C. H. Shaikh, "A Copy of the Mss of the Persian Translation of Valmiki's Yoga Vasistha Made Under the Auspices of Dara Shikoh," *Bulletin of the Deccan College Research Institute* 3, 3 (March 1942): 397.

Sanjay Godbole Collection

847 Budhwar Peth

Pune 411002

Sanjay Godbole, an antiquarian in Pune, has a collection of Persian *farmans* and manuscripts. See an introduction by Firoz Alam, "Sanjay Godbole se Ek Guftgo," *Urdu Duniya* (September 2006): 54–56.

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 the historian D. B. Parsanis. An introduction is by B. M. Gupta, "Deccan College Archives and Library," 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 on 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.

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* (Bombay, 1900); and Muhammad Hamidullah, "Literary Treasures of Aurangabad: Two Important Treasures of Manuscripts," *Islamic Culture* 16 (1942): 449–456.

PANJAB

Guru Nanak Dev University Library
Amritsar 143 005

Contains 128 Persian and Urdu manuscripts, according to H. S. Chopra, *Oriental Manuscript Library: Origin, Development,*

Management and Conservation (New Delhi: National Book Organization, 1995), 69.

Punjab Central 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 has been moved here, according to H. S. Chopra, *Oriental Manuscript Library: Origin, Development, Management and Conservation* (New Delhi: National Book Organization, 1995), 68; for the catalog, 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: Arabic 101; Persian 961, Urdu 152

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 paper's electronic edition dated 29 January 2003. This is about the dispersal of the records and the library to different sites.

Sikh History Research Department

Khalsa College
NH1 Putligarh
Amritsar 143005

Introduction: Established in 1892, it is one of the most historic Sikh educational institutions.

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).

Number of manuscripts: Persian 248; Urdu 32

RAJASTHAN

Arabic and Persian Research Institute Library Tonk 304001

Introduction: The library originated in the last quarter of the nineteenth century in the palace of Muhammad Ali Khan, the Nawab of Tonk. See the introduction by Shaukat Ali Khan, "Arabic and Persian Research Institute," in *Handbook of Libraries, Archives and Information Centers*, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991); the same author describes the Library in his article "Arabic and Persian Research Institute," in *Pura-Prakasha: Dr. Ziauddin Desai Commemoration Volume*, edited by A. K. Sharam (New Delhi: Bharatya Kala Prakashan, 2003). See also Muhammad Imran Khan Nadwi, "Bayt al-Hikmat: Arabic and Persian Research Institute ka Ek Aham Shuaba," *Journal of Arabic and Persian Institute* 2, 1 (1989–90): 61–65; Muhammad Sadiq Tonki, "Faramin-i Shahi aur APRI Tonk," *Journal of Arabic and Persian Institute* 15 (1999): 79–85; Shaukat Ali Khan, "Tonk ke Kutub Khaneh aur unke Nawadir," *Maarif* (September 1965); idem, "Tonk ke Tarikhi Makhtutat," *Maarif* (November 1969); Hakim Imran Khan Tonki, "Tonk ke Qadim Madaris aur Kutub Khaneh," *Maarif* (August 1966); idem, "Tonk ke Kutub Khaneh," *Maarif* (September 1966); idem, *Maarif* (October 1966).

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) (this

catalog is in Urdu and describes the manuscripts in Arabic, Persian, and Urdu); "Some Unpublished Historical Works of Arabic & Persian Research Institute, Tonk, Rajasthan," *Journal [of] Arabic & 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: 3,064

Works on the history or individual manuscripts in the Library: Shaukat Ali Khan, "Jahangir ke daur ek Nayab Makhtutah," *Maarif* (September 1964); Sayyid Manzurulhasan Barakati, "Zayb al-Tawarikh," *Journal of Arabic and Persian Research Institute* 9, 1 (1990–91): 164–174; Said Ahmad, "Sayyid Asghar Ali Abru ki Tasanif," *Journal of Arabic and Persian Research Institute* 2, 1 (1989–90): 75–82; Saida Khanam Irfani, "Khulasat al-Bayan fi Zikr al-Ayan," *Journal of Arabic and Persian Research Institute* 2, 1 (1989–90): 153–168; Sahibzada Shaukat Ali Khan, "Hazrat- Ganj-Shakar par Tonk main Ganj-i Giranmaya," *Journal of Arabic and Persian Research Institute* 2, 1 (1989–90): 16–21; Sahibzada Shaukat Ali Khan, "A Rare Manuscript of Jami," *Islamic Culture* 47 (1973): 327–333; Muhammad Riyazuddin Khan, "Chhar Gulhsan: Ek Tanqidi Jayiza," *Journal of Arabic and Persian Research Institute* 2, 1 (1989–90): 22–25; Riyaz Muhammad Khan, "Farsi Makhtutah Amir namah ki Raushni main Qawmi Yakta," *Journal of Arabic and Persian Research Institute* 14 (1998): 107–131; Sayyid Manzurulhasan Barakati, "Zayb al-Tawarikh," *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 17–32; Yaqub Ali Khan, "Amir Namah," *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 33–40; 5 (1985–86): 151–159; Misbahuddin Shahid, "Amir al-Siyar," *Journal of Arabic and Persian Research Institute* 5 (1985–86): 143–152; Hakim Sayyid Muhammad Ahmad Tonki, "Tafsir Ijaz al-Bayan," *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 41–55; 4 (1984–85): 91–98; 5, 1 (1985–86): 138–149; 9, 1 (1990–91): 183–200; 10 (1995): 140–160; 15 (1999): 125–135; Amir Hasan Abidi, "Diwan-i Hasan-i Ghaznawi ke do Aham Makhtute," *Journal of Arabic and Persian Research Institute* 5 (1985–86): 65–78; Amir Hasan Abid, "Hazrat Amir Khusro ka Kuch Ghayr Matbuua Kalam," *Journal of Arabic and Persian Research Institute* 9 (1990–91): 11–42; "Hakim Muhammad Imran Khan, Muallifat al-Suyuti," *Journal of Arabic and Persian Research*

Institute 2, 1 (1982–83): 57–72; 4 (1984–85): 99–106; “Waqiyat-i Haftdahsala Amir wa Bast sala Wazir,” *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 73–88; 8, 1 (1989–90): 132–143; Rihana Khatun, “Siraj al-Lughat k Nuskah-yi Tonk ka Mukhtasar Taaruf,” *Journal of Arabic and Persian Research Institute* 16 (1997–98): 19–27; Sharif Husayn Qasimi, “Aafi: Tonk ka ek Sahib-i Istidad Farsi Shayir,” *Journal of Arabic and Persian Research Institute* 16 (1997–98): 1–10; Shaukat Ali Khan, “A Perspective of Rare Works on Sufism,” *Journal of Arabic and Persian Research Institute* 4 (1984–85): 16–22; Muhammad Imran Khan Nadwi, “Al-Turath al-ilmi al-Tarikhi,” *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 89–96; Shaukat Ali Khan, “Some Unpublished Historical Works of Arabic and Persian Research Institute,” *Journal of Arabic and Persian Research Institute* 2, 1 (1982–83): 82–88; Riza Ali Abidi, *Kitab khanah* (Karachi: Saad Publications, 1985), 63–70; Zalmay Hewadmal, “Kutub-i Zaban-i Pushto” *Journal [of] Arabic and Persian Research Institute Rajasthan* 4 (1984–85): 69–91; 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,” *Maarif* (Azamgarh) (February 1948): 130–142; Sayyid Manzur al-Hasan Barakati, “Tonk ke Do Qadim Kutub Khaneh,” *Maarif* (Azamgarh) (August 1959): 124–135; Hakim Muhammad Imran Khan, “Muin ibn Mahmud Kashmiri aur Sahih al-Bukhari ke Chand Nayab Nuskheh,” *Maarif* (Azamgarh) (January 1984): 59–68; Shaukat Ali Khan, “Persian Manuscripts in an Indian Collection,” 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 initially the number of manuscripts was 3,064, and now it has reached 90,599); “List of Arabic, Persian and Urdu Manuscripts in the Waziruddawlah Library,” *Basair*, Karachi, vol. 1, no. 1.; Saulat Ali Khan, “Tazkiratush Shuara—A Unique Manuscript,” in *Pura-Prakasha: Dr. Ziauddin Desai Commemoration Volume*, edited by A. K. Sharma (New Delhi: Bharatya Kala Prakashan, 2003).

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 (has an image of Qutb Minar in this work dated 1770).

Maharaja Sawai Man Singh II Museum

City Palace
Jaipur 302002

Introduction: This 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," in *The Legend of Rama: Artistic Visions*, edited by Vidya Dahejia (Bombay: Marg, 1994); Hakim Sayyid Muhammad Ahmad Tonki, "Kapedadvara Jaypur main Farsi Faramin," *Maarif* (Azamgarh) (October 1992): 260–279; the same article is repeated in *Journal of Arabic and Persian Institute* 9, 1 (1990–91): 133–139.

National Archives of India
Record Center
10 Jhalan Doongri Institutional Area
Jaipur 302017

Introduction: Contains some Persian records.

Rajasthan State Archives
Bikaner

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. I, Persian (Bikaner: Directorate of Archives, 1957).

Saravasti Bhandar Library
Sarasvati Bhavan
Gulab Bagh
Udaipur 313001

Introduction: This is the library of the maharaja of Udaipur.

Catalog(s): *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 may have moved to Tonk; see Riza Ali Abidi, *Kitab khanah* (Karachi: Saad Publications, 1985), 66.

Other Collections

Evidently there is a Muini Kutub Khanah in Ajmer, as described by Sayyid Fazlulmatin, "Muini Kutubkhana ki Chand Qabil-i Zikr Kitaben," *Journal of Arabic and Persian Research Institute* 9 (1990–91): 125–132, though it is not clear if it is in the Dargah of Hazrat Muinuddin Chishti or in a private home. A similar case is the collection described by Sayyid Liyaqat Husain Muini, "The Dargah Documents of Ajmer: Preserved in the Personal Collection," in

Rajasthan ke Thikanon evam Gharanon ki Puralekhiye Samagri, edited by H. S. Bhatti (Udaipur, 1996).

TAMILNADU

Government Oriental Manuscripts Library

University of Madras Library
Chennai 600005

Introduction: The library was established in 1869. See Kawish Badri, “Qadim Tamilnadu aur Us ke Mawjudah Arabi Madaris aur Kutub Khaneh,” *Maarif* (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: Sanskrit, 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 et al., 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 et al. (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,” *Maarif* (Azamgarh) (September 1978): 215–220; Isam Muhammad al-Shanti, *Al-Makhtutat al-Arabiyya fi al-Hind* (Kuwait: Maahad Makhtutat al-Arabiyya, 1985), 28–29; Ubayd Allah, “Qadi Irtida Ali Khan Gopamau,” *Maarif* (Azamgarh) (November 1995): 388–391; S. A. H. Abidi, “Bayaz-i Yaghmur,” in *Pura-Prakasha: Dr. Ziauddin Desai Commemoration Volume*, edited by A. K. Sharma (New Delhi: Bharatya Kala Prakashan, 2003); “Mirat-i Kashmir of Nuruddin Muhammad Khan: the Earliest Persian Poem on Kashmir,” edited by S. M. Fazlullah, *Bulletin of the Government Oriental Manuscripts Library* 1, 1 (1948): 109–133 (further references to this *Bulletin* will be cited as *BGOML*); Mohammad Yusuf Kokan, “Kharidat al-Ajaib,” *BGOML* 2, 2.1 (1949): 151–161;

Mohammad Yusuf Kokan and Syed Hamza Hussain Omari, "Musawadat-e-Jaswant Ray," *BGOML* 2, 2 (1949): 127–147; Syed Hamza Hussain Omari, "Adab al-Athar," *BGOML* 9, 2 (1956): 109–119; *BGOML* 10, 1 (1957): 111–118; *BGOML* 10, 2 (1957): 99–107; *BGOML* 11, 2 (1958): 139–145; *BGOML* 11, 1 (1958): 135–142; "Risala-e-Parmin [Faramin]-o- Araiz-e-Salatin," edited by Syed Durwesh Khasdry [sic] *BGOML* 4, 2 (1951): 87–99; *BGOML* 5, 1 (1952): 109–115; *BGOML* 5, 2 (1952): 101–109; *BGOML* 6, 1 (1953): 121–130; *BGOML* 6, 2 (1953): 123–136; *BGOML* 7, 1 (1954): 95–101; continued to be edited by Syed Hamza Hussain Omari in *BGOML* 10, 1 (1957): 99–107; *BGOML* 11, 1 (1958): 135–142; *BGOML* 11, 2 (1958): 139–145; *BGOML* 12, 1 (1959): 115–131; *BGOML* 12, 2 (1959): 127–132; *BGOML* 13, 1 (1960): 133–138; *BGOML* 12, 2 (1960): 127–130; *BGOML* 14, 1 (1961): 105–108; Syed Hamza Hussain Omari, "Tadhkirat al-Ansab," *BGOML* 7, 2 (1954): 111–130; *BGOML* 8, 1 (1955): 115–125; *BGOML* 8, 2 (1955): 89–98; *BGOML* 9, 1 (1956): 109–120; *BGOML* 14, 2 (1961): 106–111; *BGOML* 15, 1 (1962): 113–128; *BGOML* 15, 2 (1962): 107–123; *BGOML* 16, 2 (1964): 99–117; *BGOML* 17, 1 (1965): 1–15; *BGOML* 17, 2 (1965): 1–12; Syed Hamza Hussain Omari, "Waqae-i-Haidary," *BGOML* 18, 1 (1968): 1–9; *BGOML* 18, 2 (1968): 20–37; *BGOML* 19, 1 (1969): 38–53; *BGOML* 19, 2 (1972): 1–38.

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-Taqrir-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 on the history or individual manuscripts in the Library: See Annemarie Schimmel, "Impressions from a Journey to the Deccan," *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: Maahad Makhtutat al-Arabiyya, 1985), 28–34. See also Nur al-Said Akhtar, "Fat'h namah-yi Mahmud Shahi par ek tahqiqi nazar," *Maarif* (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- Harb ke Risalaon ka ek Majmuah," *Burhan* (Delhi) (June 1969): 401–411; idem, "Al-Makhtutat al-Nadirah fi Maktabat Diwan Sahah Bagh," in *Role of Hadith Literature in Promotion of Indo-Arab Relations*, edited by Mohammad Abdul Majeed and Mohammad Mustafa Shareef (Hyderabad: Dept of Arabic, Osmania University, 2008); Jalaluddin, "Al-Aqd al-Madhab fi Tabaqat Hamlat al-Madhab: Ek Qadim Arabi Makhtutah," *Maarif* (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," *Maarif* (Azamgarh) (February 1995): 133–127.

Tamilnadu Archives and Historical Research Center

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

Introduction: These archives contain the state papers of the Nawabs of Arkat-Karnatak in Persian and manuscripts in Persian, Urdu, and Arabic; see S. Singarajan, "The Persian Records of the Tamilnadu Archives," *Quarterly Review of Historical Studies* 9, 4 (1970): 205–214; and more generally Kawish Badri, "Qadim Tamilnadu aur us ke Mawjudah Arabi Madaris aur Kutub Khaneh," *Maarif* (Azamgarh) (February 1994): 135.

Where are the manuscripts noted below?

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, 1924), which identifies 3,352 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,” *Maarif* [Azamgarh] [February 1994]: 136–137); “Tazkirah Guldestah-yi Karnatak,” summary and translation from Persian into Urdu by Muhammad Ayyub Qadiri (1926–1983), *Meyar* 1, 1 (January–June 2009): 55–92; Edward Charles Thawtes, *Dakani Manuscripts Containing 50 Specimens of Hindustani Handwriting, produced in Facsimile* (Madras: Addison, 1892).

UTTAR PRADESH**Aligarh****Maulana Azad Library**

Aligarh Muslim University

Aligarh, 202002 U.P.

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

Introduction: The 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,” in *Handbook of Libraries, Archives and Information Centers in India*, edited by B. M. Gupta, vol. 9 (Delhi: Aditya Prakashan, 1991). Another introduction is found in Muhammad Abd al-Shahid Khan, “Mawlane Azad 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): *Fihris al-Makhtutat al-Arabiyyah bi-Jamiat al-Islamiyyah Aligarh*, 2 vols., edited by Muhammad Yasin Mazhar Siddiqi (London: al-Furqan Foundation, 2002–2008); *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 Habibganj, Subhan Allah, and Sayyid Ahmad Khan collections in the AMU Library: *Fihrist-i numaish gah-makhtutat wa nawadir*, edited by Mukhtar al-Din Ahmad (Aligarh, 1953); Mukhtar al-Din Ahmad (d. 2010), “Fihrist-i makhtutat-i Arabi, Farsi, wa Urdu, zakhirah-i Ahsan Marahrawi Lytton Library,” *Oriental College Magazine* 32, I (1955): 25–26; “Qaiymat makhtutat fi Aligarh,” *Sahifat al-Maktabah al-Amir al-Muminin al-Aammah, 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): 26–48; *Fihrist-i mikrūfilm-i nuskhah’ha-yi khattī-i Farsi wa Arabi Danishgah-i Aligarh* (New Delhi: Markaz-i Mikrūfilm-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 Delhi, 2001); Abdul Hamid Khan, “Kitab Khanah Academy of Islamic Research All India Muslim Educational Conference ke Chand Nadir al-wujud Makhtutat,” *Maarif* (October 1946); Jaafar Raza Zaydi, “Zakhirah-i Hadi Bilgrami ke chand Makhtutat,” *Maarif* (February 1965).

Works on the history or individual manuscripts in the Library: On the Habibganj collection see the series of article by its owner, Nawab Sadr Yar Jang, “Urfi Shirazi ke Farsi ke Do Nayab Diwan,” *Maarif* (Azamgarh) (November 1922): 345–56; “Sahih Bukhari ka ek Atiq Nuskhah Kitab Khanah-i Habibganj main,” *Maarif* (September 1930); “Habibganj ka Kutub Khanah Kis Tarah Jamaa Huwa?” *Maarif* (Azamgarh) (October 1931): 295–300; “Kutub Khanah-yi Habibganj ki Fihrist ka Goshwara,” *Maarif* (Azamgarh) (September 1932): 210–212; “Mathnawi Futuh al-Haramayn Muhi Lari,” *Maarif* (November 1932); “Shahi Kutub Khanon Ki Kitaben Habibganj

main,” *Maarif* (Azamgarh) (August 1937): 96–109; “Ruba’iyat-i Sihabi Najafi ka Qalami Nuskah,” *Maarif* (Azamgarh) (January 1941): 16–23; Abdul Ghafur, “Kitab Khanah Habibganj ke Fan-i Tarikh ke chand Nawadir,” *Maarif* (June 1937). Articles by others include Sheikh Abdur Rashid, “The Aligarh Muslim University (Acquisitions) Persian Mss,” *Uttara Bharati* 5, 5.2 (1958): 11–27; Abd al-Ghafur, “Kutub Khanah-yi Habibganj ke Fan-i Tarikh ke Chand Nawadir,” *Maarif* (Azamgarh) (June 1937): 445–450; “The Treasure of the Habibgunj Library,” *Islamic Culture* 15 (1942): 465–497; Sayyid Badr al-Din Alawi, “Kutub Khanah-yi Habibganj,” *Maarif* (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,” *Maarif* (Azamgarh) (October 1946): 276–293. The Jawahar 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 au ke Baad Makhtutat,” *Maarif* (November 1988): 374–81; *Maarif* (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). See also Muhammad Nazir Ahmad, “Farsi ke Char Nayab Tazkire,” *Maarif* (Azamgarh) (July 1957): 24–38 (includes *Sham-i Ghariban* by Laxmi Narayan Shafiq Awrangabadi); “A Rare Manuscript of Quran in Azamgarh Village,” *Milli Gazette* (1–15 October 2009): 20, in Madarast al-Ulum, Husainabad, Azamgarh; Muhammad al-Mahdi Jaafari, “Machlishahr ke Kutubkhanah main Baaz Nadir-i Ruzgar Qalami Kitaben,” *Maarif* (December 1937); Nadim Sitapuri, “Sitapur ke Kutub Khanah aur Unke Baaz Nawadir,” *Maarif* (June 1964); Altaf Husayn Khan Sherwani, “Fathpur ke Baaz Makhtutat,” *Maarif* (February 1972).

Hakim Sayyid Zill al-Rahman Library

Ibn Sina Academy of Medieval Medicine and Sciences
 Tijara House, Dodhpur
 Aligarh, UP 202002
<http://www.medbeats.com/iamms>

Introduction: Founded on 1 March 2000, 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 mikrufilm nuskhah-ha-yi Farsi wa Arabi kitab khanah-yi Hakim Sayyid Zill 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, this is a depository of state papers, but also contains some manuscripts. See the introduction by S. N. Sinha, "UP State Archives," 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 and 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* (Allahabad, 1892), edited by G. D. Ganguli. Appendix II of the catalog has a "Classified List of the Arabic, Persian and Urdu Manuscripts," edited by M. Chhotilal.

Allahabad University Library
Allahabad

Introduction: According to Prof. Naimurrahman Farooqi of the History Department at the University, there are approximately 200 manuscripts, mostly in Persian.

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; the same article in *Maarif* (November 1968).

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

Works on the history or individual manuscripts in the Library: Abd al-Majid Nadwi, "Masnawi Futuh al-Haramayn ka ek Qadim Qalami Nuskhah," *Burhan* (Delhi) (January 1969): 54–64; Diya al-Din Islahi, "Kutub Khanah-yi Dar al-Musannifin ka ek Makhtutah: Raudah-i Taj Mahal" *Maarif* (Azamgarh) (September 1995): 215–230; Sayyid Yahya Nishat, "Dar al-Musannifin ke Urdu Makhtutat," *Maarif* (Azamgarh) (May 1996): 377–395.

DEOBAND**Dar al-Ulum Library**
Deoband 247554

Introduction: The Dar al-Ulum was established in 1866. A brief note by Maulana Hakim Abdulhamid Qasimi is reported as “Darul Uloom’s Library,” *Milli Gazette* (16-31 August 2008): 19 as well as on this website: <http://www.haqforum.com/vb/threads/13838-Darul-Uloom-Deoband-ka-Kutub-Khana-%28Mukhtasar-Taruf%29>

Catalog(s): *Taaruf-i makhtutat-i Kutubkhanah-i Dar al-Ulum*, edited by Muhammad Zafir al-Din (Deoband: Dar al-Ulum, 2 vols., 1969-1972).

Number of manuscripts: 1,500

LUCKNOW

As the seat of the Lucknow nawabs who ruled the Avadh region between 1727 and 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). This is probably the first catalog of Arabic, Persian, and Urdu manuscripts published in India. The collection was moved to Calcutta in 1856, when the ruler Wajid Ali Shah was exiled there. See the following works of Sprenger: *Report on the Researches into the Muhammadan Libraries* (Calcutta, 1896); and “Über eine Handschrift des ersten Bandes des Kitab Tabaqat al-Tabaqat al-Kabyr vom Sekretär des Waqidy,” *Zeitschrift der Deutsche Morgenländischen Gesellschaft* 3 (1849): 450–56. An Urdu translation is entitled *Shahan-i Awadh ke Kutub Khaneh*, 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, “Nuskhah-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-Muminin* 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 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 Nuskhah,” *Maarif* (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,” *Indian History Congress Proceedings* 32, ii (1970): 430–434; 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, 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,” *Maarif* (Azamgarh) (October 1989): 301–306; and Riyazuddin Ahmad Khan, “Chhar Gulshan: Tarikh-i Hind ka ek Makhtutah,” *Maarif* (Azamgarh) (September 1990): 217–225.

Amir al-Dawlah Government Public Library

Qaysar Bagh
Lucknow 226001

Introduction: It 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 and Nusrat Nahid (Delhi, 2000), 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: Muhammad Harun al-Nadawi, “Fihrist al-makhtutat al-Arabiya fi al-Maktabah al-Aamma bi-Madinah Lucknow al-Hindiyya,” *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 Mumtaz al-Ulama
Lucknow

Introduction: Found in the catalog noted below.

Catalog(s): Sayyid Sadiq Husayni Ishkiwari, *Fihrist-i Nuskhah-ha Khatti Kitabkhanah-yi Mumtaz al-Ulama*, I (Qom: Majma-i Zakhaiyir-i Islami, 2007).

Kutubkhanah-yi Nasiriya
Nadan Mahal Road
Shastri Nagar
Lucknow 226003

Number of manuscripts: 30,000

Works on the history or individual manuscripts in the Library: Muhammad Harun al-Nadwi, “Maktabah Nasiriya”, *Sahifat al-Maktabah al-Imam al-Amir al-Muminin* 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: It is a seminary that trains Shia preachers, founded in 1919 by the Raja of Mahmudabad.

Number of manuscripts: 529

Works on the history or individual manuscripts in the Library: 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; it celebrated its hundredth anniversary in 1984. An introduction is by Mohamed Taher, "Madrasa Libraries in India: A Case Study of Nadwat al-Ulama, Lucknow," 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., 1985–1986).

Works on the history or individual manuscripts in the Library: 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-Arabiyya 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 in the Library: 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: This is another Shia religious seminary. An introduction is found in Mirza Jaafar Husayn's *Qadim Lakhnow ki Akhiri Bahar* (New Delhi: Tarraqi Urdu Bureau, 1981), 232–237.

Works on the history or individual manuscripts in the Library: 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

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

Introduction: The University started out as Canning College. Its library is named after the Bengali poet Rabindranath 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 in the Library: 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

<http://www.razalibrary.com>

Introduction: The library was founded in the late eighteenth century by the Nawab Fayz Allah Khan. A photographic introduction is by Ravi Kapoor, *Raza Library, Rampur* (Lucknow: Raj Bhavan, 2008);

W. H. Siddiqi (d. 2009), *Rampur Raza Library Monograph* (Rampur: Raza Library, 1998). A formal introduction is by H. R. Sood, "Rampur Raza Library," 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 Abid Raza Bedar, "Kitab Khanah-i Razaiya," in *Nazr-i Arshi*, edited by Malik Ram and Mukhtaruddin Arzu (New Delhi: Sahitya Academy, 1965); Qazi Ahmad Miyan Akhtar Jungarhi, "Kutub Khanah-yi Rampur," *Maarif* (Azamgarh) (March 1929): 192–204; Sayyid Hashim Nadwi, "Rampur aur Lucknow ke Mashriqi Kutub Khanon ke Sayr aur Us ki Rudad," *Maarif* (Azamgarh) (October 1929): 253–271; Mahdi Khwajapiri, "Kitab Khanah-i Raza Rampur," *Journal of Arabic and Persian Research Institute* 8 (1989–90): 88–98.

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 Khan Arshi, 6 vols. (Rampur: The Library, 1963–1977) (a review of some of the volumes is in the *Bulletin of the School of Oriental and African Studies* 29, 3 [1966]: 669–670; and 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); Barbara Schmitz and Ziauddin A. Desai, *Mughal and Persian Paintings and Illustrated Manuscripts in the Raza Library, Rampur* (New Delhi: Aryan Books, 2006).

Number of manuscripts: 11,993

Works on the history or individual manuscripts in the Library: Imtiyaz Ali Arshi, *Maqalat-i Mawlana Arshi*, edited by Akhlaq Ahmad Ahan (Delhi: Educational Publishing House, 2007), mostly on Persian manuscripts; Hakim Muhammad Husayn Khan Shifa, "Makhtutat-i Rampur," *Journal of Arabic and Persian Institute* 2, 1 (1982–83): 1–16; 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 after 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,” *Maarif* (Azamgarh) (January 1929): 53–56; Sadr Yar Jang, “Sahih Muslim ke ek Qalami Nuskah,” *Maarif* (Azamgarh) (March 1929): 192–204; Imtiyaz Ali Khan Arshi, “Umar Khayyam ka ek Nadir Nuskah,” *Maarif* (Azamgarh) (October 1930): 264–276 and *Maarif* (December 1930): 440–441; Hakim Muhammad Husayn Khan Shifa, “Kutub Khanah-yi Rampur ka ek Mualijati Qalami Tazkirah,” *Maarif* (Azamgarh) (June 1983): 442–456; Fuzayl Ahmad Qadiri, “Shah Wali Allah ki Sawanih Hayat ka Qalami Nushkah,” *Maarif* (May 1987).

Present conditions: “Raza Library Gets New OSD, Officer on Special Duty,” *Radiance* (31 May–6 June 2009): 31; “Postage Stamp on Raza Library,” *Milli Gazette* (1–15 July 2009): 19; “Disturbed Conditions in Rampur Raza Library,” *Milli Gazette* (1–15 January 2010): 19; “Murad Miyan Visits Raza Library,” *The Milli Gazette* (16–31 August 2004): 19; Jahanara Habibullah, “Raza Library, Rampur,” in her *Glimpses of a Princely 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 was headed by a 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 Publications, 1985), 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; *Sahifah al-Maktabah al-Imam al-Amir al-Muminin al-Ammah* 2 (1964): 56–61.

Saulat Public Library
Rampur, U.P. 244901

Introduction: The 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

Bharat Kala Bhavan
Varanasi 221005

Introduction: This is one of the richest museums in India, located on the Hindu University campus. It contains some exquisite illustrated manuscripts such as the Hamza Namah.

Banaras Hindu University Library
Varanasi 221005

Introduction: The library was established in 1918, and moved to the present building in 1932.

Catalog(s): *A Descriptive Catalogue of Persian Manuscripts in the Benaras Hindu University*, edited by Amrit Lal Ishrat (Varanasi: Benaras Hindu University Press, 1965).

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

ZANGIPUR

Zangipur is located in the district of Ghazipur, about 50 miles from Varanasi. Evidently it was a center of Shiite culture.

Libraries of Mawlana Sayyid Ali Husayn and Mawlana Sayyid Muhammad Ibrahim

Catalog(s): Fihrist-i Nuskhah-ha Khatti Kitabkhanah-ha Zangipur, edited by Sayyid Muhamamd Husayn Hakim (Qom: Majma-i Zakhayir-i Islami, 2008).

WEST BENGAL

The Asiatic Society Library

1 Park Street

Kolkata 700016

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

Introduction: The 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 collections of Arabic-script manuscripts 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," in *Libraries, Archives and Information Centers in India*, vol. 9, edited by B. M. Gupta (New Delhi: Aditya Prakashan, 1991). The present writer has not seen the following book, which may have to do with a library in Kolkata: *An Entire and Correct Edition 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 vols. (Calcutta, 1802–1805). The collection of a Mughal noble which the Library inherited is discussed by Hafiz Nazir Ahmad, "Abd al-Rahim Khan-i Khanan aur Iss ka Kutub Khanah..." *Maarif* (Azamgarh) (November 1924): 339–350; (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); *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-Ivanow: lettres entre Henry Corbin et Wladimir Ivanow de 1947 a 1966*, edited by Sabine Schmidtke [Paris: Diffusion Peeters, 1999]; Farhad Daftary, “Wladimir Ivanow, 1886–1970,” *Islamic Culture* XLV [1971]: 55–67); *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 and 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); *Catalogue of Arabic Manuscripts (in tabular form) in the Collection of the Asiatic Society of Bengal*, edited by K. M. Maitra and 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, *Asiatic Society ki khidamat-i Farsi* (Kolkata: Qasimi Dawakhana, 1997); Asok Kumar Das, “The Jami at-tawarikh Manuscript in the Asiatic Society Calcutta,” in *Interaction Between Indian and Central Asian Science and Technology in*

Medieval Times, vol. 2, edited by Wazir Hasan Abdi (New Delhi: Indian National Science Academy, 1990); Basil Gray, "An Unknown Fragment of the Jami al-Tawarikh in the Asiatic Society of Bengal," *Ars Orientalis* 1 (1954): 67–75; M. Mahfuzul Haq, "A Valuable Manuscript of the Futuhat al-Makkiya," *Islamic Culture* 12 (1939): 215–21; M. Mahfuzul Haq, "Discovery of a Portrait of the Original Illustrated Manuscript of Tarikh-i Alfi Written for the Emperor Akbar," *Islamic Culture* 5 (1931): 462–471.

The National Library

Belvedere, Alipore

Kolkata 700027

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

Introduction: It was established as the Imperial Library in 1903, renamed the National Library in 1947. 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 raisonne 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 pertains to the Persian manuscripts and volume 2 to Arabic); Sayyid Najib Ashraf Nadwi, "Fihrist-i Kutub Khanah-yi Buhar," *Maarif* (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," *Maarif* (Azamgarh) (November 1960): 374–88, and "Jadunath Sarkar's Collection of Persian Manuscripts," *Bengal Past and Present* 90, part I (January–June 1971): 118–121.

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; Klaus Fischer, "The Haft Paikar Illustrations in a Nizami Manuscript of the National Library, Calcutta," *Indo-Iranica* 8, 8.2 (1955): 1–17.

Victoria Memorial Hall Library

1 Queen's Way
Kolkata 700071

Catalog(s): Manuscripts in Arabic, Persian and Urdu: A descriptive Catalogue, edited by Iqbal Jawed (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.

Hazardari Palace Museum & Library

Murshidabad

<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) and previously by Jadunath Sarkar, "Report on the Library of the Nawab Nazim of Murshidabad," *Bengal Past and Present* 85 (1966): 127–140.

Catalog(s): Umar Ghazali, *Murshidabad Library ke Urdu Makhtutat ki Tauzihi Fihrist* (Kolkata, 2005).

Visva Bharati University

Shantiniketan, Birbhim 731235

Introduction: This 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.

Other collections

A general introduction to the Urdu manuscripts in Kolkata and nearby libraries is provided by Rifaqat Ali Shahid in his article “Kalkatta aur Atrah-i Kalkatta ke Kutubkhanon main Mahfuz Urdu Makhtutat,” in *Armaghan-i Ilmi: Bapas Khidmat-i Ilmi wa Adab Daktar Wahid Qurayshi*, edited by Rafiuddin Hashimi, Arif Naushahi, and Tahsin Firaqi (Lahore: al-Qamar, 1998).

APPENDIX I Pushto Manuscripts

Manuscripts in Pushto are found in Raza Library Rampur, A.P. State Oriental Manuscripts Library, and Khuda Bakhsh Library. See Zalmay Hewadmal, “Kutub-i Zaban-i Pushto,” *Journal of Arabic and Persian Research Institute Rajasthan* 4 (1984–85): 69–91; Mir Karamat Ali, *An Alphabetical Subject wise Index of Urdu Etc. Manuscripts...* (Hyderabad: OMLRI, 1985).

APPENDIX II Sindhi Manuscripts

Manuscripts in Sindhi are available in A.P. State Oriental Manuscripts Library in Hyderabad; see Mir Karamat Ali, *An Alphabetical Subject wise Index of Urdu Etc. Manuscripts...* (Hyderabad: OMLRI, 1985).

APPENDIX III Manuscripts in Turkish

An introduction to the Turkish language in India is written by Annemarie Schimmel, “Tuerkisches in Indie,” in *Scholia: Beiträge zur Turkologie...*, edited by Roehrborn u. A. von Fabain (Wiesbaden: Harrassowitz, 1981); see also an introduction to Turkish manuscripts in India by Erkan Turkmen, “Hindustan ke Kutub

Khanon main Turki Makhtutat,” *Khuda Bakhsh Library Journal* 54–55 (1990): 434–35; E. Birnbaum, “Turkish Manuscript Cataloging Since 1960 and Manuscripts Still Uncataloged,” *Journal of American Oriental Society* 103 (1983): 691–707. Manuscripts in Ottoman Turkish are found in A.P. State Oriental Manuscripts Library in Hyderabad, and in Cama Library; see Mir Karamat Ali, *An Alphabetical Subject wise Index of Urdu Etc. Manuscripts...* (Hyderabad: OMLRI, 1985); *Catalogue raisonne of the Arabic, Hindustani, Persian and Turkish Manuscripts in the Mulla Firuz Library*, edited by Edward Rehatsek (Bombay: Education Society’s Press, 1873; and its supplement, 1917); Ata Khurshid, “Dictionaries and Grammar Book of Uzbek (Chughtai-Turkish) Language and Other Manuscripts Preserved in Maulana Azad Library,” in *Historical and Cultural Links between India and Uzbekistan* (Patna: Khuda Bakhsh Oriental Public Library, 1996); Fazal Ahmad Khan, “A Note on Persian, Turkish and Arabic Mss,” *B.C. Law Volume* 2 (1946): 334–337.

**Middle Eastern Film Round-Up
Fall–Winter 2009/2010**

DAVID GIOVACCHINI
STANFORD UNIVERSITY

This is the latest in an irregular series which aims to inform Middle East librarians of some of the notable new releases in films from the Middle East and North Africa.

We will start with Iran. In recent years, the Iranian film industry has declined, largely due to censorship. During the 1990s Iran was the producer of the best films in the Middle East, with a plethora of fine directors. These directors are now largely inactive, such as Abbas Kiarostami, or they have turned their attentions to subjects other than Iran. Muhsen Makhmalbaf, one of country's finest directors, in his latest film *The Scream of the Ants* (2006) has traced the spiritual journey of a Persian couple (the only thing truly Persian about the film at all) as they travel through India in search of enlightenment.

Two first-rate directors from the golden period of Persian film who remain active in Iran are Jafar Panahi and Majid Majidi. Both have recently made excellent films. Jafar Panahi's *Offside* (2006) is about girl soccer fans attempting to sneak into the Cup final in Tehran. It is an enlightening and entertaining look at intersexual relations in Iran as well as the legal restraints placed on women. Panahi used non-professional actors, and the film often seems to be a docudrama. Majidi's film, *The Willow Tree* (2005), is more traditional. It follows the story of a blind professor who suddenly regains his sight, and his extreme reactions to the huge change in his life.

Another light on the scene is the Kurdish director, Bahman Ghobadi. Ghobadi sets his films among the Kurds, in an effort to demonstrate both the harshness of their existence, with both man and the environment as their adversaries, and the resilience of their spirit and culture. He also seeks to give the "Kurdish plight" a real and individual face through his characters and stories. His latest film *Half Moon* (2007) is no exception. It chronicles the adventures of a

venerated Kurdish folk singer and his family band as they try, in spite of all obstacles, to cross the border into Iraq in order to give a celebratory concert. It is a beautiful poetic film visually and emotionally, as well as having very fine acting. The film features world-class musician Hussein Alizadeh as the patriarch leader/singer of the band. *Silence of the Sea* (2003), directed by Vahid Mousain, centers on an Iranian exile's growing need to return home. Eventually, he leaves his family, and makes his way from his home in Sweden to one of the free port islands off the Iranian coast. Here he does little but drift about among the townspeople, and sit on the beach, as he tries to work up his nerve to sneak into Iran. He knows that to enter Iran will cut him off from his life in the West almost indefinitely. Finally, he makes a botched attempt. Unexpectedly, despite its uneventful plot, the film is never boring, as well as being moving and scenically beautiful. It is one of the best of the recent films from Iran.

A notable new director is Mania Akbari. Her film *20 Fingers* (2004) breaks many taboos, by chronicling in a series of conversations the tempestuous relationship between a man and woman in an intense and honest manner. In a very direct way, the couple's problems mirror the main conflict within Iranian society—the modern versus tradition. *Going By* (2001), by critic turned director Iraj Karimi, is also worth a mention. It builds on Kiorastami's idea of a "road movie," and traces the lives of a diverse group of travelers as they drive towards their destinations, and how their lives intertwine. Lastly, a film that bears mention not because of its quality but because of its social significance is *Siavash* (1998) by Saman Moghadam. It tells of the trials of a young pop musician trying to "make it." More importantly, it was one of the first films to give an accurate and realistic picture of the relations between young Iranian men and women, and was banned for a time.

Turning to the Arab countries, there are many new, interesting, and notable films, but the big news is the fiftieth-anniversary edition of Yusuf Shahin's classic *Bab al-Hadid* or *Cairo Station*. The transfer is a marvel, and restores the rich, nuanced blacks, whites, and grays of the original. The package comes with a second disc of extras which includes the short film *Cairo as seen by Shahin*. Another great event is the issue in America of the Desert Trilogy of Tunisian director Nacer Khemir. The three films, *Wanderers of the Desert* (1984), *Dove's Lost Necklace* (1991), and *Bab'Aziz* (2006),

are all cinematically gorgeous, highlighting the desert's rich palette of hues and textures. The stories all exploit the mysterious nature of the desert, and are full of mystical, almost magical realist imagery. Another Tunisian film maker, Nouri Bouzid's, new film *Making Of* (2006) could not be more different. It is a story set very much in modern reality. It traces the path by which a poor boy becomes an Islamic radical. Some may remember Bouzid's earlier films *Man of Ashes* (1986) and *Bint Familia* (1997), which were no less penetrating and honest in their treatment of other problems of Tunisian society.

Yet another important film was issued in the last year, *Ahlaam* (2005). This was Mohammad al-Daraji's portrait of Iraq under Saddam, and the early days of the American invasion. Saddam's cruel and arbitrary rule has literally driven some of the characters insane. When the American air strikes on Baghdad damage the mental hospital in which they are incarcerated, they are freed to wander the streets—the ghosts of the former regime. This film has the distinction of being the first feature film made in Iraq after the fall of Saddam. Kurdish director Bahman Ghobadi's *Turtles Can Fly* (2004) can also lay claim to this accomplishment. Nevertheless, the director, al-Daraji, who was also the producer, writer, and cameraman, had to endure many trials to complete his film.

Two films came out this year which demonstrate that the Egyptian popular cinema can still produce fine movies. Ahmad Midhat's *Al-Turbini* (2006) is an adaptation of the American film *Rainman*. It does an excellent job of adapting the story to an Egyptian setting. There is some fine acting, and overall it is a very sweet film. It also gives some insight into how such handicapped people are treated in Egypt. The other film is a drama, *Wahid min al-Nas* or *One of the People* (2006) by Ahmad Jalal, a gripping tale in which the everyman hero becomes increasingly caught up in the corruption which riddles Egyptian society. The best of the recent crop of re-releases of Egyptian classic film is director Husayn al-Imam's adaption of Nagib Mahfuz's masterful portrait of lower-class life in Cairo, *Zuqaq al-Midaq* or *Midaq Alley* (1963). As in the book, an alley girl, Hamidah, longs to escape the her poor life so much that eventually she runs away, and falls into the life of a cabaret girl. The whole film is wonderfully acted, but special notice must be given to Shadia in the role of Hamidah. This film ranks as a masterpiece of Arabic cinema.

Last, but certainly not least, is the excellent crop of new Turkish films. Perhaps the best is the offbeat, sweet, and individual film *Gitmek* or *My Marlon and Brando* (2008), directed by Huseyin Karabey. It traces the love affair between a struggling Turkish actress and her Kurdish lover. The two are separated as the film begins, he in Iraqi Kurdistan; she in Istanbul, and maintain the usual long distance relationship of calls and letters. Her lover sends her a very funny video of him mutating into a general and then into superman as a symbol of what he would do to return to her side. They plan to meet but the beginning of the war with Iraq messes up their plans. She decides to make the trip anyway, but the war and its disruption and danger proves too much for her, and her lover.

Next is another charming film, with an equally dark side, *Beynemelel* or *International* (2006), directed by Muharrem Gulmez and Sirri Sureyya Onder. The film takes place in the early 1980s, when the Turkish military seized power to stop what they saw as a communist threat to take over the country. The plot focuses on less political concerns, at least at first. A village folk/cabaret band is forced to make the transition into a military band at the order of the authorities. Of course, there is a big difference between the music they usually play, and that required of a military band. Even the instruments are completely different! They make an honest and hilarious effort. When it becomes known that the generals of the ruling junta will visit their town, the band decides to prepare a special song, one the leader has heard his daughter listening to on her cassette deck. He does not know it, but loves the melody. Suffice it to say, his choice of this song to play leads to unforeseen havoc and violence. It is notable that the Turks are coming to terms in their films with the intense repression during the era of the early 1980s military rule. There is another recent film by popular director Cagan Irmak, *Babum ve olum* or *My Father and My Son* (2005), which centers on the return home of a son who had been incarcerated during this period for his political views. The film traces his efforts to come to terms with his family, especially with his father and his son.

In veteran director Erden Kiral's new film *Vicdan* or *Conscience* (2008), the director works in the territory usually associated with Zeki Demirkubuz. It is the tale of a three-way love affair among people at the edge of society. The film has an almost unbearable intensity and undercurrent of violence. It is inevitable that someone

will be hurt, and lives will be destroyed. In the film *Havar* by Mehmet Guleryuz (2009) there is a different kind of violence. Nice neighborhood girl Havar is doing the laundry when a boy she does not know flirts with her, a flirtation which she does not return. Despite this, the incident is enough to brand her to her villagers as an immoral girl. Eventually, after much soul-searching, her family insists that she kill herself to redeem their lost honor. This kind of honor killing is a vile custom still prevalent in rural parts of Turkey.

Another film which deals with Turkish country village life, but in a much different way, is *Gunesi Gordum* or *I Looked at the Sun* by Mahsun Kirmizgul (2009). This village is located in the mountains which form the battleground between the Turkish army and the Kurdish guerillas. Many of the villagers' young men are guerillas, but just as many are in the army. It is a true civil war, dividing families and towns. Eventually the villagers are ordered by the military to evacuate their town. The second part of the film traces the journey of some of the families first to Istanbul and then to Norway. They can find no place for themselves in any of these places, and at last decide to go back home to their mountains. This film has garnered much praise in Turkey for its brave depiction of the costs of the war with the Kurds. There have been several new Turkish films dealing with the Kurdish war lately, and it seems that the Turks are finally able to discuss the conflict and its costs in this most public of forums, cinema.

Next, also about village life, are films by Semih Kaplanoglu. He is making a trilogy about a young man's, Yusuf's, life in a small village in Anatolia. Each film tells one section. He has started with the third film chronologically. The film is called *Yumurta* or *Egg* (2007), and tells of how Yusuf returns to the village from Istanbul after his mother dies. He does not leave but slowly succumbs to the well-known rhythms and memories of the place, until he decides not to return to Istanbul. The second installment is *Sut* or *Milk* (2008). It focuses on a struggle between a younger Yusuf and his widowed mother. He discovers she has fallen in love with the town's stationmaster. He does not confront her at first but allows her to enjoy herself and be happy for the first time in years. Still, he knows that at some point he, as the only man in the family, must take action to end the affair. All this takes place against the backdrop of Yusuf and his mother's attempts to make a living from their dairy farm, while their town and even country as a whole slip further towards an

industrialization which is quickly putting an end to traditional family businesses and trades.

Lastly is *Uc Maymun* or *Three Monkeys* (2008), the new film by Turkey's most noted director, Nuri Bilge Ceylan. For this film Ceylan has departed from his usual existential dramas. The film has a plot which could come from a film noir. *Three Monkeys* tells the story of a betrayal. A man takes the blame for his boss in a hit-and-run accident. While he is in prison, his wife has an affair with his boss. She continues the affair after the husband is released. His son finds out about this and is crushed. The father soon finds out about the affair as well, and is incensed. This kind of situation is a powder keg waiting for an explosion of violence, and that is just what happens here. However, beyond the plot, the manner in which the film is told is usual for Ceylan. There is little important dialogue. Tight silent close-ups prevail in which the smallest facial expression holds a crucial meaning. The close-ups alternate with panoramic scenes of the sky and water, usually when a storm is brewing or raging, symbolizing the seething emotions of the characters. Ceylan won "best director" for this film at Cannes when it was first released.

As these films demonstrate the Middle Eastern cinema is alive and vital with many new, original, and vibrant releases. The films noted here are but the tip of the iceberg. They provide a unique insight into the popular culture and attitudes of the countries they come from. Cinema is an area in which any Middle East librarian should seriously consider collecting.

REVIEWS

Arts in Turkey: How ancient became modern. By Arnold Reisman. Charleston, SC: BookSurge Publishing, 2009. Pp. xvii, 165, with col. illustrations; includes bibliographical references and index. ISBN: 143920537X.

Post-Ottoman Turkey: Classical music and opera. By Arnold Reisman. Charleston, SC: BookSurge Publishing, 2009. Pp.147, with illustrations; includes bibliographical references and index. ISBN: 1439205388.

These two books form a complementary pair. Together they provide a total picture of how the arts fit into the cultural revolution that Ataturk undertook in Turkey. *Arts in Turkey* deals with the visual arts of painting, sculpture, tapestries, and others, and *Post-Ottoman Turkey* covers classical music, opera, and dance. They both pay tribute to Ataturk's determination that the arts were an important facet of national life, that education should support them, and that the government should fund them. Of course, he meant here modern European arts, the Islamic arts of the Ottoman Empire being discarded as outdated, but he also never meant that the modern Turkish arts should be no more than imitations of the West. He challenged Turkish artists of all kinds to add an authentic national spirit to their work. The arts, aside from enriching Turkish society, were also an integral part of Ataturk's program of nationalism. Remaining loyal to Ataturk's legacy, the government still subsidizes a great number of arts and music programs.

Of the two works *Arts in Turkey: How ancient became modern* is the better. It is not a book of art criticism, but of the history of fine art in Turkey since Ataturk's revolution. However, what little critical material included is insightful. The book sketches Islam's attitudes and rules towards the visual arts, and offers a chronological overview of the development of modern visual arts in Turkey, providing brief sketches of the careers of important artists and sculptors—going from the Islamic art of the last Ottoman years to the first Turkish painters in the Western style, such as Osman Hamdi Bey and Seker Ahmed Pasa, to some of the leading lights of the current scene, like

Mehmet Aksoy. It is adorned with color illustrations of most of the works mentioned in the text. It is unfortunate that some of these are too small to be of any use. Still, it gives a clear picture of the vitality and talent of even the early Republican Turkish artists and sculptors in their efforts to master and adapt Western styles. It also demonstrates how these same artists managed to follow Atatürk's dictum to imbue their art with a special Turkishness. The arts of the Hittites, Lydians, and other pre-Islamic civilizations of Anatolia provided great inspiration for the Turkish artists, especially in sculpture. Also, Islamic arts such as tapestries, metal work, and calligraphy, have become more influential now as the secular nationalist fervor of the Revolution fades. The sculpture section of the book is dominated by works of public art, mostly commemorative statues of Republican heroes, and especially Atatürk. The works which make up Atatürk's tomb receive special attention. *Arts in Turkey: How ancient became modern* is a wonderful introduction to the modern arts scene in Turkey from its roots to the present day. It is everything one could want in a textbook or a quick reference. It is highly recommended.

I am sorry to say that *Post-Ottoman Turkey: Classical music and opera* suffers from a number of problems. First, and perhaps greatest, is the fact that it does not follow a chronological order and organization in its text, but instead follows the lives of the crucial players in the story of bringing Western art music and opera to Turkey from its first introduction till today. So the story is told in a fragmented manner, jumping back and forth in time. The problem is exacerbated by the fact that the individual biographic sketches are themselves often not organized in a chronological order. In any case, Reisman is at pains to emphasize Atatürk's crucial role in the cultivation of music in Turkey. While he supported the collection and notating of Anatolian folk material (Bela Bartók was even brought in to aid in the task.), opera and other Western art musics were what he considered essential to creating Turkish national culture. He also challenged composers and musicians to find a special Turkishness to add to their work. One of my favorite parts of the book are the photographs which show Atatürk at a ball in 1938, first dancing a Viennese waltz, and then a traditional Zeypek dance. These show graphically Atatürk's devotion to Western and Turkish musics.

Like *Arts in Turkey: How ancient became modern, Post-Ottoman Turkey: Classical music and opera* is not a work of criticism, and the few attempts in this vein are simplistic and not very helpful. The sections on Turkish musical artists are especial examples of this; they are little more than short biographical sketches, which include only where the subjects were educated and where they have performed. Composers come off a little better, with some commentary on their major works sometimes given. This is especially true for the first great Turkish composer, Adnan Seygun, who managed to continually and successfully find inspiration in Turkish music and culture for his Western-styled music. Short biographies of great Turkish musicians are given for Leyla Gencer, Nevit Kodali, Suna Kan, Yelda Kodali, and others. The most important part of the book is its discussion of the role in creating modern Turkish music of the mostly German musicians and composers who were invited to Turkey by Ataturk when they fell afoul of the Nazi government. These musicians are really the heroes of this book, and most of its time is spent on them and their work.

The arrival in Turkey of these refugees is the most important development for the newly formed Turkish Republic's cultural life. One of the first to come was Paul Hindemith. Like all his compatriots, he was invited by Ataturk. He was one of the most important of the musical émigrés. He came to Turkey in 1935, and developed a plan for music education in the new Turkish school system (the old Islamic Ottoman system having been abandoned). This new plan was quickly adopted. Western music was added to basic curricula, and new music schools were founded, including the Turkish State Conservatory in Ankara. Soon there were many Turkish musicians trained in the Western style. In 1938 Hindemith brought the conductor Ernst Praetorius and fifteen German musicians to Turkey. They joined with a great number of Turkish musicians to form the first Turkish Western-style orchestra, which would become under Praetorius' leadership the President's Philharmonic Orchestra. Unfortunately, given the importance of Hindemith, Reisman fails to provide a coherent and unified treatment of his efforts in Turkey. It is hard to tell from Reisman's account what Hindemith did, when, and what was its significance. How long he actually stayed in Turkey is even vague. We are told he made three trips there, but it is unclear how long he actually spent in Turkey, and what he did on each trip. A detailed treatment of his important educational plan, which

became the basis for all Turkish education in the arts, would also have been appreciated. For such a significant figure as Hindemith, this kind of slapdash treatment is disappointing. Also, one other thing which is never made clear is exactly who should be considered as an émigré. Some came for only a short time like Hindemith, and some came and stayed, like Carl Ebert and Leopold Levy. These are all considered émigrés by Reisman.

The second most important émigré was Carl Ebert. He had been an opera producer and director, and brought his talents to build opera in Turkey. He created the Theater School and Opera Studio as part of the State Conservatory. From these roots he nurtured a thriving operatic life in Turkey with world-class native singers and productions. The standard Western operatic repertoire was presented sometimes in the original language, sometimes translated into Turkish. Also, there were some operas which were written by Turkish composers, such as *Okzsoy* by Adnan Saygun. Ebert's life is narrated by Reisman in a more coherent fashion, but a chronological treatment of his career and achievements is still lacking, especially dates. We are told what he did, but not often when, and how this relates with his entire career. This is also the case with the shorter biographical sketches of the other émigrés such as the conductor Ernst Praetorius and the musicologist Ernst Zuckmayer. The biographical material is too short, sketchy, and lacking in chronological coherence. One of the best parts of the book is the account of Bela Bartok's visit to Turkey to collect folk material in 1936. Saygun, with his interest in folk melodies, invited Bartok, and the latter was only too happy to come. The only problem with the narration of this incident is that it is not made clear whether this visit was somehow connected with Ankara State University's systematic effort to collect folk materials, which is said to have begun in 1937.

The European émigrés were also very important in the art world, and Reisman narrates their story in *Arts in Turkey: How ancient became modern*. The most important was Leopold Levy, a French Jew, who came to Turkey in 1936, and became the director of the Istanbul Fine Arts Academy's painting department. He was responsible for training the first generation of Republican Turkish painters in the modern Western style, and his influence on them was great. Another émigré was the sculptor Rudolf Belling. He came to Turkey in 1937, and became head of the sculpting department at the Istanbul State Art Academy. Again, he exerted an enormous

influence over his students, who became the first generation of modern Turkish sculptors. Sculpture was an art form for which the Turks had no historical Islamic tradition on which to draw. These new Turkish sculptors created their art from their own genius, and the inspiration of the pre-Islamic Anatolian cultures. As I mentioned above, the biographical material in *Arts in Turkey: How ancient became modern* is presented in a much more cohesive and chronological manner than in *Post-Ottoman Turkey: Classical music and opera*. One thing that *Post-Ottoman Turkey* lacks which is quite prevalent in the *Arts* book is a detailed delineation of the influence the émigrés had over specific Turkish musicians. However, one thing that both books could have benefited from was a brief historical and organizational treatment of the Turkish arts and music educational system. It is clear from Reisman's work that education and the development of the arts in Turkey were inextricably linked. A brief but direct discussion of this would have been appreciated. Also, there are many schools mentioned in his text, and it is hard to know their significance, their histories, and their connections with each other.

Reisman's description in these two books of the émigrés and their importance to the cultural life of Turkey makes one want to read his other books on their effect on Turkish intellectual life in general: *Turkey's modernization: Refugees from Nazism and Atatürk's vision* (2006) and *Refugees and reform: Turkey's Republican journey* (2009).

After chronicling the health and vitality of the current arts and music scene in Turkey, both books end on an ominous note. While the current government still remains true to Atatürk's vision of a secular, nationalist arts scene, public discourse has turned ever more frequently to debates about whether and how much Islam should be brought into the workings of a secular state. With the government being controlled by the religious party, AK, how much longer will it be before the arts and government support of them become a point of political contention for the religious population who don't value such things in their current modern form? This is another monograph waiting to be written.

DAVID GIOVACCHINI

STANFORD UNIVERSITY

The politics of women's rights in Iran. By Arzoo Osanloo. Princeton: Princeton University Press, 2009. Pp. xix, 258, with appendix, notes, glossary, bibliography, and index. ISBN: 978-0-691-13546-5 (hardcover), 978-0-691-13547-2 (paperback).

This book is the product of a project Arzoo Osanloo conducted focusing on women's rights in their daily lives in the Islamic Republic of Iran, where she combined the religious and republican status of Iran in a unique way. In this research she examined the social, political, and legal conditions that determine urban middle-class women's conceptions of rights. She focused on observing the effects of culture on the concept of human rights and women's rights.

The book is in three substantive sections. The first section provides discussions about rights from an historical and archival point of view related through interviews Osanloo had with women in Quranic meeting groups. While chapter two shows how political events led to the revolution and today's established laws and perception of rights, chapter three includes the Quranic women's meetings and their conversations and understanding of rights, not only through religion but also from their daily experiences and through questioning their interpretations compared with experts' interpretations. The second section consists of Osanloo's observations in courts and legal sites, such as Tehran's family court and law offices. Here she examines the specific conditions in which the majority of law in Iran exists and the way it is affected by historical and political conditions, which in turn cause irregularities in enforcing rights at the courts and legal places.

In the last section, Osanloo analyzes how state officials force a formal discussion on local human rights, claiming nation-state legitimacy and sovereignty, while she also explores the sites where human rights are circulated beyond the legal settings by focusing on a non-governmental organization.

Osanloo chooses Tehran as her research location in order to concentrate on demographically specific groups of women whose status and rights have been affected after Iran's 1979 revolution. She says that the nation and the government embraced Islam and its pure values, enforced by Shi'i jurisprudence, which puts women in the center of focus when it comes to human rights. This dialog between multiple sites with heterogeneous groups, and multiple

interpretations within multilayers of history and politics and the women's interpretations of rights within their government, has played an important role in Iranian women's rights talks as one of their common activities and practices, while also shifting their identities which originated in economic conditions, religion, social, and political histories. She discovers that rights after the revolution were not adapted, but reshaped and elaborated according to the needs and circumstances of the people, especially for those having less power over obtaining their rights.

The population of her study in 2000 is comparable to 1979's women protesters, who were mostly upper classes, the educated and working classes, with professional/nonprofessional roles. The task of locating this group was not easy, she claims, since most of the working class women have come from rural areas without a high educational background, and cannot also be classified as middle class. Within this population she tried talking to women of the same or comparable backgrounds with similar experiences before and after the revolution. Quite interesting is her claim that all the changes in government usually target urban middle class women; neither the lower class nor the upper class experienced much change in social regulations. In the lower class, women's responsibility is to facilitate their families' needs within their households and they do not care much about changes outside their home, whereas the upper class women have their own means to insulate themselves from the outside world and its unwanted turbulences. As a result, neither class is affected by the world's changes outside their own world's perimeter. It is, therefore, the middle class women who feel the changes disproportionately. Osanloo also purposely carried out her survey in urban areas, in contrast to other studies done in rural areas with lower class populations to give the Western audience a variety of the social possibilities available in Iran. She claims that 99% of the population in Iran believe in spirituality and faith and consider themselves Muslim. 65% of the population is under age 30 and so is a product of the current government after revolution; what this population wants or demands cannot be called "Westernized" because they have not seen it in their whole life but understand it through their perception of rights through history and their political culture.

In her book, Osanloo reviews Iran's history from 1906 to 1979 and compares the historical changes with the cultural and political

changes and their effects on women's rights. She believes that many of the stories published or discussed in the media about the Middle East and particularly Iran are considerably biased, because the source of information makes assumptions based upon fragments of evidence, and the results of these discussions turn into ideological struggles, such as "modernity vs. Islam" or "traditionalism/radicalism vs. Western values/liberal humanism." She argues that women's status and rights, which emerged as an issue in contemporary international debates, is neither only about the material conditions of women's lives and their social circumstances nor is borne only because of political reasons. She suggests that instead of thinking of it as "black and white" i.e., "freedom vs. oppression," it is better to concentrate more on understanding the relationship between the nation-state and the new performance of Islamic modernity emphasizing the role of women in the nation. During her research, Osanloo interacted with women in the courts dealing with their state-regulated rights while also consulting with one another about their Islamic rights in Quranic meetings. It is this heterogeneous understanding of rights that Osanloo emphasizes, these women in Iran making choices about their lives.

Osanloo's research is a good resource, providing a new perception on the nature of scholarly arguments about Iran and the political discourses of the changes in its regime. It highlights and examines the process and the notion of women's rights through both the secular and the modern lens, and it reveals the intersection of "cultures and tradition" with "modernity" in the critical moments at which women articulate their rights within multiple ideologies of law and legalities.

SHAHRZAD KHOSROWPOUR

COLORADO STATE UNIVERSITY-PUEBLO

The Islamic manuscript tradition: Ten centuries of book arts in Indiana University collections. Edited by Christiane Gruber. Bloomington, IN: Indiana University Press, 2010. Pp. xviii, 281, with illustrations and maps. ISBN: 9780253353771.

All books before the invention of the printing press were copied by hand and the book-making process, including binding and designing, was entirely manual. Islamic civilization over the centuries has produced many beautiful and fascinating manuscript books. They are important not only as primary written sources but also as objects of art. The Islamic book-making art has been the subject of several publications, but the book under review is the first publication devoted to the examination of Islamic book art objects held in different library and museum collections of Indiana University Bloomington.

The book opens with a foreword by Oleg Grabar, the famous scholar of Islamic art, and includes a preface, acknowledgements, eight research articles, and a bibliography.

Two articles out of the eight are written by Christiane Gruber, editor of the volume, professor of Islamic art at Indiana University Bloomington. In her first article she provides a brief history of Islamic book art and a detailed overview of Islamic book art objects in Indiana University collections. Her second article is the textual and artistic analysis of the illustrated prayer manual from the Lilly Library's collection. The production of little prayer books was widespread among Muslim book-makers and one can find a copy in any collection of Islamic manuscripts. The manual kept in the Lilly Library is one of the most beautiful copies, which Gruber assumes was produced in Istanbul in the nineteenth century. In the article the author describes in detail all paintings, graphic, and seal designs of the manuscript. She also provides an excellent analysis of Quranic verses, prayers, and invocations included in the manual.

Another interesting article included in the volume is written by Janet Rauscher and is entitled "Ruth E. Adomeit: an ambassador for miniature books." The Lilly Library houses one of the largest collections of miniature books in the world. The author highlights collector Ruth Adomeit's professional biography and explores her activities in collecting miniature books.

The following chapter, written by Heather Coffey, is a continuation of the previous article. It is an overview of Islamic

miniature books from the Adomeit collection. The author examines twelve miniature books, ten of which are miniature Qurans, one a collection of the Prophet Muhammad's hadiths, and the last al-Jazūlī's (d. 1465) *Dalā'il al-khayrāt*, copied in Africa in the nineteenth or twentieth century. The most valuable part of the article, in our view, is the appendixes summarizing codicological details of these manuscripts and a translation of the Persian *Book of Divination*.

The Lilly Library holds a complete collection of books printed by İbrahim Müteferrika, the founder of the first printing press in eighteenth-century Istanbul. Yasemin Gencer's article brings this collection to light and provides a detailed overview of twenty four printed books. Seventeen of them were published during the lifetime of İbrahim Müteferrika and the other seven books after his death.

The next chapter is written by Emily Zoss and it examines maps and diagrams included in one of İbrahim Müteferrika's publications, namely *Kitab Cihannüma* of the famous Ottoman scholar Haji Khalifa (1609–1657). The article also provides a historical survey of Ottoman cartography during the sixteenth and seventeenth centuries.

The next article is written by Brittany Payeur and deals with the Lilly Library's abridged manuscript copy of the *Shahnama* known as *Shamshir Khani*. The manuscript consists of 271 folios and 70 illustrations and is really one of the most beautiful works of art. In the Appendix the author lists folio numbers and the topic of each illustration.

The last chapter of the volume is written by Kitty Johnson. It deals with an amulet manuscript from Adomeit's collection, a sub-Saharan copy of *Dalā'il al-khayrāt*. The author argues that this copy was produced in areas where the concepts of Islamic *baraka* and *nyama* of the Mande peoples were equally relevant.

The separate bibliography included at the end of the book is quite comprehensive and contains approximately 500 references to works written in different languages. It is indeed a useful reference tool for students of Islamic book arts.

The book under review is full of illustrations, pictures, and images that help the reader to better understand the text. The book is highly recommended for academic libraries, art libraries, and larger public libraries.

AKRAM KHABIBULLAEV

INDIANA UNIVERSITY BLOOMINGTON

The Prophet's ascension: Cross-cultural encounters with the Islamic mi'rāj tales. Edited by Christian Gruber and Frederick Colby. Bloomington : Indiana University Press, 2010. Pp. 440, with bibliographical references and index. \$59.95 (paper). ISBN: 9780253353610.

This book grew out of two panel discussions, one at the annual meeting of the American Academy of Religion, and the other at the meeting of the Middle East Studies Association in November 2006. The main subject of the work is how and why the *mi'rāj* stories have been used in various historical and geographic settings to express, protect, and project the religiosity of the community. It provides a discussion of the tales' social and religious roles in Muslim communities in such diverse geographic and historical settings as Ilkhanid, Safavid, and Qajar Iran; Timurid Central Asia; Bengal; Reconquista Spain; Ottoman Greece; and Anatolia. The book is not really concerned with a literary critical discussion of the *mi'rāj* stories, and what literary criticism is included in the various articles is designed to further explicate the tales' polemical, ritual, and social roles. Moreover, in some articles *mi'rāj* stories in oral versions are discussed, and the symbolism of the tales is made clear. Their roles in their communities are also examined.

For the purposes of the book, the term *mi'rāj* indicates not only Muhammad's ascent into heaven and hell, but also his supernatural night journey to Jerusalem, usually termed the *isrā'*, which preceded it. The *mi'rāj* stories are mainly drawn from the hadith tales and the sirah literature. The narrative as presented in these sources is malleable enough to be adapted by later authors in a wide variety of ways and contexts. It is what these later authors have done with the tales that is the focus of the book. Time and time again, one of the most important roles the tales are called upon to play is as powerful missionary instruments, aimed at converting unbelievers and glorifying the faith. They illustrate the basic beliefs and duties of Islam for potential converts and ordinary Muslims. They also demonstrate the superiority of Islam to any competing faiths. This is shown especially in Gruber's article on the Ilkhanid *Mi'rājnāmah*; Max Scherberger's article on the Chagatay *Mi'rājnāmah*; and Maria E. Subtelny's work on the *mi'rāj* stories and the Jews of Timurid times. The pedagogic use of the *mi'rāj* stories for indoctrinating a

younger Muslim audience in Qajar Iran is shown in an article by Ali Boozari.

It seems that for the various Shiite communities, the *mi'rāj* tales had an important mystical component, which was important in reinforcing the esoteric beliefs and symbolism of the community. We see this in an Ismaili setting in Elizabeth R. Alexandrin's piece on Qadi al-Numan's version of the *mi'rāj* stories; Amelia Gallagher's article on Shah Ismail's telling of the *mi'rāj* tales; Selim S. Kuru's discussion of early Anatolian Turkish verse narratives; and Vernon Schubel's excellent article on the *mi'rāj* in Alevi-Bektashi tradition and custom. These Shiite versions insert Ali in the regular *mi'rāj* narrative, and stress his importance as heir to the Prophet. Ali is at first manifested as a lion during Muhammad's night journey, and then is present with Muhammad in heaven. Muhammad defers to Ali on several occasions. This reasserts Ali's position as heir to the Prophet and his esoteric knowledge. These details are present in almost every Shiite version of the *mi'rāj*, and become part of Alevi-Bektashi ritual, which includes dramatic reenactment.

The book also deals with the influence of the *mi'rāj* tales on the Christian and Jewish communities which came into contact with the Muslims. As we have seen, Subtelny discusses the missionary effects of the *mi'rāj* tales among the Jews of Timurid times. Further, Aaron W. Hughes demonstrates the mutual influence of *mi'rāj* tales on the philosophical works of Avicenna and Abraham ben Ezra. This is an exceptionally thought-provoking article. Heather M. Coffey's article discusses how the Christians of Reconquista Spain developed their own polemic against the *mi'rāj* tales in the Beatus of Liebana's commentary on the Apocalypse. Ironically they used the *mi'rāj*'s own imagery against it. This and other works of the same type were used for the same missionary purpose, to try to convert Muslims in newly conquered areas. There are some striking illustrations from this Christian work included. In general the accompanying illustrations to each article are quite useful and beautiful. Further the analysis of them is lucid and enlightening. Overall the illustrations range in date from the fourteenth to the twentieth centuries. Throughout the book, discussion of the *mi'rāj* manuscripts with their beautiful and complex illustrations is particularly a treat.

Some of the works which deal with literary matters are Roberto Tottoli's chapter. It demonstrates how and why "the tour of hell" component of the *mi'rāj* tale, which had at first been just a minor

episode, became a prominent and powerful part of the *mi'rāj* stories in later texts. He goes on to describe the moral and missionary component of the mindset of in the early Arab-Muslim empire, and how it led to this and other polemical alterations and components in the *mi'rāj* tales. In another instance, Ozgen Felek shows how the *mi'rāj* account in early Turkish verse versions took on dramatic elements. A complementary article by Vernon Schubel demonstrates how such early influences have led parts of the *mi'rāj* tale to become incorporated into mystical rituals by the Alevi-Bektashi of Anatolia.

All in all this is a superb work of scholarship. The articles have been extremely well chosen, and are cogent and clearly written. They are also documented with copious endnotes, and the book includes a full bibliography and complete and thorough index. Further, the work includes 32 color illustrations and 18 black and white illustrations, each one germane to the text. Romanization is done in the LOC system as described in the *International Journal of Middle East Studies*. The common theme of the book unites the diverse articles, and emphasizes their complementary nature. I have only one small complaint about the work—it is not a work for the reader unfamiliar with the topic. The articles deal with very specific aspects of the *mi'rāj* tales and manuscripts, and are often very detailed. One must also know about the intellectual and religious atmosphere of the Islamic Empire from the beginnings to the early modern period to grasp the significance of the arguments put forward in the articles. For an introduction to the subject of *mi'rāj* studies one must look elsewhere. However, there is also a wealth of basic material in the articles for the careful novice reader. Mostly one can grasp the main theses of the articles, and the many bibliographic references offer suggestions for further study. Further, I read the book straight through. This is probably not what most readers will do—they will choose only those articles of interest to them. Co-editors Christian Gruber and Frederick Colby have done an excellent job in compiling this work, and it will undoubtedly become one of the authoritative works on the *mi'rāj* and its place in this Islamic world.

DAVID GIOVACCHINI

STANFORD UNIVERSITY

**Books Received for Review
in *MELA Notes*
December 2011***

- Hanna, Nelly. *Artisan entrepreneurs in Cairo and early-modern capitalism (1600–1800)*. Syracuse: Syracuse University Press, 2011.
- Milani, Farzaneh. *Words, not swords: Iranian women writers and the freedom of movement*. Syracuse: Syracuse University Press, 2011.
- Mu'ayyad fi Dīn Hibat Allāh ibn Musá. *Mount of knowledge, sword of eloquence: collected poems of an Ismaili Muslim scholar in Fatimid Egypt: a translation from the original Arabic of al-Muayyad al-Shirazi's Diwan*, translated by Mohamad Adra. London: I. B. Tauris, 2011.
- Shihade, Magid. *Not just a soccer game: colonialism & conflict among Palestinians in Israel*. Syracuse: Syracuse University Press, 2011.
- Talattof, Kamran. *Modernity, sexuality and ideology in Iran: the life and legacy of popular Iranian female artists*. Syracuse: Syracuse University Press, 2011.
- Thornhill, Teresa. *The Curtain maker of Beirut: conversations with the Lebanese*. Highclere, Berkshire: Berkshire Academic Press, 2011.

* This list includes books not previously listed which have been received to date and are awaiting review.

OBITUARY

Lutz Wiederhold (1963-2012)

We note with sadness the passing of our colleague and *MELA Notes* contributor Lutz Wiederhold.

From MELCom International's website:

Lutz Wiederhold grew up and studied in Halle. He graduated in Arabic and Islamic studies and in 1993 presented his doctoral thesis on Islamic law. After several post-doctoral programmes in various universities, in 1995 he was appointed Subject librarian for Islamic studies at the State university library of Saxony-Anhalt.

Lutz joined MELCom International in London in 1997 and since then has attended the annual meetings regularly, presenting well informed and papers on the projects of his library. Indeed since 2000 Lutz devoted his professional skills to coordinating electronic information in Middle Eastern and Islamic studies which became MENALIB, the virtual library. He did this with intelligence, efficiency, persistence and modesty and offered the international scientific community a remarkable tool appreciated by many around the world.

MELCom International mourns a great loss.

[http://www.melcominternational.org/?page_id=305]

Annual Meeting 2010 San Diego, CA

MELA Business Meeting November 16, 2010 Manchester Grand Hyatt

MELA MEMBERS IN ATTENDANCE: Mohamed Abou El Seoud, Nora Avetyan, Beti Bali, Rifat Bali, Brenda Bickett, Joan Biella, Ali Boutaqmanti, Kaoukab Chebaro, Philip Croom, Iman Dagher, Robin Dougherty, Lamia Eid, John Eilts, Shahira El Sawy, Waleed el-Shobaki, Hikmat Faraj, Christof Galli, David Giovacchini, Anchi Hoh, Michael Hopper, Kevin Jackson, Nawal Kawar, Akram Khabibullaev, Shayee Khanaka, William Kopycki, Connie Lamb, Peter Magierski, Ahmed Moustafa, Mark Muehlhaeusler, Christopher Murphy, Juliet Nasab, Andras Riedlmayer, Jonathan Rodgers, Rebecca Routh, Anais Salamon, Marlis Saleh, Muhannad Salhi, Rachel Simon, Nour Soufi, Sean Swanick, Patrick Visel, James Weinberger

MINUTES

President Anchi Hoh called the meeting to order at approximately 9:10 am, welcoming all those present. She gave thanks to corporate sponsors that generously donated towards this year's meeting, including Brill, Dar Mahjar, EastView, Library Books, OCLC, and Suleiman's Bookshop.

The minutes from the 2009 business meeting were approved.

OFFICER REPORTS

PRESIDENT'S REPORT:

Anchi thanked the members of the Executive Board and committee chairs for their assistance in planning this year's meeting. She especially thanked those who volunteered for committee work at the last minute. She thanked in particular William Kopycki, Shayee Khanaka, and Karl Schaefer for their work and efforts this past year, and Michael Hopper for preparing the wonderful program from the previous day..

VICE-PRESIDENT'S REPORT:

Michael Hopper reported that 50 persons registered for the meeting, about ten less than last year. The attendance for this year was far

below the norm, undoubtedly owing to the lack of available travel funds for MELA members to attend. He thanked this year's sponsors, which were a record number, and William Kopycki who did the fundraising.

He noted that this year's program presentations were very good, and will likely be posted on the MELA web site soon. He thanked everyone for their help and contributions, and looked forward to seeing everyone next year when MELA convenes in Washington, D.C.

SECRETARY-TREASURER'S REPORT:

[The treasury statement is appended to these minutes]. William Kopycki noted that the MELA budget and bank account are in very good shape, with funds still earmarked for the Wilkins Fund and the fund informally known as the "Frank Fund." The Executive Board still has to decide how to implement these funds, a topic for this next year. MELA's biggest expense continues to be the annual meeting, something that seems to grow with each year. Last year's meeting costs were exceptionally high because of the last-minute move of one day to the MESA hotel (Marriott), which included a generous lunch. He said that he would be examining the expenses for this year's meeting so when it is time to prepare for Washington D.C., the board can make good decisions.

William thanked the sponsors of this year's meeting very much, especially given the short notice. MELA meetings are planned so the organization can "break even" while keeping the registration fee down for members, even with the association subsidizing some of the costs.

He noted that while membership numbers continue to fluctuate as meetings travel from east to west coast, dues are in fact the only steady stream of "income" that MELA has. There may be an opportunity next year to fund special activities, such as workshops. This is something that the board will have to discuss.

MELA NOTES EDITOR'S REPORT:

[The full text of the report is appended to these minutes]. Marlis Saleh noted that the backfile of *MELA Notes* is being sent to JSTOR where it will be digitized and hosted. She encouraged everyone to submit articles, and noted that the presenters at the previous day's program should consider submitting their presentation as articles for *MELA Notes*.

BOOK REVIEW EDITOR'S REPORT:

Rachel Simon reported that she receives 10-20 titles a year from publishers who expect these books to be reviewed and published in *MELA Notes*. Reviewers should turn in their reviews within six months. Realizing the limited number of printed pages in *MELA Notes*, there is now the possibility of publishing online. Quite a number of reviewers ask when their review will be published; with electronic publishing it will be faster for reviews to appear, making both reviewers and publishers happy. Rachel noted that some reviewers are required to publish for promotion or tenure; she sends the reviews to the *MELA Notes* editor shortly after she receives them.

WEBMASTER'S REPORT:

Robin Dougherty noted that this was her last meeting as Webmaster. She reported that the site contains 65 different pages and about 1,100 websites linking to them, which is good for an organization as small as MELA. She said when she first took office she had hoped to be able to reformat the website, but this is a large task to do. She passes the duties on to the new Webmaster and hopes that something can be done.

Robin said that some committees have expressed the desire to be able to edit their own pages, but given the way that the site is currently administered it is impossible to do this.

Robin reported on her experiments with social software, which included the launching of the MELA Note Pad, the blog for MELA. She found blogging to be a worthwhile but time-consuming activity, but it did permit some book reviews to be published in this way. By popular demand, she created a Facebook page for MELA, which proved to be very interesting. Facebook made it easy to microblog, with 172 members, only 18 of whom are actual MELA members. Egypt is the largest-ranking country linked to the MELA Facebook page, followed by the United States and Turkey. Robin also experimented with a Twitter feed, attracting 24 followers despite the fact that only one tweet has ever been sent. She concluded by saying while these social software experiments are not technically part of the Webmaster's duties as outlined in the bylaws, that the new Webmaster should consider further experiments.

MELANET-L LISTSERV MANAGER'S REPORT:

[read by William Kopycki on behalf of Kristen Wilson, who was unable to attend]. MELANET-L, the Association's listserv, is thriving with 314 members. There have been over 40 new subscribers since last year's annual meeting. The list has served its aims by disseminating information about the business of the Association as well as facilitating queries and discussions relevant to the members' work.

COMMITTEE REPORTS

COMMITTEE ON CATALOGING: Mark Muehlhaeusler (Chair) reported that the committee worked on the document "Best Practices for Arabic Script Cataloging," with the results being posted on the Arabic Cataloging Manual. A final draft was posted on MELANET. In preparing this document, surveys were sent to catalogers within MELA. The number of responses was limited, but there were some very informative ones. Colleagues from libraries in the Arab world were likewise queried.

Mark reported that Joan Biella (LC) received approval for a Judeo-Arabic Romanization table which will soon be posted on LC's website. Judeo-Tajik and Judeo-Persian Romanization tables are still pending further discussion; Mark said that those with expertise are invited to contact him to contribute to the discussion.

EDUCATION COMMITTEE: Ali Boutaqmanti (Chair) reported that the committee had a fairly active year. It organized the first part of a SACO program about the mechanics of submitting subject proposals and updates to Library of Congress Subject Headings (LCSH). It was presented as a webinar by Paul Edwin Frank (Cooperative Cataloging Specialist, Library of Congress Cooperative Programs Section) and moderated by Iman Dagher of UCLA. It was a very good program, and the feedback solicited from participants was very positive. A second part was planned for the MELA Annual Meeting 2010, but the Committee could not generate sufficient funds to organize the program. It will be postponed until next year's MELA meeting. For this year, the committee decided to offer a workshop on "Copyright and digital projects," presented by Martin J. Brennan, the copyright librarian at UCLA.

Ali gave an update on MELA's participation in the WISE program led by Simmons College. Dean Michele Cloonan agreed to

Simmons College offering a library course in the area of Middle Eastern Librarianship—if and when MELA provides an instructor to teach it. Ali reported that Shayee Khanaka will take the lead in teaching this course, but needs help with the course syllabus. Ali asked that volunteers use a sign-up sheet to indicate their interest in helping.

Ali then spoke about the Mentorship Program. There are four members participating in the MELA Mentorship program, with two mentors and two mentees. Ali, in his capacity as Mentorship Program Coordinator, has worked to document the process and procedures of the program, and sent evaluation forms to participants. This will help to improve the program. He expressed hope that this documentation would be posted on the MELA website, and attract more participants.

COMMITTEE FOR IRAQI LIBRARIES: William Kopycki read a summary report on behalf of Jeff Spurr (Chair). The committee's importance lies in reporting on the status and development of Iraqi libraries in this time of war for those in MELA who are interested and are otherwise actively engaged with Iraqi libraries.

Chuck Jones (Iraq Crisis list manager) and Robin Dougherty were thanked for transferring the committee's website from the University of Chicago host domain to that of MELA.

MELA-specific highlights of the report:

- The Sabre Foundation [where Jeff currently is employed] has sent two shipments of books to Dohuk University, and two to Baghdad. 826 titles by the publisher Eisenbrauns (dedicated to Ancient Near East and Biblical studies), destined for the Iraq Museum, and facilitated by Prof. Elizabeth Stone of Stonybrook University, went sent in the December 2009 shipment to Baghdad. The number of books in the latest shipments ranged from 14,271 to 17,095.
- William Kopycki traveled to Iraq in April 2010. Joining him was Michael Neubert, Supervisory Digital Projects Specialist for Library of Congress in Washington, and Caryn Anderson, Public Affairs Officer of the US Embassy in Baghdad, who supported this trip along with the Provincial Reconstruction Team in Erbil. The trip was divided into two parts: Baghdad, where they conducted an intense 3-day

workshop on digital conversion for 12 select librarians from Baghdad and elsewhere; and Iraqi Kurdistan, where they gave one-day, scaled-down versions of the 3-day workshop to include more general library topics according to audience needs in the cities of Erbil, Sulaymaniyah, and Dohuk. More than 200 librarians benefited from these activities.

- Iraq National Library: Dr. Saad Eskander and his staff continue to do amazing work under extreme conditions. In cooperation with the National Centre for Information, the INLA has put more than 40 old periodicals and hundreds of historical records on the internet free of charge, while the digitization process of the archival collections has begun. Staff has continued to train the staff of other ministries, universities, and institutions regarding documentation, preservation, restoration, and digital library development.
- Jeff presented a paper in April of this year, "Devastation and Controversy: Consequences of the US Invasion for Iraqi Archives and Archival Documents since 2003" at UCLA's Center for Near East Studies, and at The University of Chicago, sponsored by its Center for Middle East Studies and The American Academic Research Institute in Iraq (TAARII). In it, he summed up the history, issues, and controversies concerning all types of seized Iraqi documents up to that date.

[The full text of the report was published as an article in *MELA Notes* 83 (2010)].

NOMINATING COMMITTEE: Shayee Khanaka reported on the activities of the committee and the election process. . The committee began its work on September 15th to assemble a list of candidates for each expiring post. William set up the BallotBin site to create the ballot, and loaded the e-mail addresses of all eligible voters, while Robin posted biographies of the candidates on the MELA website. On October 10, the ballot was opened and voting began. Voters were able to cast their votes until the ballot closed on November 4th. There were 85 eligible voters. Of this number, 58 (or 69 per cent) cast a vote. Because of a tie in votes for Vice-President/Program Chair, a runoff vote was conducted with the online ballot open from November 8-12.

The results were:

- Vice-President/Program Chair/President-Elect: David Hirsch
- Secretary-Treasurer: William J. Kopycki
- *MELA Notes* Editor: Marlis Saleh
- Webmaster: Patrick E. Visel
- Listserv Manager: Kristen Wilson
- Member-at-Large: David Giovacchini

Shayee thanked all those who put their names forward to run in the elections and congratulated those who won.

COMMITTEE ON REFERENCE & RESEARCH: Christof Galli (chair) said the committee considered a proposal by Peter Magierski to inventory digital libraries and projects with content related to Middle East and Islamic Studies. However, Christof said this project might be better done as a general MELA project led by an interested individual, not necessarily through any single committee. He suggested that a master document could be maintained on Google Docs, for example, and MELA members could send their contributions to the individual responsible for coordination.

MELA's web presence was also at the heart of another committee initiative, that of establishing a reference webpage in the form of a wiki with contributions, input, and assistance from MELA members. While the committee has considered this charge, Christof questioned whether MELA really needs another internet presence besides the official Web site, the blog (MELA Notepad) and the Facebook account. In the interests of efficiency he suggested a review of current proposals and existing initiatives to evaluate those which might be subsumed within others, those which are the most important to continue as they are, and how new projects might be integrated into existing structures. This review could also consider the aims and role of the Research and Reference Committee itself and whether it should continue in its current format as a free-standing committee.

GEORGE ATIYEH PRIZE COMMITTEE: Akram Khabibullaev spoke on behalf of the committee's chair, Karl R. Schaefer, who was unable to attend the meeting. This year the committee received one application for Atiyeh Prize. The committee voted against the application

because of the lack of qualifications. Some committee members suggested adding this year's prize to next year's in order to attract more applicants, but this was rejected by the majority of members stating this sort of decision is outside the committee's limits and should be the responsibility of the Executive Board. The committee made the following recommendations to the Executive Board and future committee members:

a. That a deadline, 2-3 months before the MELA meeting date, be set by which time the announcement of the prize must be circulated to library science programs.

b. Charging one MELA or Atiyeh Prize committee member with creating and maintaining an accurate list of library science programs and their contacts so that the prize announcement may be distributed in ample time for applicants to reply.

c. That the duties of the committee chair not end until an accurate and up-to-date prize description on the MELA web page for the following year has been approved and posted and a current list of library science programs is in hand. An alternative to this approach was the suggestion from one committee member that Atiyeh Prize Committee membership be constituted as a three-year commitment so that there would be some continuity and follow-through from year to year.

DAVID H. PARTINGTON AWARD COMMITTEE: Brenda Bickett reported that for a variety of reasons the committee was unable to meet to determine a winner for this year's award. During a meeting the previous night, the Executive Board discussed ways to press for schedules and deadlines for this and other committees so their work can be completed as charged.

M. LESLEY WILKINS EDUCATION AWARD COMMITTEE: Anchi postponed the discussion of the issues related to this committee until the new business portion of the meeting.

At this point in the meeting, all present gave the traditional MELA "roll call," each announcing their name and institution.

Anchi then opened the floor for questions and comments directed to the officers or committee chairs.

Robin Dougherty reminded everyone that according to the bylaws, the Atiyeh Prize Committee is comprised of the two

immediate past presidents, each serving two years on the committee to allow for continuity.

Ali Boutaqmanti called for those interested in serving on a WISE Consortium sub-committee to contact him. The volunteers were Shayee Khanaka, Mark Muehlhaeusler, Kaoukab Chebaro, Joan Biella, Iman Dagher, and William Kopycki.

The meeting adjourned for a break at 10:10 am, and reconvened at approximately 10:30 am.

NEW BUSINESS

Anchi led a discussion as to the funds earmarked for the informally-named “Frank Unlandherm” fund. She re-confirmed the names of volunteers from last year’s meeting willing to serve on a task force to examine how best to use these funds; the volunteers were Kaoukab Chebaro, Lamia Eid, Juliet Nasab, John Eilts, and Muhammad al-Faruque. This group will discuss initial ideas with the Executive Board over the course of next year.

Ali Boutaqmanti raised the issue of MELANET-L postings being accessible via Google. He asked if there were any concerns about these postings made available in such a public fashion. Members present did not make any objections to this. Shayee asked about the “Middle East Vendors” mailing list; is it similarly accessible via Google? John Eilts said this particular mailing list was not an official MELA mailing list, therefore not on Google Groups and rather being hosted at Stanford. MIDEASTCAT, on the other hand, is a MELA listserv but is still hosted at Stanford and has not been transitioned to Google Groups. Ali suggested that Kristen Wilson investigate this phenomenon further. John Eilts also suggested that the listserv manager report her findings to the Executive Committee soon so any action can be taken without waiting a full year. Mark Muehlhaeusler commented that in his experience with Google Groups, there are ways to control and limit public access to the information, but added that it would be a good idea to have postings from MIDEASTCAT publicly available to the world. Anchi made a motion to start an investigation; Ali seconded it and by voice vote it was approved.

***Action item:** Executive Board to ask Listserv Manager Kristen Wilson to look into the privacy issues of MELANET-L on Google Groups and report findings to the Board.*

Ali Boutaqmanti asked about the availability of funds for things like invited specialist speakers, and asked if it was possible to know this information ahead of time. William Kopycki responded by saying that a specific fund for guest speakers or other activities does not exist. The MELA treasury is essentially a single lump sum, with money earmarked for the yet-to-be-implemented Wilkins and “Frank” memorial funds. The Executive Board would have to create a mechanism to budget for such activities. The single steady stream of income MELA receives is from dues, while the bulk of the expenses go into the costs of the annual meeting. Inviting a guest speaker means working out an appropriate budget and cost-recovery mechanism. He cited the example of the Education Committee wanting to invite a speaker from LC to do a workshop; this would have required Airfare, Lodging, and Per Diem expenses. Will attendees pay an additional fee? Or will MELA cover the full costs? These are the kinds of questions that need to be discussed. The Turkish Collection Development workshop from 2005 was funded through an outside grant while attendees paid \$50.00 each. In this way the costs were recovered. The Executive Board will try to factor these models into planning for next year’s meeting.

Anchi continued the discussion regarding the various memorial funds earmarked in the treasury. William explained that the task force should try to approach different banks/financial institutions to find out the best way to invest the money, either in a money market or CD fund, which would generate sufficient interest to conduct activities. This is bearing in mind that the Wilkins Fund is at a much higher level than the “Frank” fund, so additional fundraising may have to be done for the latter.

Action item: *Activate this task force and gather necessary information to use these fund monies properly.*

Ali Boutaqmanti asked about making the MELA website more navigable than it is now, and how new content can be added. Juliet Nasab said that the Persian Cataloging Manual still needs to be posted to the MELA website; this should be a priority as many have been asking about it. John Eilts recalled that the Cataloging Committee’s website is still on Princeton’s servers, so this is something the new webmaster should look into. Several years ago the Executive Board called for all MELA committees to transfer

their content to MELA servers. Ali expressed hope that all committees would have web space available for them to post their content. Patrick Visel said he will be working on his priorities for the MELA website and will send a message outlining this plan. Robin reminded everyone that each committee does have a page on the website, but as the website is set up now, only the webmaster can post and change content. Ali remarked that hyperlinks need to be established for things like the WISE program, etc. Robin responded that new content should be submitted to the webmaster to be added. She added that the webmaster also has to update the committee e-mail addresses to reflect current membership and clean out spam, etc., from mailboxes, tasks reflecting the labor-intensive nature of the position.

Action item: *Webmaster to begin planning for MELA website update and report plan to Executive Board.*

Anchi discussed the elections and the role of the Nominating Committee. She announced that after reviewing the matter with the rest of the Executive Board, next year's elections will operate from an ad-hoc Election Committee. This committee shall consist of the Nominating Committee members who are also tasked with running the elections, including e-voting. If the end result is successful, steps can be taken to amend the bylaws accordingly. William clarified that with the advent of e-voting a few years ago, a member of the Executive Board has always had to run the elections. He thought it would be better to have the Nominating Committee run the elections as they did with paper ballots or as affiliated organizations like MEMPH do.

Action item: *Executive Board will create the ad-hoc Elections Committee to run next year's elections.*

Anchi then opened the topic of the MELA meeting dates for next year, noting that this year's meeting conflicted with Eid al-Adha, while next year's meeting will be held in December. The Executive Board needs to plan ahead to fix the meeting time and location so there can be a good turnout. Christopher Murphy asked if it would be possible to consider having MELA for just one day. Brenda Bickett said that MELA meetings need to be two days in order to accomplish

all its organizational goals. She noted that since next year's MESA meeting will be held in December, it may be possible to consider having MELA at the end of MESA since it will not conflict with the Thanksgiving holiday like usual. Anchi added that this is something the program chair in particular and the Executive Board in general would have to look into. William implored the rest of the Executive Board to start planning as soon as possible so members can make early plans and secure travel funds or budget for them. Even if the program is not finalized, everyone needs to know the location, hotel options, etc., of the MELA meeting, and this is something which should be planned for well in advance.

OTHER REPORTS:

MELCOM: Peter Magierski attended this year's MELCOM meeting in April in Cordova, Spain. Unfortunately, due to the volcanic ash-cloud over Europe, several attendees could not reach the meeting. He said it was a well-organized meeting. Topics ranged from digital libraries to Spanish library collections.

MEMP: Shayee Khanaka reported that the past year was very active. A number of projects have been approved. The "Guidelines for Digitization" have been discussed, and the actual method for submitting proposals for digital projects is under review. The Executive Committee had a telephone conference, and will have two similar meetings over the next year to keep projects rolling. Shayee said that having telephone conferences saves travel money which is good for the committee.

Three members of the Executive Committee had terms expiring this year: Brenda Bickett, Michael Hopper, and Akram Khabibullaev. In elections held the previous day, it was decided that Kaoukab Chebaro, Peter Magierski, and Michael Hopper will now fill these vacant seats. Shayee thanked Judy Alspach of CRL for her efforts. Shayee will continue as chair of MEMP for next year. Other members of the Executive Committee include Jonathan Rodgers (secretary), Chris Murphy (Library of Congress), and Robin Dougherty. Next year there will be another three vacancies, so anyone interested in the work of MEMP should consider nominating themselves.

Some projects that MEMP had been working on turned out to be over-funded, so the Committee reviewed and released some of the

funds so other projects could be realized. Projects received this past year include film for *al-Da'wah* (London), *Ittihad al-Sha'b* (Baghdad), *Kurdistan* (Iran), the Arabic Pamphlet Project (Library of Congress), *al-Nur* (Damascus), and *Sirwan* (Sanandaj, Iran). MEMP will also acquire some of the microfilm sets from Todd Bludeau, including *Baghdad Times*, *Hilal* (Istanbul), *Lloyd Ottoman* (Istanbul), *Orient News* (Istanbul), and *Times of Mesopotamia* (Basra). Two titles from CRL's collection of Turkish newspapers are currently being microfilmed: *Sicilli Ticaret Gazetesi ve Pyasa Cedveli* (Istanbul) and *Turcuman* (Istanbul).

MEMP voted to approve several new projects, including several Shi'ite newspapers (*al-Fath al-Mubin*, *al-Bayyinah al-Jadidah*, and *Huda*), *Journal de Teheran*, and *Shams* (Istanbul).

John Eilts reminded Shayee that the president of MELA also serves on the MEMP Executive Committee ex officio, the implication being that Michael Hopper will in fact serve two seats on MEMP next year. Jonathan Rodgers pointed out that according to MEMP bylaws: "Ex-officio members of the Executive Board who may also be elected members shall have only one vote."

AMEEL: The report for AMEEL was distributed in the handouts presented at the start of the meeting. Michael Hopper presented the report compiled by Elizabeth Beaudin of Yale, who was unable to attend. He highlighted three things in the report: first, that of the 250 thousand full-text pages from 20 serials digitized, the digitized Iraqi serials titles are still not accessible outside of Yale; but this issue of copyright is expected to be resolved soon. Second, some members of the OASIS side of the project have not been updating their serials holding records to the database; Elizabeth asked that members do their best to send their records quarterly as asked. Finally, AMEEL is currently seeking funding support in cooperation with a university in Germany to provide a portal to Middle East-related digital resources and finding aids. More information will be forthcoming from Yale.

LIBRARY OF CONGRESS: MIDDLE EAST SECTION: Joan Biella gave the report for the Section. The Section saw an increase in serial publications (including newspapers) from Georgia and Armenia due to regularization of PO creation and communication with vendors. In particular, Armenian serials continue to be received thanks to exchanges started or enhanced in 2004.

There are 12 members working in the Section. A new cataloger, Zoya Nazari, recently joined the Section. She is responsible for cataloging material in Turkish, the Turkic languages of Central Asia (Uzbek, Kazakh, Turkmen, Kyrgyz), and Tajik. She is taking on acquisitions work for these areas as well.

On July 31, 2010, Section Head Sarah Ozturk retired after several decades of service at the Library of Congress, including many years of cataloging Turkish-language material and several years as head of the Middle East-North Africa Team and the Middle East Section. An acting section head rotates every two months, with Allen Maberry filling that role in August and September and Paul Crego assuming the duties in October and November.

Section members kept up with receipts, payments, and a variety of firm orders, Cataloging completions exceeded receipts, and work on hand, which reached 15,658 in January 2010, now numbers 10,441.

The Section initiated significant acquisitions which complement and strengthen the existing collections of African, Armenian, and Middle Eastern materials in the African and Middle Eastern Division. These included the purchase of rare Armenian and Armeno-Turkish books. The Section also facilitated the acquisition from a vendor in Istanbul of rare and unusual groupings of vintage postcards of sub-Saharan Africa.

Ongoing exchange activities included 520 items received from the National Library of Iran, ably handled by Marzieh Rafi. The section received 52 items as gifts from that library.

Cataloging Statistics:

Total receipts	14,984
Total completions	11,159
Serials check-in	1,700

The Section created 3,591 new or modified name authorities, with 93 subject and 123 classification proposals likewise made or modified. Only 253 items were cataloged as MLC.

Training and review involving the Overseas Offices continued into this fiscal year, in line with the directorate's increased emphasis on whole book cataloging in the overseas offices. Khalil Foutah provided feedback for D class material subject cataloging for the Cairo Office. With the resumption of descriptive cataloging and the

commencement of subject cataloging of Persian in the Islamabad Office, Michael Chyet has continued to provide detailed, structured review of Islamabad Office Persian original whole book cataloging.

The Section participated in further discussions of policies and practices for adding non-Latin data to name authority records and began discussion of policies for qualifiers in non-Latin fields in bibliographic records.

Eman Wassif is a tester for the current phase of Resource Description & Access evaluation.

Paul Crego aided the Policy and Support Division (PSD) in an ongoing effort to update and regularize name authority and subject headings for churches that have traditionally been located in Asia. Special focus has been given to the various churches that use Syriac in the performance of their liturgies, such as the Church of the East. Paul also did some retrospective acquisitions work in Tbilisi, Georgia, in October 2009 while attending a conference at the National Manuscript Centre in Tbilisi. While in Tbilisi he gave a talk at Georgia's National Parliamentary Library on the place of Georgian material at the Library of Congress.

At the request of PSD, law specialist Allen Maberry continued to provide input into discussions with law librarians in and outside LC on Islamic law subjects. He continued to add to the compilation of the basic list of Islamic legal scholars for PSD and to provide new class K call numbers, and to upgrade Pre-MARC or OCLC replacement records, or create new records as part of the Law Library retrospective conversion project.

Joan distributed a handout of new and updated section headings and classification numbers of interest to the MELA community of catalogers.

ARABIC NACO FUNNEL: Joan reported on behalf of the funnel's head Joyce Bell, who could not attend the meeting this year. To date, 1,085 new name headings, 76 new series headings, 325 updated name headings, and 11 updated series headings have been added. The Arabic NACO Funnel is the seventh-highest contributor of name headings, out of a field of 38, and is the second-highest contributor of series headings. Both new name and series headings are up from last year, and a number of members have become independent. Regarding the Persian NACO Funnel, Juliet Nasab reported that this is high on the list of priorities for this next year.

LIBRARY OF CONGRESS (AFRICAN AND MIDDLE EAST DIVISION): Chris Murphy reported that much has happened over the past year that will continue to change the way the section does its business. A fundamental issue is budget, which will likely continue to be reduced. The section is still down two positions: a Turkish specialist, and one technician position, with the latter being top priority. He thanked Joan Biella and Sarah's staff in the Middle East Cataloging Section and William Kopycki and his staff in the Cairo Office for the increase in materials and the timeliness with which they are now received.

Over the last year, the Division had 42 programs, 231 individual briefings, some 3,230 readers, and 4,562 other visitors. Two-thirds of the visitors to the Division were to the Hebraica and Middle Eastern sections. Among the most important programs were an all-day symposium on Taha Husayn; a lecture by Nasser Rabbat of MIT on "Syria: the forgotten era of antiquity," a concert by a modern Syrian jazz band, and a Congressional-level program on Nowruz. The individual briefings brought foreign scholars from all over the region to consult the Library's collections, while many local and nationwide scholars benefitted from the Section's services and resources.

AMED's stacks have been reorganized so they can accommodate more books and serials; however, some space is being lost due to the construction of a new fire escape. Nawal Kawar has checked in over 2,600 serial volumes so they now appear in the online record, making the Library's holdings more accurately visible to patrons.

The Division continues to serve the needs of Congress, with special projects with Representative McCollum of Minnesota on Eastern Christianity, and working with the Hill Museum to digitize Christian manuscripts from Syria and Lebanon.

Chris accompanied a delegation of 15 chiefs of staff to Saudi Arabia, during which time he was able to inform them of the work Library of Congress does for Congress and the American academic community. Work has also increased with other government agencies, particularly over the past two years. Chris hoped that he could build the same rapport with these agencies as George Atiyeh did during his time.

Other statistics: AMED's portal page received over 4.6 million hits on the countries of the Division. About a million pages of newspapers have been microfilmed. Despite this, the Division needs to increase its capacity for filming. A possible solution may be found

by next year. Translations for various Congressional offices numbered 302.

ANNOUNCEMENTS:

Michael Hopper introduced Mr. Kevin Jackson from Turkey, who gave a brief overview of his services as a vendor of antiquarian postcards and photos from the region.

Akram Khabibullaev announced that in addition to his duties as Near Eastern Bibliographer at Indiana, he is also now responsible for the Middle East collection at University of Illinois Urbana-Champaign. He suggested that MELA examine the topic on the future of the job market and profession in light of this trend whereby one area studies bibliographer serves multiple libraries.

Khalid Fahmy, a faculty member from the American University in Cairo, announced that the university is accepting applications for dean of libraries there.

There being no further announcements, the meeting adjourned at approximately 12.00pm.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

**Secretary-Treasurer's Report
As of November 12, 2010**

INCOME

Dues, subscriptions, meeting registration (remainder of 09 + 10 to date)	6,900.28
Mailing list rental	97.50
Wilkins Fund contributions	1,668.67
Frank Unlandherm fund	1,000.00
Vendor contributions (remainder of 2009)	779.60
Bank interest	7.35
TOTAL INCOME	\$10,453.40

EXPENSES

MELA Meeting expenses 2009 (remainder)	\$ 9,819.10
MELA Meeting expenses 2010	800.00
MELA Notes #82 printing and mailing	896.80
Atiyeh Award	325.80
Partington award	100.00
TOTAL EXPENSES	\$11,941.70

PNC Bank Checking account balance as of November 12th, 2010	\$ 33,946.88
PNC Bank Savings account balance as of November 12th, 2010	5,430.96
PayPal account (pending transfer to PNC Bank)	1,235.96
TOTAL	\$40,613.80

Wilkins Fund to date [\$15,454.52]

As of November 12, 2010, we have 85 members who are paid up through 2010, with 37 paid up through 2011. There were 18 new members added to the MELA registry since November 2009.

As of November 12, 2010, we have 28 library subscriptions to *MELA Notes*, with 17 subscriptions being handled through vendors.

Respectfully submitted,

William J. Kopycki
Secretary-Treasurer

Editor's Report, November 2010

During the year 2009–10, one annual issue of *MELA Notes*, number 83 (2010), will be published in print and will be distributed to the membership and subscribers. The issue will appear electronically at <http://www.mela.us/MELANotes/MELANotesIntro.html>.

The current issue consists of the following items:

- ❖ “The Digitization of the Periodicals of the German Oriental Society (Deutsche Morgenländische Gesellschaft) in the Context of MENALIB,” by Lutz Wiederhold, Martin-Luther-Universität Halle Wittenberg
- ❖ “Digitization of Near East Materials from a Curatorial Point of View,” by Simon Samoeil, Yale University
- ❖ “Report on Iraqi Libraries,” by Jeff Spurr
- ❖ George N. Atiyeh Award prizewinner's essay
- ❖ 19 Book Reviews
- ❖ Books Received for Review 2009–10
- ❖ MELA Business Meeting 2009 Minutes and Reports

The book reviews which will be published in this issue have been submitted to the webmaster for prior posting on our blog, MELA Notepad (http://mela.us/mela_notepad/), and all succeeding reviews are submitted on a rolling basis as they come in and editing is completed.

We have initiated the process of supplying our entire backfile of *MELA Notes* to JSTOR for digitization and inclusion in their database. This will significantly increase our visibility and make *MELA Notes* available to a much wider audience.

I am extremely grateful for the assistance of my colleagues Jonathan Rodgers, immediate past editor of *MELA Notes*, our book review editor, Rachel Simon, our webmaster, Robin Dougherty, and our secretary-treasurer, William Kopycki.

As always, I urge the membership to submit articles and to encourage colleagues to do so.

Respectfully submitted,
Marlis J. Saleh, Editor