Chroniques du Manuscrit au Yémen

حوليات مخطوطات اليمن

عدد ٢٣، يناير ٢٠١٧

N° 23 / Janvier 2017

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ISSN 2116–0813

Photo de couverture/Cover's image : Grande mosquée/Great Mosque, Ibb, 08.06.2008
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Avec date/With date

CmY 18 (Juil. 2014), Actualités, <26 avril 2014>

CmY 19 (Janv. 2015), Actualités, <Décembre 2014>, p. 25.

Sans date/Without date

CmY 18 (Juil. 2014), Actualités, <Oman. Activités de l'Organisation des Archives Nationales du Sultanat d'Oman>

CmY 19 (Janv. 2015), Actualités, <Nouvelle série « Studies on Ibadism and Oman »>, p. 39.

N.d.l.R.

YÉMEN

2015. Iain Walker, « Review of: Schönig, Hanne/Rodionov, Mikhail, *The Ḥaḍramawt Documents, 1904-1951: Family Life and social Customs Under the Last Sultans*, Würzburg 2011, coll. « Beiruter Texte und Studien », 130, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 165 (2015), p. 225-228.

2015. Anne Regourd, « Digitising between the lines: Representation or reading? An Essay », *Anuari de filologia, antiqua et mediaevalia* (*Anu.Filol.Antiq.Mediaeualia*) 5, 2015, p. 69-74.

[Résumé publié par l'auteur] « This contribution is based on my experience of the digitisation of watermarked papers at Zabīd (Yemen, see http://www.anne.regourd.org/programme-zabid) Some believe that digitisation will in future provide a more than adequate surrogate for direct experience of the original object to remote enquirers. Our work in Zabīd suggests that digitisers are surrogate readers of the original object who cannot completely anticipate the questions to be asked of the object of by remote and future enquirers ».

PDF en ligne
http://revistes.ub.edu/index.php/AFAM/article/view/15219

2016. Maria Bulakh et Leonid Kogan, *The Arabic-Ethiopic Glossary by al-Malik al-Afḍal: An Annotated Edition with a Linguistic Introduction and a Lexical Index*, Leiden, E. J. Brill, coll. « Handbook of Oriental Studies. Section 1 The Near and Middle East », CXIII, xix, 479 p. ISBN : 9789004321465.

Ce livre est l'édition annotée d'un glossaire éthiopien de 475 lexèmes arabes – parmi eux des dialectismes yéménites post-classiques – tiré du *Manuscrit de Malik al-Afḍal*, qui fut probablement rédigé par le Sultan rassoulide al-Malik al-Afḍal al-ʿAbbās (r. 764/1363-778/1377).

Un facsimilé du manuscrit avait été publié en 1998 par Daniel Martin Varisco et Gerald Rex Smith (Daniel Martin Varisco & Gerald Rex Smith (éd.), *The Manuscript of al-Malik al-Afḍal*, Warminster, E. J. W. Gibb Memorial Trust, 1998). Alors que le dictionnaire de six langues de ce texte fut édité et traduit par Peter Benjamin Golden *et al.* (Peter Benjamin Golden *et al.* (éd.), *The King's Dictionary: The Rasūlid Hexaglot: Fourteenth Century Vocabularies in Arabic, Persian, Turkic, Greek, Armenian and Mongol*, Leyde, E. J. Brill, 2000), le glossaire éthiopien n'avait, lui, pas fait l'objet d'une étude détaillée jusque-là. Il a fallu attendre 2009-2010 pour que Franz-Christoph Muth le traduise en allemand (Franz-Christoph Muth, « Frühe Zeugnisse des Amharischen und der Gurage-Sprachen in einer polyglotten Wortliste von Al-Malik Al-Afḍal (gest. 778/1377) », *Folia Orientalia* 45/46, 2009-2010, p. 87-109). Le nouveau livre de Maria Bulakh et Leonid Kogan s'appuie sur deux études précédentes, publiées en 2013 et 2015, dans lesquelles les deux auteurs ont traduit le glossaire en anglais et en ont conduit l'étude.
http://www.brill.com/products/reference-work/arabic-ethiopian-glossary-al-malik-al-afdal

2016. Ibn Ǧubayr, *Le pèlerinage à la Mecque*, trad. Hikoichi Yajima, Tokyo, Heibonsha, 3 vols. ISBN vol. 1 : 9784582808681 ; vol. 2 : 9784582808698 ; vol. 3 : 9784582808711. [En japonais]

Hikoichi Yajima signe ici une traduction japonaise du *Pèlerinage à la Mecque* d'Ibn Ǧubayr (m. 614/1217). L'auteur a étudié le livre d'Ibn Ǧubayr à la base de nombreux textes arabes et de nombreux sources yéménites, dont le *Taʾrīḫ ṯaġr ʿAdan* de Bā Maḫrama (m. 947/1540) et le *Kitāb al-simṭ al-ġālī al-ṯaman* d'Ibn Ḥātim (m. après 702/1302) font partie. L'œuvre d'Ibn Ǧubayr avait d'ores et déjà fait l'objet d'une traduction en japonais par Katsuji Fujimoto et Osamu Ikeda, en 1992 (Ibn Gubayr, *Voyages*, trad. Katsuji Fujimoto & Osamu Ikeda, Osaka, Presses de l'Unversité de Kansai, ISBN : 9784873541402). La contribution de Yajima consiste à traduire le texte sur une base manuscrite et textuelle plus importante, en s'appuyant sur une série d'études postérieures à 1992.

Entre 1996 et 2002, Yajima a publié les *Voyages* d'Ibn Baṭṭūṭa (m. 779/1377), et dans ce cas aussi, il s'agissait d'un travail en second, la première traduction de la relation de voyage d'Ibn Baṭṭūṭa en japonais datant de 1954 (voir Ibn Battuta, *Travels in Three Continents*, trad. Shinji Maejima, Tokyo, Kawade Shobo Shinsha, 1954).

Pour plus d'informations sur Hikoichi Yajima, voir Tamon Baba, « Publications in Japanese Language on Yemen History and its Related Regions Mainly Based on Manuscripts and Sources from Yemen (1964-2014) », *CmY* 19 (janv. 2015, p. 33-56).

Voir aussi les liens suivants [en japonais] :
vol. 1: http://www.heibonsha.co.jp/book/b213892.html
vol. 2: http://www.heibonsha.co.jp/book/b217151.html
vol. 3: http://www.heibonsha.co.jp/book/b222389.html

2016. Anonyme, *Le Périple de la mer d'Érythrée*, trad. Yuzo Shitomi, Tokyo, Heibonsha, 2 vols. ISBN vol. 1 : 9784582808704 ; vol. 2 : 9784582808742. [En japonais]

Yuzo Shitomi publie ici une traduction japonaise du *Périple de la mer d'Érythrée* (Περίπλους τῆς Ἐρυθράς Θαλάσσης), un texte grec sur les ports et les produits de l'océan Indien qui fut écrit par un auteur anonyme entre les années 50 et 70 apr. J.-C. Parmi les sources grecques, latines, chinoises et arabes utilisées par Shitomi, se trouve aussi la *Ṣifat ǧazīrat al-ʿarab* d'al-Hamdānī (d. 336/947). Kentaro Murakwa a traduit le livre en japonais juste après la Seconde Guerre Mondiale (Anonyme, *Le Périple de la mer d'Érythrée*, trad. Kentaro Murakawa, Tokyo, Seikatsusha, 1946). La traduction de Shitomi s'appuie sur davantage de sources, mais aussi sur une nouvelle interprétation.

Pour plus d'informations sur Yuzo Shitomi, voir Tamon Baba, « Publications in Japanese Language on Yemen History and its Related Regions Mainly Based on Manuscripts and Sources from Yemen (1964-2014) », *CmY* 19 (janv. 2015, p. 46-81).

Voir aussi les liens suivants [en japonais] :

vol. 1 :
http://www.heibonsha.co.jp/book/b218047.html
vol. 2 :
http://www.heibonsha.co.jp/book/b239645.html

2016. Frederike-Wiebke Daub, *Formen und Funktionen des Layouts in arabischen Manuskripten anhand von Abschriften religiöser Texte: al-Būṣīrīs Burda, al-Ǧazūlīs Dalāʾil und die Šifāʾ von Qāḍī ʿIyāḍ*, Wiesbaden, Harrassowitz, coll. « Arabische Studien », XII/ix, 229 p., 208 ill. ISBN : 978-3-447-10670-2.

Il s'agit de la thèse de doctorat légèrement modifiée de Frederike-Wiebke Daub qui a été soutenue en 2015 à la Friedrich-Schiller-Universität Jena. Le travail consiste en une étude des formes et fonctions des mises en pages à partir d'un corpus de copies manuscrites, formé des textes suivants :

(1) *Qaṣīdat al-burda*, une ode au Prophète Muḥammad écrite par le poète et soufi Muḥammad b. Saʿīd al-Buṣīrī (m. 696/1294) ;

(2) la collection de prières au Prophète Muḥammad intitulée *Dalāʾil al-Ḫayrāt*, écrite par Muḥammad b. Sulaymān al-Ǧazūlī (m. 870/1465) ;

et (3) la biographie *Al-šifāʾ* du *qāḍī* ʿIyāḍ b. Mūsā al-Yaḥṣubī (d. 544/1149).

Les copies manuscrites proviennent d'un vaste territoire géographique qui va de l'Occident musulman (dont l'Andalous) à l'Extrême Orient (dont la Malaisie). Parmi elles, on soulignera, pour les *CmY*, des copies du dépôt digital de l'Université King Saoud de Riyad. L'une des copies de la *qaṣīdat Al-burda* a probablement été copiée au Yémen.

2016. Claudia Colini, « How Conservation Can Unveil the Story of a Manuscript. An Arabic Qur'an Commentary from the Yemen », *Journal of Islamic Manuscripts* 7/3, p. 261–293.

Cet article propose une reconstruction de l'histoire du codex Or. 78a de la Bibliothèque de l'Accademia Nazionale dei Lincei e Corsiniana à Rome (voir sur ce codex Claudia Colini, Marco Di Bella & Marcella Rubino, « Bound by Tradition: New ways and old paths in Yemeni bookbinding workshops between XIXth and XXth centuries », *CmY* 20 (juillet 2014), p. 38-63 et *CmY* 21 (janvier 2015), Actualités, <Juillet 2015>, p. 13). Il s'agit d'une copie du volume sept du commentaire du Coran intitulé *Al-tafsīr al-basīṭ* écrit par Abū al-Ḥasan ʿAlī b. Mattūya al-Wāḥidī (m. 468/1076) ; le manuscrit n'est pas catalogué et, selon Claudia Colini, il était dans un état matériel déplorable au moment de sa découverte. C. Colini est conservateur de manuscrits et son article présente les résultats d'un travail de conservation.

Les étapes suivantes de l'histoire du manuscrits ont été reconstituées par l'auteur : la copie a été exécutée à l'époque rassoulide, plus précisément lors de la première moitié du xive s., dans le Sud du Yémen ; au xve s., la page de titre a été modifiée par un calligraphe professionnel qui a ajouté une enluminure de style mamlouk ; au xviie s., le manuscrit a été incorporé à la bibliothèque d'un membre de l'élite politique de l'imamat zaydite dans le Nord du Yémen ; au milieu du xixe s., le codex a été doté de sa reliure actuelle ; le manuscrit a changé au moins deux fois de propriétaire avant d'être acquis, entre 1888 et 1911, par Leone Caetani (1869-1935) et transféré à Rome. L'article de C. Colini se poursuit avec une description du matériel utilisé pour la production du codex et les mesures qui ont été prises pour conserver le manuscrit.
https://doi.org/10.1163/1878464X-00703001

Janvier 2016. Marieke Brandt, « Heroic History, Disruptive Genealogy: al-Ḥasan al-Hamdānī and the Historical Formation of the Shākir Tribe (Wāʿilah and Dahm) in al-Jawf, Yemen », *Medieval Worlds* 3, 2016, p. 116–145. eISSN : 2412-3196. DOI : 10.1553/medievalworlds_no2_2015s116.

[Résumé publié par l'auteur] « Genealogies are emic forms of social representation among many tribes in the Arab world. The formability of these genealogies for the purposes of politics and alliances is a common phenomenon. It becomes particularly obvious if one looks at the case of the Shākir tribe and its main divisions Wāilah and Dahm in the region of al-Jawf in northern most Yemen. A comparison of their tribal genealogies and settlement areas in the tenth century CE, as described by the Yemeni scholar and historian al-Ḥasan al-Hamdānī, with their tribal structures and territories

in the twenty-first century shows the enormous extent of change to which the Shākir, especially Dahm, have been subject in the past millennium. These changes seem to reflect in part the continuous immigration of external tribal groups to which the fringes of the Rubʿ al-Khālī desert have historically been exposed, and their inclusion into the local societies and thus the evolving genealogy of Shākir. These elements of residential discontinuity and mobility contrast with the more general pattern of territorial continuity and stasis prevailing in the central areas of Yemen. Yet the genealogy of Shākir proved to be more open towards these intrusive groups than towards the original inhabitants of the area itself: in contemporary al-Jawf remain descendants of ancient groups who are considered the aboriginal inhabitants of the area and who were neither given equal status to Shākir nor included into the Shākir genealogy. Seen in this light, the genealogies and semi-legendary traditions of al-Hamdānī's *al-Iklīl* also served to evoke a vision of community and of common identities among the heterogeneous societies of South Arabia and to legitimize them as heirs of a country and its history, which in parts was not inherently their own ».

PDF here.

18-19 mars 2016. Un rouleau de Torah sorti du Yémen (Rayda) par des réfugiés, parvenu en Israël

Dix-sept juifs yéménites ont été discrètement exfiltrés vers Israël, le week-end du 18-19 mars 2016, a annoncé l'Agence juive, dirigée par Natan Sharansky. Parmi les derniers arrivés, figuraient douze personnes originaires de la ville de Rayda, marquant ainsi la fin de toute présence de la communauté dans cette ville. Les réfugiés ont été installés à Beersheba.

Le rabbin de la communauté, Rabbi Suleiman Yihiye Dahari, a emporté avec lui un rouleau de Torah ancien.

Évalué dans les premiers articles de journaux à 500 ans (ou : à plus de 500 ans) d'âge, il a été ensuite estimé ancien d'au moins 800 ans. Surtout, durant le mois suivant son arrivée sur le sol d'Israël, il est devenu l'objet d'une polémique. La photo de Rabbi Dahari, posant avec Benjamin Netanyahu et le précieux rouleau, a fait le tour du monde.

Les autorités yéménites ont alors réagi, considérant qu'il s'agissait d'une pièce du patrimoine, sortie illégalement du pays, en somme un cas de trafic de bien culturel. L'Agence juive affirme qu'environ 200 juifs ont été discrètement évacués du Yémen au cours des dernières années, mais signale qu'une cinquantaine de personnes ont fait le choix de rester au Yémen en dépit des événements. La plupart d'entre eux ont été placés dans une enclave sécurisée près de l'Ambassade américaine, à Sanaa, sous protection des « autorités yéménites » (houthies ?). Selon *The Jewish Chronicle*, ils auraient fait les frais de la polémique : les forces armées houthies ont encerclé l'enclave, puis ont arrêté un enseignant orthodoxe d'une trentaine d'années sous le chef d'accusation d'association à une opération de contrebande. Deux autres arrestations s'en sont suivies. Enfin, un employé musulman de l'aéroport a été arrêté du fait de son incapacité à prévenir le départ du rouleau de Torah du Yémen, placé dans le sac de Rabbi Dahari. Des négociations sous la conduite de Moti Kahana, fondateur de l'ONG Amaliah, ont alors été mises en place afin d'obtenir la relaxation des quatre détenus.

En Israël, les opinions sur ce qu'il faudrait faire du rouleau de Torah ont fait état de divergences. Afin de le protéger, Moti Kahana a suggéré de le transporter à New York en attendant que la situation au Yémen s'apaise et qu'alors, le rouleau y retourne sous le bras de membres de la communauté juive yéménite. Dans le cas contraire, il propose un marché, argent contre relaxe des détenus. D'autres considèrent que le rouleau est, tout simplement, la propriété de la communauté juive de Rayda. L'affaire a resurgi en 2017, des questions se posant sur la localisation de la cinquantaine de juifs encore à Sanaa.

http://www.reuters.com/article/us-yemen-israel-idUSKCN0WN0YP
http://www.lefigaro.fr/international/2016/03/21/01003-20160321ARTFIG00134-israel-mene-une-operation-secrete-pour-exfiltrer-les-juifs-du-yemen.php
http://israelentreleslignes.com/2016/03/operation-complexe-pour-exfiltrer-les-derniers-juifs-du-yemen/
http://forward.com/news/breaking-news/336494/yemeni-rabbi-saved-by-israel-carried-500-year-old-torah/
https://www.thejc.com/news/world/the-picture-that-sparked-a-disaster-1.64290
https://www.i24news.tv/fr/actu/international/moyen-orient/142911-170417-yemen-les-rebelles-houthis-menent-une-campagne-de-nettoyage-ethnique
http://fr.timesofisrael.com/le-gouvernement-du-yemen-ne-sait-pas-ce-que-deviennent-ses-50-derniers-juifs/

13-15 septembre 2016. Cambridge, Grande Bretagne. Conférence TIMA. Communication de Yāsir Hāšim ʻImād al-Hiyāǧī sur les dangers encourus par les manuscrits soufis de Tarīm (Hadramaout)

Yāsir Hāšim ʻImād al-Hiyāǧī, doctorant à l'Université du Roi Saʻūd, Riyad (Arabie saoudite), et enseignant à l'Université de Ibb (Yémen), a présenté « The Contribution of Yemini Sufi Lodges to the Preservation of Sufi Manuscripts: The Lodges of Tarim, Hadramawt, as a Model », lors de la onzième Conférence de The Islamic Manuscript Association (TIMA), intitulée « Sufism and Islamic Manuscript Culture », qui s'est tenue à Cambridge (Grande-Bretagne).

M. al-Hiyāǧī a d'abord donné un aperçu de l'importance de la production manuscrite soufie, telle qu'entre nos mains aujourd'hui. La Bibliothèque des Aḥqāf, à Tarīm, qui regroupe des fonds privés en accès public, s'enorgueillit de quelques 3 241 manuscrits, auxquels s'ajoutent 740 reproductions de manuscrits, ainsi que 3 354 livres imprimés, selon les chiffres donnés par le communicant à la date. Il n'est cependant pas clair s'il s'agit d'un décompte par titre ou par volume. Quoi qu'il en soit, c'est la bibliothèque la plus importante de la ville. Les manuscrits une fois ventilés par discipline, il apparaît que le nombre de ceux concernant le soufisme s'élève à 862, soit 27 % de l'ensemble des manuscrits. Puis ont été prises en compte des bibliothèques privées renfermant des manuscrits soufis à Tarīm, suivies de nombre de ces manuscrits. La communication s'est close sur les dangers encourus par eux et l'éventuel classement des collections de Tarīm par l'UNESCO au patrimoine de l'Humanité.

http://www.islamicmanuscript.org/biennialconference/2016conference.aspx
http://www.islamicmanuscript.org/biennialconference/2016conference/programme/13september.aspx

12-16 septembre 2016. Palerme, Italie. Congrès de l'UEAI. Communication de Daniel De Smet sur les auteurs des *Rasā'il Ikhwān al-Ṣafā'* selon les ismaéliens de tradition tayyibite

[Adapté du résumé de la publication] Lors du 28e Congrès de l'Union Européenne des Arabisants et Islamisants qui s'est tenu à Palerme (Italie), les 12-16 septembre 2016, Daniel De Smet a donné une communication sur « L'auteur des *Rasā'il Iḫwān al-Ṣafā'* selon les sources ismaéliens ṭayyibites ». Cette communication a été publiée sous le même titre, dans *Shii Studies Review* 1 (2017), p. 151-166.

L'identité des auteurs des *Rasā'il Iḫwān al-Ṣafā'* et leur affiliation à l'ismaélisme demeurent un sujet controversé dans la recherche moderne. Les ismaéliens de tradition tayyibite attribuent les Épîtres, y compris la *Risāla al-ǧāmiʻa*, à « la personne éminente » (*al-šaḫṣ al-fāḍil*), qui ne serait autre que « Aḥmad », un des mystérieux imams cachés entre le 7e imam Muḥammad b. Ismāʻīl et le premier calife fatimide ʻAbd Allāh al-Mahdī. Aḥmad aurait entrepris la composition des Épîtres, censées contenir la « vraie » philosophie telle qu'elle fut enseignée par les imams, pour contrecarrer le projet du Calife abbasside al-Ma'mūn. Celui-ci est accusé de vouloir ruiner l'islam en faisant traduire en arabe des ouvrages écrits par des auteurs païens hostiles aux prophètes et aux imams. Les *Rasā'il Iḫwān al-Ṣafā'* feraient ainsi

contrepoids au mouvement de traduction gréco-arabe patronné par les Abbassides à Bagdad. Dans sa contribution, Daniel De Smet cherche à retracer la genèse de cette théorie en examinant les sources ismaéliennes, tayyibites en particulier.

http://www.unipa.it/dipartimenti/dipartimentoscienzeumanistiche/.content/documenti/20160909-Programma-UEAI.pdf

Pour les *CmY*, on retiendra les publications suivantes de Daniel De Smet parues en 2016 :

« *Kufr* et *takfīr* dans l'ismaélisme fatimide. Le *Kitāb Tanbīh al-hādī* de Ḥamīd al-Dīn al-Kirmānī », dans Camilla Adang, Hassan Ansari, Maribel Fierro & Sabine Schmidtke (éds.), *Accusations of Unbelief in Islam. A Diachronic Perspective on Takfīr*, Leyde/Boston, E. J. Brill, coll. « Islamic History and Civilization. Studies and Texts », CXXIII, 2016, p. 82-102.

« Ismāʿīlī Theology », dans Sabine Schmidtke (éd.), *The Oxford Handbook of Islamic Theology*, Oxford, 2016, p. 313-324.

« Une lecture ismaélienne des Noms divins au Xe siècle : le 'Livre de l'Arbre' (*Kitāb al-Šağara*) », dans Olivier Boulnois & Brigitte Tambrun (dir.), *Les Noms divins*, Paris 2016, p. 205-222.

Mohammad Ali Amir-Moezzi, Maria De Cillis, Daniel De Smet & Orkhan Mir-Kasimov (éds.), *L'ésotérisme shiʿite, ses racines et ses prolongements*, Turnhout, Brepols, coll. « Bibliothèque de l'École des Hautes Études. Sciences religieuses », CLXXVII, 2016.

https://www.ephe.fr/actualites/l-esoterisme-shi-ite-ses-racines-et-ses-prolongements-m-amir-moezzi-dir

« Les racines docétistes de l'imamologie shiʿite », dans Mohammad Ali Amir-Moezzi, Maria De Cillis, Daniel De Smet & Orkhan Mir-Kasimov (éds.), *L'ésotérisme shiʿite, ses racines et ses prolongements*, Turnhout, Brepols, coll. « Bibliothèque de l'École des Hautes Études. Sciences religieuses », CLXXVII, 2016, p. 87-112.

« From Khalaf (beginning of the 4th/10th century?) to Ḥasan al-Ṣabbāḥ (d. 518H/1124 CE): Ismailism in Rayy before and under the Seljuqs », *Der Islam* 93, 2016, p. 433-459.

20 septembre 2016. Princeton, IAS. Création du « Shii Studies Research Program » avec le financement de la Carnegie Corporation (New York)

L'École des études historiques de l'Institute for Advanced Study (IAS) à Princeton a été dotée d'un financement de 500 000 $ de la Carnegie Corporation (New York) pour renforcer les études chiites. Le nouveau programme de recherche sera dirigé par Sabine Schmidtke, Professeur à l'École d'études historiques. Le financement permettra de créer deux postes de chercheurs à l'IAS et d'organiser un colloque annuel. Le but à long terme sera de trouver un collaborateur institutionnel pour créer une structure de recherche et d'enseignement sur l'islam chiite aux États-Unis. L'un des objectifs principaux du projet est d'inclure le zaydisme dans le nouveau programme de

recherche, aux côtés de l'ismaélisme et du chiisme duodécimain, ce qui impliquera nécessairement un recours aux manuscrits d'origine yéménite.

https://www.ias.edu/news/carnegie-shiistudies-shs

22 septembre 2016 [date de vente]. New York, États-Unis. Salle de vente Kestenbaum et Cie. Yémen : mise en vente de deux manuscrits en hébreu et judéo-arabe

- n° 90, p. 44, Pentateuque, écriture semi-cursive anguleuse yéménite, copié à Rada'a en 1707-1708.
- n° 201, p. 84, Bible (Sepher Keter Torah – Pentateuque) ; texte de Yachya b. Yoseph Tzalach, Sanaa. En outre, le *Targum* de Sa'adia Gaon en judéo-arabe, placé entre les lignes, s'appuie sur des manuscrits yéménites anciens. L'illustration permet de voir qu'il s'agit d'un livre imprimé, mais la notice signale des notes marginales d'une main yéménite. On devine aussi le coffret protégeant le livre, recouvert d'un tissu à motif floral sur fond rouge, à décors et fermoir en fer appliqués.

Catalogue :
http://www.kestenbaum.net/Catalogue_70/index.html

30 septembre 2016. États-Unis, Arizona, Université d'Arizona, Center for Middle Eastern Studies. Communication de Scott Lucas sur les manuscrits zaydites de l'Université Notre Dame (Indiana)

Scott Lucas, Professeur associé, Université d'Arizona, a donné une communication intitulée « Yemeni Treasures in Indiana: Zaydi Manuscripts at Notre Dame University ». Il a présenté la collection de microfilms, acquise par l'Université durant la Guerre froide. L'opportunité lui a été offerte de les étudier à l'été 2016, grâce à une bourse de recherche universitaire (CMES Faculty Research Grant). Il a évoqué les perspectives de recherche sur le Zaydisme qu'ils ouvrent.

Annonce et PDF :
https://uaatwork.arizona.edu/uannounce/talk-yemeni-treasures-indiana-zaydi-manuscripts-notre-dame-university

30 septembre-1er octobre 2016. Addis Abeba, Éthiopie. Institut d'études éthiopiennes, Université d'Addis Abeba. Communication de Juliette Honvault sur le Yémen durant la Première Guerre mondiale

Juliette Honvault, Université Aix-Marseille/Institut de recherches et d'études sur le monde arabe et musulman (IREMAM), a donné une communication intitulée : « *World War I and the Perspective of a Hashemite Order in Yemen. Study of the Chronicle of Ismāʿīl b. Muhammad al-Wašalī* », lors du colloque : « The First World War, from Tripoli to Mogadiscio (1911-1924) », organisé par le Centre français d'études éthiopiennes (CFEE), et les Universités d'Addis Abeba, de Macerata, de Pavie et de Rome III. La Conférence, qui a pris place à l'Institut d'études éthiopiennes (IES),

Université d'Addis Ababa, s'est ouverte sur les présentations des organisateurs, Ahmed Hassan Omer, Directeur de l'IES, Samuel Negash, **Département d'Histoire de** l'Université d'Addis Abeba, et David Ambrosetti, Directeur du CFEE. Elles ont été suivies par la communication inaugurale de Shiferaw Bekele, Université d'Addis Ababa.
https://cfee.hypotheses.org/1672

Octobre 2016. David Hollenberg, *Beyond the Qurʾān: Early Ismāʿīlī Taʾwīl and the Secrets of the Prophets*, Columbia, Presses de l'Université de Caroline du Sud, 2016, 192 p., 3 ill. ISBN version imprimée : 9781611176780 ; livre digital : 9781611176797.

La monographie de David Hollenberg s'intéresse à la pratique de l'exégèse allégorique (*taʾwīl*) du Coran et à son rôle dans l'histoire intellectuelle de l'ismaélisme, l'un des courants les plus importants du chiisme. L'étude met l'accent sur l'analyse de sources composées dans la période entre l'apparition de la mission ismaélienne, au milieu du ixe s., et le califat du Fāṭimide al-Muʿizz li-Dīn Allāh (m. 975). Les missionnaires ismaéliens utilisaient le *taʾwīl* pour leur propagande sur les hauts plateaux du Yémen, la région de la mer Caspienne dans le Nord de l'Iran, les territoires montagneux des Berbères de l'Afrique du Nord et les régions rurales de Kūfa. Ils enseignaient aux convertis que derrière le texte du Coran, les rituels et les traditions, se cache un autre sens, secret (*bāṭin*) qu'il fallait apprendre à interpréter correctement. Une caractéristique peu conventionnelle du *taʾwīl* ismaélien consiste dans le fait que la Torah, les Évangiles, la philosophie grecque ainsi que des symboles et rituels non-islamiques tels la croix chérifienne, l'eucharistie ou des fêtes juives étaient aussi objet d'interprétation allégorique. Contrairement aux interprétations antérieures de cette pratique qui considèrent qu'elle était principalement dirigée vers de potentiels convertis juifs et chrétiens, D. Hollenberg soutient qu'elle s'adressait plutôt à des personnes venues d'autres courants du chiisme, converties à l'ismaélisme. Selon l'auteur, la pratique interprétative du *taʾwīl* était un moyen important pour unir les membres de la communauté et remplissait ainsi une fonction sociale. De plus, elle avait aussi la fonction de démontrer que seul l'Imam pouvait dévoiler le plein sens des sources et nourrir la promesse qu'à la fin des temps, il allait enseigner aux membres de la communauté les secrets du savoir à lui seul accessibles.

https://www.sc.edu/uscpress/books/2016/7678.html

19-21 octobre 2016. Londres, Institut d'études ismaéliennes. Colloque « Intellectual Interactions in the Islamic World: the Ismaili Thread »

Le colloque « Intellectual Interactions in the Islamic World: the Ismaili Thread », organisé par Orkhan Mir-Kasimov (Institut d'études ismaéliennes, Londres), voulait rassembler une série d'études précises en mesure de traduire les aspects multiples des interactions intellectuelles entre les Ismaéliens et d'autres groupes ou mouvements en Islam. L'idée était d'aller au-delà des études historiographiques ou de la littérature doxographique, bref d'obtenir une vision dynamique de la pensée ismaélienne et

d'une communauté non-repliée sur elle-même. Parmi les communautés éminentes, figuraient les tayyibites, abordés par trois communications :

- Hassan Farhang Ansari (Institut d'étude avancée, Princeton), « The Interaction between the Zaydis and the Ismailis in Iran and Yemen: A Study on the Polemical Literature »,
- Daniel De Smet (Cnrs), « The Intellectual Interactions of Yemenite Ṭayyibism with Early Shiʿi Tradition »,
- Mauro Zonta (Université de Rome "La Sapienza"), « Ismailism in Yemenite Jewish Philosophy, 12th to 16th Century: A General Historical Sketch ».

Parmi les directeurs de panel, on notera la présence de nos collègues Daniel De Smet et David Hollenberg. Des Actes sont prévus.

PDF du programme et des résumés des communications, here
http://iis.ac.uk/sites/default/files/intellectual_interactions.pdf
https://mail.google.com/mail/u/0/#inbox/15742b33e57a87fb?projector=1

Novembre 2016. Anne Regourd, *« Al-mandal al-sulaymānī* appliqué : une section interpolée dans le ms. Sanaa 2774 ? », *The Arabist. Budapest Studies in Arabic* 37, 2016, volume *In Memoriam* Alexandre Fodor, p. 135-151 (avec édition de texte).

Dans les années 1990, on pouvait trouver des manuscrits d'*Al-mandal al-sulaymānī* chez des praticiens des hauts plateaux du Yémen. Livre d'exorcisme, il indique principalement les maladies causées par des djinns et les remèdes correspondants. Cette tradition de magie salomonienne pourrait avoir survécue en Occident latin, avant d'être hébraïsée et christianisée.

Cependant, un court chapitre inséré dans le texte de la première partie du manuscrit Sanaa, Dār al-maḫṭūṭat 2774, expliquant précisément comment procéder à l'exorcisme d'une personne possédée au sein de sa maison avec des *mandal*s, semble être une addition. L'article en donne l'édition du texte, un résumé détaillé, enfin examine les raisons pour lesquelles il apparaît comme une « pièce rapportée » au manuscrit, alors même qu'il reflète une pratique réelle.

Numéro entièrement accessible en ligne,

http://eltearabszak.hu/the-arabist/
Table des matières,

http://eltearabszak.hu/wp-content/uploads/2017/01/Arabist-37-2016-table-of-contents.pdf

17-20. novembre 2016. Boston, Massachusetts. Conférence annuelle de la MESA

La conférence annuelle de la Middle Eastern Studies Association (MESA) s'est tenue cette année à Boston (Massachusetts). Une session complète était financée par l'American Institute for Yemeni Studies (AIYS, voir http://aiys.org/blog/?p=1105).

Les interventions intéressant les *CmY* dans l'ensemble du programme ont été recensées ici. On constate que le sujet de la numérisation des manuscrits arabes a gagné du terrain ces dernières années.

- Table ronde : Valerie J. Hoffman, Paul Love, Agustin Jomier et Amanda Propst : « Ibāḍī Archives: Thinking with Spaces from Manuscript Libraries to Digital Repositories »

  L'étude de l'ibadisme a connu un essor grâce à des recherches sur des archives ibadites menées dans le monde entier. Les interventions de cette session se sont servies de textes préservés dans des bibliothèques privées, publiques et digitales pour explorer de manière critique la relation entre les archives qui abritent les textes ibadites et la manière dont les historiens les utilisent. Plus particulièrement, Valerie J. Hoffman a rapporté la situation des manuscrits à Oman et Zanzibar (« Ibāḍī Archives in Oman and Zanjibar »). Dans ces régions, on trouve des manuscrits ibadites dans des archives et des bibliothèques. Dans son intervention, V. J. Hoffman a analysé la diversité des manuscrits, la culture des érudits et les lecteurs ibadites au xixe et xxe s., et donné un état des lieux de leur catalogage, de leur préservation aujourd'hui, de leur numérisation, ainsi que de leur accessibilité.

- Table ronde : Daniel Mahoney, McGuire Gibson, David Hollenberg, Krista Lewis et Lamya Khalidi « The Destruction of Cultural Heritage in Yemen and Current Preservation Efforts »

  Cette table ronde portant sur la destruction de l'héritage yéménite a été financé par l'AIYS (http://aiys.org/blog/?=1118). Les offensives militaires dévastatrices des dernières années ont détruit un grand nombre de sites historiques, parmi eux trois sites reconnus patrimoine mondial de l'UNESCO et six musées, comme par exemple celui de Ḏamār et le musée national de Sanaa. La Yemeni Manuscript Digitization Initiative est un projet où un groupe de chercheurs yéménites et d'autres pays collaborent à la création d'une bibliothèque numérique de manuscrits provenant de collections privées du Yémen. La table ronde cherchait à sensibiliser à la destruction en cours d'un patrimoine manuscrit inestimable, et à discuter des solutions actuelles et futures pour leur protection et leur préservation par des autorités et spécialistes locaux.

Pour le projet YMDI, voir https://ymdi.uoregon.edu/, David Hollenberg, « The Yemen Manuscript Digitization Initiative », *CmY* 12 (Juillet 2011), Actualités, <Janvier-Juin 2011> et *CmY* 13 (Janvier 2012), Actualités, <3 décembre 2011>.

Les *CmY* se sont aussi fait l'écho du projet Digital Bab al-Yaman (*Cmy* 19 (Janvier 2015), p. 3-32) ; voir aussi la contribution de Sabine Schmidtke dans ce numéro.

Programme de la conférence MESA 2016,
http://mesana.org/annual-meeting/program.html

20 novembre 2016. Paris, École normale supérieure. Julien Dufour (Université de Strasbourg), soutenance d'habilitation sur les langues sudarabiques

Julien Dufour, Maître de Conférences, Université de Strasbourg, a soutenu une habilitation à diriger des recherches, le 20 novembre 2016, à l'École normale supérieure de Paris. Son mémoire d'habilitation portait sur les langues sudarabiques modernes, mais une partie importante de son dossier était constituée par ses travaux sur la poésie *ḥumaynī*, dont sa thèse publiée aux Presses universitaires de Strasbourg en 2011, *Huit siècles de poésie chantée au Yémen, Langue, mètres et formes du* ḥumaynī (voir *CmY* 14 (Juin 2012), Actualités, <Janvier 2012>). La poésie *ḥumaynī*, savante, a fait l'objet d'une tradition littéraire manuscrite.

Huit siècles de poésie chantée au Yémen, Langue, mètres et formes du ḥumaynī

14-16 décembre 2016. Paris, CEIAS-EHESS. Communication de Samer Traboulsi sur les tayyibites

Le Centre d'études de l'Inde et de l'Asie du Sud (CEIAS) et l'UMR 8564-CNRS/École des hautes études en sciences sociales (EHESS) ont organisé à Paris un colloque intitulé : « Khōjā Studies Conference: Religious Identities in the Construction of Communal Khoja Historical Memory ». Pour les *CmY*, on notera la communication de Samer Traboulsi, « Historiography and Construction of Identity: The Ṭayyibī Ismāʿīlī/Bohra Experience between Yemen and India », dont voici le résumé sous la plume de l'auteur :

> « This paper traces the development of Ṭayyibī identity by examining three narratives of the Ṭayyibī/Bohra history written in Yemen and India by distinguished scholars of the *daʿwa*: the nineteenth Yemeni *dāʿī muṭlaq* ʿImād al-Dīn Idrīs's (d. 872/1468) multi-volume history of the *daʿwa* spanning over three works; *ʿUyūn al-Akhbār*, *Nuzhat al-Afkār* and *Rawḍat al-Akhbār*, the Indian historian Quṭb al-Dīn Burhānpūrī's (d. 1826) expanded history of the *daʿwa* entitled *Muntazaʿ al-Akhbār*, and Muḥammad ʿAlī Rāmpūrī's (d. 1897) three-volume history *Mausim-i Bahār*.

The three authors apply distinctive methodologies and approaches in their historical writing, which highlight their conceptualization of the Ṭayyibī Ismāʿīlī worldview, and the community's role in its surrounding social space. For example, ʿImād al-Dīn Idrīs devotes significant parts of his historical narrative to the political developments contemporaneous to his coverage of Fatimid and Ṭayyibī history. He approaches Ismāʿīlī history as an organic part of its surrounding Muslim history. Burhānpūrī did not share this worldview, as he believed in the exceptionality of the Ṭayyibī community. Thus, he incorporated ʿImād al-Dīn Idrīs's history of the Fatimid and Ṭayyibī daʿwa in his Muntazaʿ without the non-Ismāʿīlī material. Muḥammad ʿAlī Rāmpūrī broke up with the two earlier historians by writing his book in *lisān al-daʿwa*, an Arabized form of Gujarati that was gradually becoming the official language of the community. He also incorporated orally transmitted accounts of hagiographic nature that are unique to the community in India. These historical works reflect the significant development of the Ṭayyibī/Bohra identity from the inclusive Yemeni experience where followers of the faith identified themselves with both tribe and *daʿwa* to a more exclusive Indian experience where Bohra identity became distinctly associated with the *daʿwa* to the exclusion of other local or ethnic identities ».

Samer Traboulsi
Dept. d'Histoire
Université de Caroline du Nord, Asheville
Membre du Comité de lecture des *CmY*.

http://ceias.ehess.fr/index.php?4060

Abu Dhabi

2016. Dār al-kutub al-waṭaniyya, Section manuscrits, Branche d'Abu Dhabi pour le tourisme et la culture. Point sur la campagne de numérisation pour l'année écoulée

803 manuscrits de la section des manuscrits de Dār al-kutub al-waṭaniyya ont été numérisés en 2016, soit 47 % de l'ensemble de la collection. Quelques 144 775 images ont été réalisées. Les sujets des manuscrits sont variés, ils couvrent des disciplines diverses.

12 octobre 2016. Louvre Abu Dhabi. Nominations

Louvre Abu Dhabi, Manuel Rabaté a été nommé directeur du musée du Louvre à Abu Dhabi. Manuel Rabaté, qui a débuté sa carrière au Louvre (2002-2005), était, depuis 2008, Secrétaire général de l'Agence France-Muséums, avant d'en devenir le Directeur général en 2013. L'Émiratie Hissa Al Dhaheri a quant à elle été nommée directrice adjointe. D'abord enseignante, elle a ensuite rejoint le projet du Louvre Abu Dabi où elle était responsable de la gestion de la relation avec les partenaires français pour la mise en œuvre du musée.

Voir [*Louvre / express*] n° 245 (12 octobre 2016)

Arabie

Juin 2016. Chicago, Université de Chicago, Faculté de sciences humaines, Dépt de langue et civilisation orientales. Doctorat sur les poésies tribales en Arabie pré-islamique

Nathaniel Ashton Miller a soutenu un doctorat intitulé : « Tribal poetics in Early Arabic Culture: The case of Aš'ār al-Huḏaliyyīn » pour l'obtention du titre de Dr. en philosophie. Son travail est intégralement disponible sur Academia.edu,

https://www.academia.edu/29277725/Tribal_Poetics_in_Early_Arabic_Culture_The_Case_of_of_Ash%CA%BF%C4%81r_al-Hudhaliyy%C4%ABn

Septembre 2016. « La poesia araba. Studi e prospettive di ricerca », Giornata di Studi (Napoli, 23 aprile 2015) a cura di Oriana Capezio, *Quaderni di Studi Arabi* 10 – 2015 *Suppl. Poesia*, 151 p.

Il s'agit des Actes de Journées d'étude sur « La poesia araba: studi e prospettive di ricerca », organisées par Oriana Capezio à Naples, le 23 avril 2015.

Pour les *CmY*, on retiendra les contributions portant sur des poètes de l'Arabie antéislamique, Ta'abbaṭa Šarran, avec les articles de Pierre Larcher, « Ta'abbaṭa Šarran et la goule : un Persée arabe ? » (p. 7-20), et de Katia Zakharia, « La figure monstrueuse de la goule et l'angoisse de Ta'abbaṭa Šarran » (p. 21-46), puis al-Find al-Zimmānī, étudié par Oriana Capezio, elle-même, « Il poeta al-Find al-Zimmānī e le sue figlie in battaglia » (p. 71-86). Le volume se clôt avec l'étude de Giovanni Canova sur le père de la métrique arabe, al-Ḫalīl (m. 175/791), issu d'une famille des Azd d'Oman, « I cerchi nella metrica di al-Ḫalīl: osservazioni sull'impiego del cerchio nei trattati di metrica, musica e grafica » (p. 125-151).

Les trois premières contributions portent sur des personnages féminins, la goule et les deux filles du poète al-Find al-Zimmānī, qui appartiennent au monde réel, mais sont surnommés « démones » (« al-šayṭānān »). P. Larcher et K. Zakharia se penchent sur un poème de Ta'abbaṭa Šarran, qu'ils interprètent comme la version arabe du mythe de Persée et de la Méduse (voir ci-dessous, Actualités, <28 novembre 2016>). S'engageant dans une lecture psychanalytique du texte, ils y voient surgir la question de la sexualité masculine, le thème de la castration. Le lien entre le surnom du poète, i.e. Ta'abbaṭa Šarran, c'est-à-dire « qui porte un mal sous ses aisselles », et les principaux thèmes charriés par le mythe sont abordés.

O. Capezio s'interroge, elle, sur les représentations des femmes dans la poésie arabe antéislamique, puis chez les philologues, tenant une approche par le genre (*gender studies*). Par contraste, les filles d'al-Find al-Zimmānī assument leur rôle guerrier et sortent du genre poétique féminin attitré, l'élégie.

Enfin, G. Canova analyse le système des cinq diagrammes qui servent à al-Ḫalīl à comparer les mètres présentant des similarités structurelles et examine la postérité de ce système, y compris dans la musique (al-Urmawī, m. 1294) et sur la graphie des

lettres de l'alphabet arabe d'Ibn Muqla. Pour illustrer le propos, l'étude se reporte inévitablement à des manuscrits (Vienne, Berlin, Dār al-kutub al-miṣriyya, Milan).

28 novembre 2016. Pierre Larcher (Université Aix-Marseille/AMU and IREMAM), *Le Cédrat, La Jument et la Goule*. Trois poèmes préislamiques traduits de l'arabe, présentés et annotés par Pierre Larcher, éd. bilingue, Arles, Sindbad/Actes Sud, coll. « La Petite Bibliothèque de Sindbad », 2016, 95 p. ISBN : 978-2-330-06989-6.

Il s'agit des poèmes de :

1. ʿAlqama b. ʿAbada al-Faḥl (GAS, II, 120-122) (poème en *mīm*), p. 11-38, inédit ;
2. Ḫidāš b. Zuhayr al-ʿĀmirī (GAS, II, 219), p. 39-64, publié dans : « La *Muǧamhara* de Ḫidāš b. Zuhayr. Introduction, traduction et notes », *Bulletin d'études orientales* 56, 2004-2005, p. 137-150 ;
3. Ta'abbata Šarran al-Fahmī (GAS, II, 137-139), p. 65-82.

En annexe, on trouvera l'article « Ta'abbata Sharran et la Goule, l'autre poème », p. 83-86, publié dans : « Ta'abbata Šarran et la goule : Un Persée arabe ? », *QSA*, nuova serie 10 (2015), Supplemento, « La poesia araba : studi e prospettive di ricerca », p. 7-20 (voir ci-dessus, Actualités, <Septembre 2016>).

Les poèmes sont donnés en édition bilingue. L'ensemble est précédé d'une préface (p. 7-10).

Arabie Saoudite

2016. Werner Ende, « Medina und seine Bibliotheken in spätosmanischer Zeit: Eine Skizze », dans Johannes Zimmermann, Christoph Herzog & Raoul Motika (éds.), *Osmanische Welten: Quellen und Fallstudien*. Festschrift für Michael Ursinus, Bamberg, Presses de l'Université de Bamberg, coll. « Bamberger Orientstudien », VIII, 2016, p. 129-150.

Ce récent travail de Werner Ende est une étude bibliographique sur le destin des bibliothèques de *waqf* de la ville de Médine à l'époque ottomane tardive. Une grande partie du chapitre traite le cas de la Bibliothèque Arif Hikmet – la collection la plus importante de la ville avant la réorganisation des bibliothèques sous administration wahhabite et, surtout, la fondation de la Bibliothèque centrale du Roi Fayṣal. Ce travail s'intéresse aussi à des bibliothèques moins connues ayant appartenu à des familles de savants, d'écoles (*madāris*) publiques et privées, de zawiyas (*zawāya*) et de ribats (*arbiṭa*). Le travail de W. Ende englobe des aspects tel que le problème des catalogues et inventaires historiques publiés disponibles, non-imprimés ou peu connus ou les pertes qu'ont subi les collections pour des raisons diverses : il y a eu certes des cas de « nettoyages » idéologiques à l'époque wahhabite, mais les disparitions ont commencé bien avant et ont été surtout provoquées par le vol et le trafic de manuscrits.

Livre complet, en accès libre :
https://opus4.kobv.de/opus4-bamberg/frontdoor/index/index/docId/46505

13 novembre 2016. Japon, Tokyo, Université de Keio, Rencontre annuelle de la Société pour les études du Proche-Orient au Japon. Communication de Kaori Ootsuya, « Les relations entre les savants importants de la Mecque et de Médine et les dynasties mamloukes entre les xiiie et xve siècles » [En japonais]

Kaori Ootsuya (Doctorante, Université de Kyoto, Japon) a donné une communication sur les *ʿulamāʾ* de la Mecque et de Médine qui furent nommés *ḫaṭīb* (prédicateur), imam ou *qāḍī* (juge) par la dynastie mamlouke. Ces cas lui ont servi à analyser la politique des Mamlouks dans la région du Ḥiǧāz entre le xiiie et le xve s. Elle s'est appuyée sur des sources mecquoises, telles qu'*Al-ʿiqd al-ṯamīn* d'al-Fāsī (m. 832/1429), *Al-durr al-kamīn* et *Itḥāf al-warā* d'Ibn Fahd (m. 885/1480), *Naṣīḥat al-mušāwir* d'Ibn Farḥūn (m. 799/1397), *Al-durar al-kāmina* d'Ibn Ḥaǧar al-ʿAsqalānī (m. 852/1449), ainsi qu'*Al-ḍawʾ al-lāmiʿ* et *Al-tuḥfa al-laṭīfa* d'al-Saḫāwī (m. 902/1497).

Pour la Société pour les études du Proche orient au Japon voir [en japonais] :
http://www.j-orient.com/

Kuweit

2016. Giovanni Curatola & Salam Kaoukji, introduction d'Aimée Froom, *Arts of Islamic Lands: Selections from The al-Sabah Collection*, Kuwait, Museum of Fine Arts, Houston, 2016.

La fameuse collection al-Sabah à Kuweit est l'une des collections privées d'art islamique les plus importantes dans le monde. Fruit d'une collaboration initiée en 2012 avec le Museum of Fine Arts, Houston, une exposition de 250 œuvres sélectionnées parmi 30 000 objets a été mise en place. Au total, elles couvrent l'art islamique au complet, à travers les siècles, les régions et les cultures. Parmi ces objets, ressort un tapis de prière ottoman du xvie s. ; une lampe en verre de mosquée du xive s. provenant du Caire ; un bol de terre cuite extraordinaire d'Irak du ixe s. qui transcende sa fonction modeste ; des bijoux d'or anciens d'Afghanistan et de Syrie ; de riches bijoux moghols, travaillés selon la technique sophistiquée de *kundan*, avec un pendentif brillant en forme d'oiseau fabriqué en Inde au xvie s., en or, avec des rubis, des émeraudes, des diamants et du cristal de roche.

Le musée a annoncé la publication d'un catalogue illustré qui sera vendu sur :

https://www.mfah.org/shop/books-publications/exhibition-catalogs/current/product/arts-of-i...

Oman

Février-mars 2015. Oman, Mascate, mission de Zahir Bhalloo (CEIAS/EHESS). Note sur un ancien tombeau du cimetière de la communauté chiite des Lawatiya à Maṭraḥ, Oman

« Les manuscrits des sociétés chiites des villes portuaires du Golfe Persique ainsi que de l'île de Zanzibar restent méconnus et peu étudiés. Lors d'une enquête de terrain à Mascate, Oman, en février-mars 2015, menée dans le cadre de mon projet de recherche

postdoctoral au Centre d'études de l'Inde et de l'Asie du Sud (CEIAS), je me suis intéressé aux manuscrits de la communauté chiite marchande des Lawatiya. Le cas des Lawatiya originaires du Sindh (province du Sud-Est du Pakistan) et du Kutch (district de l'État du Gujarat en Inde) n'est pas sans intérêt car ils ont préservé quelques manuscrits dans une écriture utilisée autrefois pour transcrire le sindhī aujourd'hui tombée en désuétude.

Datant du début du xxe s., les manuscrits dans cette écriture dénommée « khojkī » auxquels j'ai pu accéder contiennent en particulier des élégies (*marṯiyyāt*) en sindhī relatives au culte de Ḥusayn (m. 680), dont la plupart peuvent être identifiées à l'œuvre du célèbre poète Ṯābit 'Alī Šāh (1740-1810) de Sihwān Šarīf, Sindh. Ces sources écrites apportent un éclairage important sur la question de l'évolution socioreligieuse des Lawatiya, également connus sous le nom de Khojah et de Ḥaydarābādī, i. e. de la ville de Hyderabad, Sindh (sur cette question ainsi que sur la nouvelle construction identitaire de la communauté, voir notre étude préliminaire : « Construction et gestion identitaire chez les Lawatiya du Sultanat d'Oman, de Multân à Masqaṭ », *Journal Asiatique* 304/2 (2016), p. 217-230). Il existe par ailleurs quelques registres de comptabilité dans une variante marchande de « khojkī » employée par les Lawatiya jusqu'à une époque récente.

Quant au volet épigraphique, la visite rendue au cimetière des Lawatiya à Ǧibrū, Maṭraḥ (port à proximité de Mascate), n'a pas comblé pour autant nos attentes en matière d'inscriptions en écriture « khojkī ». Les anciennes tombes de la communauté ont été restaurées en 2003-2004 par l'architecte florentin Enrico d'Errico, qui a dirigé à partir de 1978 de nombreux projets de rénovation et de sauvegarde du patrimoine architectural omanais. Il n'est pas inintéressant de noter que les Lawatiya s'appuient sur le témoignage de ce dernier affiché sur un panneau bilingue en arabe et en anglais à l'entrée du cimetière pour établir que leur présence à Oman est antérieure à l'arrivée au pouvoir de la famille royale des Āl Bū Sā'īd, dans la deuxième moitié du xviiie s. D'après d'Errico, le mortier de chaux (*al-ṣārūǧ*) des anciennes tombes (*al-qubūr al-qadīma*) du cimetière des Lawatiya – sans qu'il précise lesquelles – serait, en effet, identique à celui utilisé par les Portugais dans la construction du fort de Maṭraḥ, dans la deuxième moitié du xvie s.

Si les anciennes tombes restaurées sous la direction d'Errico (voir fig. 1) ressemblent aux tombes constituées de plusieurs étages successifs connues sous le nom de « chokundī » (du sindhi *cho,* quatre, et *kund*, coin), que l'on trouve notamment dans la nécropole de Maklī à Thatta dans le Sindh, le monument placé au centre du cimetière demeure une énigme (fig. 2-4). Connu par les Lawatiya sous le nom de *gunbad/z* (qui signifie dôme, coupole et voûte en persan), ce monument, de plan carré, est entouré à l'extérieur par six colonnes, deux grandes et quatre petites. On accède à l'intérieur à travers une porte en bois. Quelle aurait pu en être la fonction ? D'après des sources orales, le monument aurait été utilisé pour préserver les corps (*na'shu*) embaumés des marchands Khojah avant qu'ils soient transférés en bateau à vapeur à Basra et ensuite enterrés à la nécropole de Wādī al-Salām près de la tombe de 'Alī à Najaf. Cela expliquerait-il que le cimetière n'ait qu'environ douze tombes anciennes de type

« chokundī » ? D'autres Lawatiya affirment que deux Sayyid-s (descendants du Prophète par son cousin et gendre ʿAlī) y sont enterrés. Si l'on admet la seconde hypothèse, le monument est devenu un mausolée après l'enterrement des Sayyid-s. Aujourd'hui, on découvre à l'intérieur deux tombes restaurées de type « chokundī ». Il y a également un *mihrāb* ainsi que de petites niches creusées dans les murs (fig. 5).

Il est difficile, dans l'état actuel de nos connaissances, d'apporter une réponse définitive à la question des origines et de l'usage de ce monument. Il est évident qu'il a été construit d'après des traditions locales d'architecture. Il se distingue ainsi des sanctuaires du type *dargāh* d'origine indienne qu'on trouve parfois dans d'autres cimetières khojahs. Il n'est pas exclu qu'il ait été déjà sur place avant l'acquisition du terrain par les premiers arrivés Lawatiya ».

Zahir Bhalloo (Centre d'études de l'Inde et de l'Asie du Sud/EHESS)[1]

Fig. 1 : Tombe Lawatiya de type « chokundi ».

[1] Nous tenons à remercier T. Lange d'avoir rapidement dessiné un plan du monument à partir de nos photos, ainsi que toutes les personnes ayant contribuées à cette enquête.

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Fig. 2 : Tombeau des deux Sayyid-s, vue de face.

Fig. 3 : Tombeau des deux Sayyid-s, vue de droite.

Fig. 4 : Tombeau des deux Sayyid-s, vue de gauche.

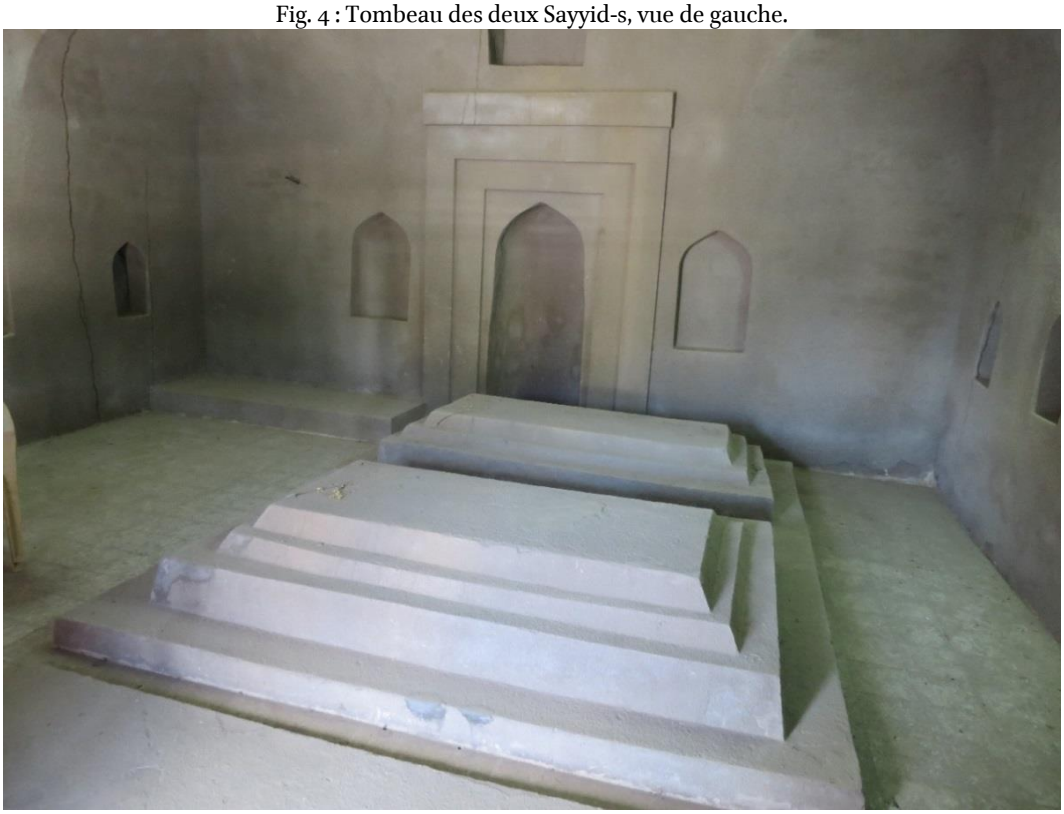
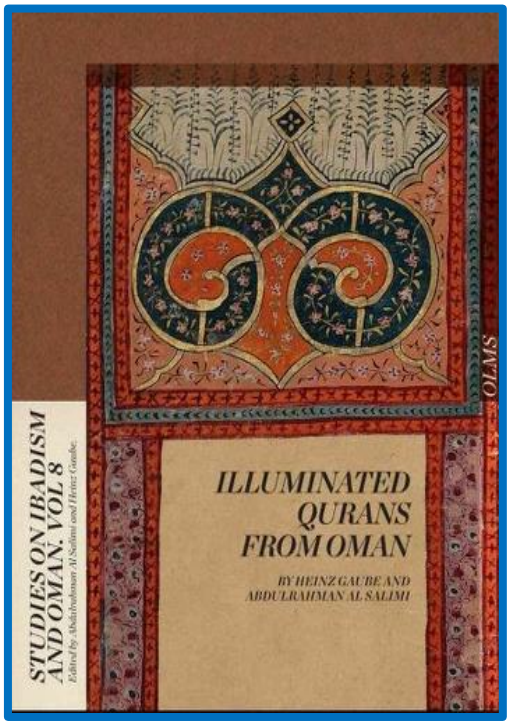


Fig. 5 : Tombeau des deux Sayyid-s, vue de l'intérieur.

Clichés Z. Bhalloo, Mascate, Oman, février-mars 2015.

2016. Heinz Gaude et Abdulrahman Al Salimi, *Illuminated Qurans from Oman*, Hildesheim, Georg Olms Verlag, coll. « Studies on Ibadism and Oman », 8, 221 p. ISBN : 9783487153882.



L'étude des Corans illuminés est un champ négligé dans l'histoire de l'art islamique. Elle a reçu encore moins d'attention que la calligraphie arabe ou les écritures coraniques.

Ce livre présente des corans illuminés d'origine omanaise et discute leur originalité dans le contexte plus large des manuscrits du Coran. Le livre est le fruit d'une campagne photographique portant sur des copies préservées par le ministère omanais du Patrimoine et de la Culture (Mascate), la collection de manuscrits du Coran de la Bibliothèque de Sayyid Muḥammad b. Aḥmad al-Budaydī (al-Sīb), la Bibliothèque d'al-Sālimī et une collection de Musandam.

L'art de l'illumination du Coran s'est développé lentement, du fait des préventions liées à toute addition et toute image. Le livre pose la question de savoir quelles sont les conditions de son apparition et quelles sortes de décorations ont été acceptées et incorporées.

http://www.olms.de/search/Detail.aspx?pr=2009020

8 novembre 2016. Paris, Ambassade du Sultanat d'Oman. Demi-journée sur « Oman dans les sources géographiques, les récits des voyageurs et des Orientalistes »

Après une introduction d'Olga Andriyanova, organisatrice de la demi-journée, se sont succédées les communications de :

- Moez Dridi (Centre national de la recherche scientifique/Institut de recherche et d'histoire des textes, Paris), « Iqlīm ʿUmān dans les sources arabes : regard de l'autre entre réalités et préjugés » ;
- Sterenn Le Maguer (CEFAS, Koweït), « L'Oman dans les récits de voyage au Moyen Âge (viie-xve s.) ;
- Dejanirah Couto (École pratique des hautes études, Paris), « 'Portugal in the Sea of Oman' : les fonds documentaires du Portugal et les récits des voyageurs ibériques au début du xviie s. » ;
- Suleiman al-Husseini (Université de Nizwa, Oman), « Importance scientifique, historique et culturelle des récits des voyageurs et des orientalistes occidentaux sur l'Oman ».

2016-2017. Tübingen, Université de Tübingen – Institut d'étude du Proche-Orient Ancien, Centre de e-Sciences, Institut Asie Orient, Dépt. d'études orientales et islamiques. Programme : « Settlement and Society in Premodern Oman »

"Settlement and Society in Premodern Oman" is an interdisciplinary, comparative, pilot study financed by the Exploration Fund of the University of Tübingen (2016-2017). The principal investigators of this project are:

1. Johann Büssow (Prof. at Asia Orient Institute, Dept. of Oriental and Islamic Studies, University of Tübingen),
2. Conrad Schmidt (Dr. at Institute for Ancient Near Eastern Studies (IANES), Dept. of Near Eastern Archaeology, University of Tübingen),
3. Matthias Lang (Dr. at eScience-Center, University of Tübingen).

The project analyses and compares rural settlements in Central Oman in the Early Bronze Age and in the Early Modern and Modern periods with a focus on communications, architecture and water management.

Monumental building of the 3rd millennium BC at al-Ḥašba.

Its goals are:

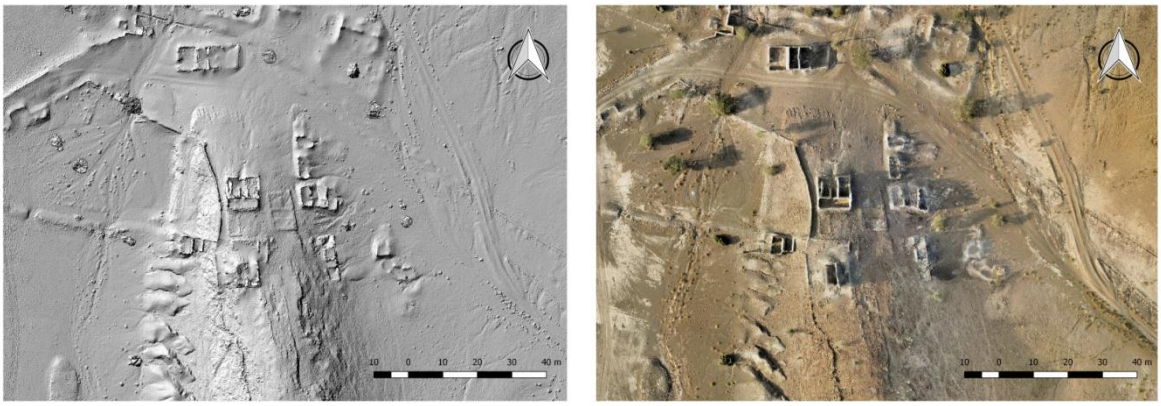
(A) to better understand reactions of pre-industrial societies to extreme environmental conditions,

and

(B) to model decision-making processes in the construction of sustainable settlement structures.

To this purpose various kinds of published and unpublished historical manuscript sources have been examined since 2015, aided by a custom-built relational database constructed by the Tübingen eScience-Center. They include private and official documents (irrigation documents, endowments, letters, wills) as well as local published chronicles (see images of unpublished manuscripts below; Johann Buessow, together with Heinz Gaube, Prof. emeritus at University of Tübingen, and Michaela Hoffmann-Ruf, Dr. at the University of Bonn).

Other methods applied in the project include a combination of archaeological excavation work and surveys (Conrad Schmidt), including aerial photography and 3D laser-scanning (Matthias Lang). They complement the analysis of shape and function of the settlements by the study of their embeddedness within social, economical and political networks within historical Oman and the Indian Ocean.



3D-Elevation-model and orthophoto of the oasis of Ṣafrat al-Ḥašba.

The project builds on research conducted during the period 1999-2007 by Heinz Gaube (Prof. at University of Tübingen), Andreas Buerkert and Eva Schlecht (Profs. at University of Kassel) in cooperation with Sultan Qaboos University and the Department of Antiquities (see '*Transformation processes in oasis settlements of Oman*', http://www.oases-of-oman.org).

While the previous project focused on documenting oases as ecological systems in a very broad perspective, this project intends to analyse the physical structures of largely abandoned settlements as documents on society and culture in Pre-modern Oman. By documenting the present state of vanishing architectural structures, the project also aims to contribute to the preservation of an important part of the Sultanate's cultural heritage.

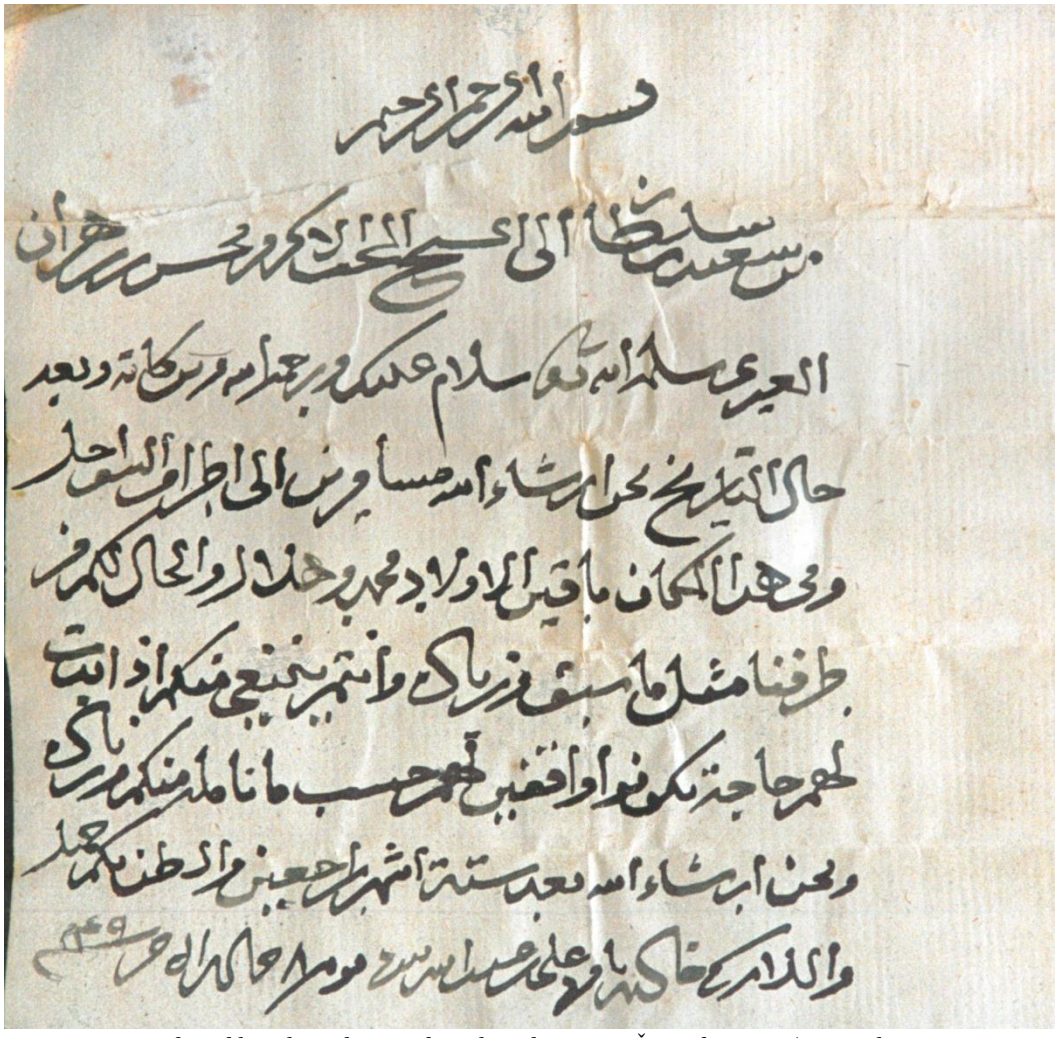
The exploration work is proceeding in three teams: (1) 'History'; (2) 'Archaeology'; (3) 'eScience':

1. The 'history team' consists of Johann Buessow, Prof. of Islamic History and Culture at the University of Tübingen, Michaela Hoffmann-Ruf, a specialist in Omani history, and Nora Ateia M.A., a junior researcher with a Master's degree in Middle Eastern Studies and Sociology. They are the one who work on historical documents, i.e. local chronicles as well as other kinds of written sources such as *falağ* (irrigation) and *waqf* (endowment) documents, in order to explore the social history and physical development of traditional settlements in Oman. They as well would like to explore—if possible—the potential of oral history as an approach to (a) reconstructing past life and the experiences of living in the old settlements and (b) identify and map locations that are mentioned in historical documents.
2. The archaeology team is doing excavation work in the Early Bronze Age settlement of al-Ḫašba in the region of al-Šarqiyya North (since 2015). The team leader is Conrad Schmidt, who has previously done excavation work in Bāt; he is affiliated with the Ministry of Heritage and Culture.

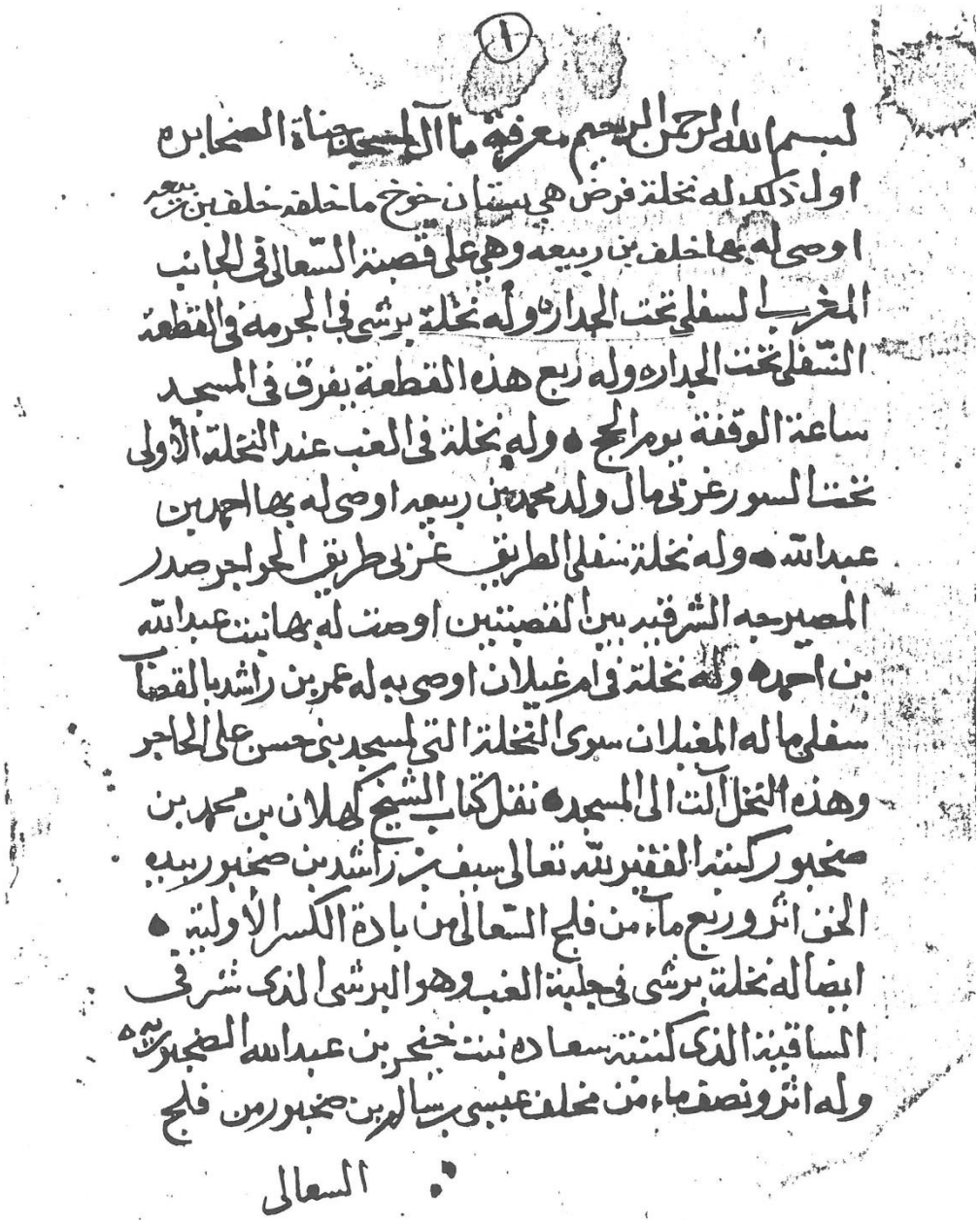
3. Matthias Lang from Tübingen's eScience Center uses GPS technology and aerial photogrammetry in order to produce precise maps and models of the architecture and the surrounding landscape of three selected sites: Izkī, Muḍaybī and Sināw. The recorded information will be stored in a geo-database to compile a map of all historic oasis-settlements in Oman.

The next campaign in Oman will start in February 2017. While the 'archaeology' team, that involves about 20 Academic researchers and students, will continue working in al-Ḫašba, the 'eScience' team will continue mapping the three aforementioned sites (Izkī, Muḍaybī and Sināw) as well as visit other settlements to gain a better understanding of the settlements structure and their embedding in the landscape. The 'history' team at last intends to visit different archives and manuscript collections (e.g. the Dār al-Maḫṭūṭāt and the Document Archive/Dār al-Waṯā'iq) in Muscat in addition to discussing possibilities for cooperation with local academic institutions (report will appear in *CmY* 24).

Prof. Johann Büssow & Dr. Michaela Hoffmann-Ruf.



Letter of Saʿīd b. Sulṭān al-Būsaʿīdī to the ʿAbriyyīn, 6 Ǧumādā II 1249/23 October 1833.



First page of a document manuscript listing the possessions (*amwāl*) of Masǧid al-Ǧinā in Nizwā, written in 1350/1932.

Qatar

30 novembre-10 décembre 2016. Doha, 27e Foire internationale aux livres. « Démos » préservation-conservations auprès du grand public par le personnel du Centre de préservation et conservation de la Qatar National Library

Durant la Foire internationale du livre de Doha, le Centre de préservation et de conservation de la Bibliothèque nationale du Qatar (Qatar National Library, QNL) a organisé des démonstrations de préservation et de conservation du patrimoine, en particulier manuscrit. S'y sont ajoutées deux communications : la première, le 4

décembre, a montré le rôle de la QNL dans la collecte, la préservation et l'accès au patrimoine. La seconde communication, le 6 décembre, portait sur les efforts du Qatar en matière de préservation du patrimoine.

SHARJAH

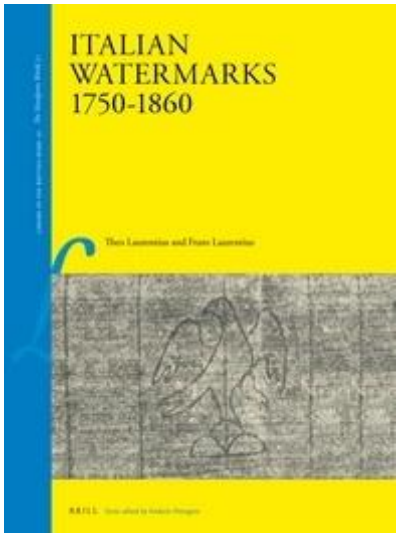
8 novembre 2016. Visite du Prince Charles au Centre de conservation régional de Sharjah

Le 8 novembre, le Prince Charles, Grande Bretagne, rendant une visite officielle aux Émirats arabes unis (EAU), » s'est rendu au Centre de Conservation régional de Sharjah ICCROM-ATHAR. Il était accompagné par son Altesse, Sheikh Sultan Bin Mohammed Al Qasimi, membre du Conseil suprême et dirigeant de Sharjah.

Prince Charles visits the ICCROM-ATHAR Centre

NOUVELLES INTERNATIONALES

Juillet 2016. Theo Laurentius & Frans Laurentius, *Italian Watermarks 1750-1860*, Leyde, E. J. Brill, coll. « Library of the Written Word, The Handpress World », 50, 2016, vi+175 p., ill. de ca. 300 filigranes. ISBN : 978-90-04-31061-2. E-ISBN : 978-90-04-31062-9. ISSN : 1874-4834.



C'est la découverte d'une collection de lettres italiennes, écrites sur papier filigrané et datées de ca. 1750 à 1860, qui est à l'origine de ce catalogue. Les auteurs, Theo Laurentius & Frans Laurentius, soulignent en effet l'état de nos connaissances sur les papiers italiens, plutôt axées sur la question des débuts de la production papetière dans le pays. Leur corpus est formé de correspondances officielles entre ecclésiastiques ou entités administratives locales ; ces archives sont actuellement conservées à la Bibliothèque royale de La Haye (Koninklijke Bibliotheek), aux Pays-Bas. Or, les filigranes rencontrés n'avaient, pour leur majorité, jamais été décrits

encore. Leur datation s'est trouvée facilitée par l'utilisation de nouveaux papiers pour ces échanges entre officiels, au-delà des informations fournies par des lettres bien évidemment datées. La connaissance de l'histoire des techniques de fabrication du papier s'est montrée indispensable à la classification des papiers du fait qu'à Fabriano, les premiers vélins (*wove papers*) ont été fabriqués dès 1787, une date charnière. Quant aux vicissitudes de l'histoire de l'Italie, dont les contours de la carte politique ont changé à plusieurs reprises sur la période concernée, elles ont alimenté une réflexion des auteurs sur la diffusion et la consommation de ces papiers : la fragmentation du Nord de l'Italie, là où le papier était produit, doublée de restrictions aux frontières, a entraîné une utilisation du papier dans les alentours immédiats de leur lieu de production. D'un point de vue méthodologique, les auteurs soulignent l'apport des recherches sur des papiers employés pour produire des œuvres d'art ou les cartes, menées à l'aide de rayons X à partir des années 1990. Theo Laurentius a été lui-même partie prenante de ces études, dont il tire les leçons et importe l'approche ici dans un souci d'identification des filigranes. Deux index donnent, l'un, les monogrammes, l'autre les noms et termes. La table des papiers indique pour chacun : la date, le lieu d'utilisation, la place de production, le fabricant et le type de papier.

Theo Laurentius fait des recherches sur le papier depuis une cinquantaine d'années. Il est l'auteur de nombre d'études sur le sujet. Frans Laurentius est historien de l'art. Theo & Frans Laurentius sont les auteurs du catalogue : *Watermarks 1600-1650 found in the Zeeland Archives*, Hes & De Graaf, 2007-2008, dans lequel ils ont expérimenté la même démarche consistant à partir d'un corpus d'archives officielles, dans ce cas pour voir les papiers en usage aux Pays-Bas du xviie s.

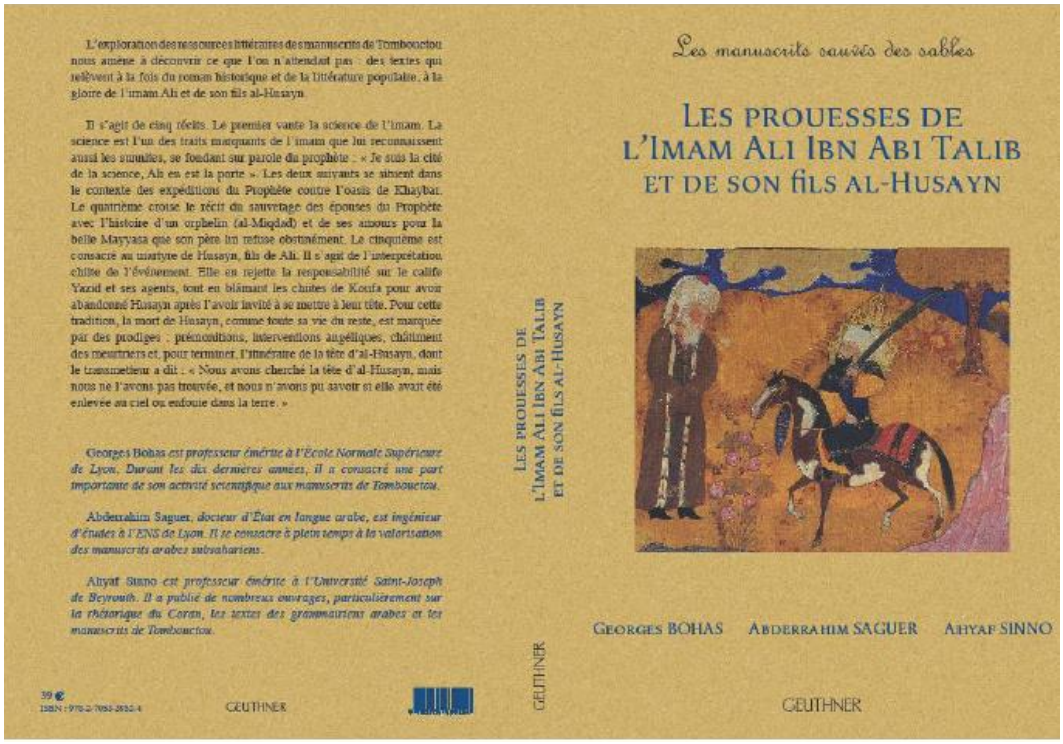
http://www.brill.com/products/reference-work/italian-watermarks-1750-1860

Automne 2016. Georges Bohas, Abderrahim Saguer, Ahyaf Sinno, *Les prouesses de l'Imam Ali Ibn Abi Talib et de son fils al-Husayn*, Paris, Geuthner, 2016. ISBN : 978-2-7053-3952-4.

« L'exploration des ressources littéraires des manuscrits de Tombouctou nous amène à découvrir ce que l'on n'attendait pas : des textes qui relèvent à la fois du roman historique et de la littérature populaire, à la gloire de l'Imam ʿAlī et de son fils al-Ḥusayn.

Il s'agit de cinq récits. Le premier vante la science de l'Imam. La science est l'un des traits marquants de l'Imam que lui reconnaissent aussi les sunnites, se fondant sur la parole du Prophète : « Je suis la cité de la science, ʿAlī en est la porte ». Les deux suivants se situent dans le contexte des expéditions du Prophète contre l'oasis de Ḫaybar. Le quatrième croise le récit du sauvetage des épouses du Prophète avec l'histoire d'un orphelin (al-Miqḍāḍ) et de son amour pour la belle Mayyasa que son père lui refuse obstinément. Le quatrième récit, enfin, est consacré au martyre de Ḥusayn, fils de ʿAlī. Il s'agit de l'interprétation chiite de l'événement. Elle en rejette la responsabilité sur le calife Yazīd et ses agents, tout en blâmant les chiites de Kūfa pour avoir abandonné Ḥusayn après l'avoir invité à se mettre à leur tête. Selon cette tradition, la mort de Ḥusayn, comme toute sa vie du reste, est marquée par des

prodiges : prémonitions, interventions angéliques, châtiment des meurtriers et, pour terminer, l'itinéraire de la tête d'al-Ḥusayn, dont le transmetteur a dit : « Nous avons cherché la tête d'al-Ḥusayn, mais nous ne l'avons pas trouvée, et nous n'avons pu savoir si elle avait été enlevée au ciel ou enfouie dans la terre ».



Georges Bohas.
École normale supérieure, Lyon

Pour plus d'information sur le projet d'édition de textes de Tombouctou et les publications précédentes, voir *CmY* 15 (Janvier 2013) <Octobre 2012>.

16 décembre 2016. Finalisation du projet de numérisation des manuscrits islamiques de l'Université de Michigan

Le projet de numérisation de la collection de manuscrits islamiques de l'Université de Michigan, dirigé par Evyn Kropf, touche à sa fin. Durant les huit dernières années, des reproductions digitales ont été ajoutées à la Hathi Trust Digital Library et cataloguées dans un effort collaboratif d'externalisation ouverte (crowdsourcing). Les 1 030 manuscrits sont désormais librement accessibles sur :

https://babel.hathitrust.org/cgi/mb?a=listis&c=1961411403.

Pour plus d'information :

https://www.lib.umich.edu/blogs/beyond-reading-room/islamic-manuscripts-digitization-project-complete/

Articles

وقفية جامع الجند

محمد عبد الرحيم جازم
(المركز الفرنسي للآثار والعلوم الاجتماعية في الكويت)

II.

فهرس للأسماء والأماكن[1]

أولغا أندريانوفا
(طالبة الدكتوراه في معهد العالم الإفريقي بجامعة باريس 1 – بانتيون–سوربون)

وتامون بابا
(جامعة كيوشو)

[1] هذا الفهرس للأسماء والأماكن حققه محمد عبد الرحيم جازم، ونحب نشكره على أجوبته على أسئلتنا.

UNE COPIE DES *WAQF*S DE LA MOSQUEE AL-ǦANAD

Muhammad ʻAbd al-Rahim Jazim
(Centre français d'archéologie et de sciences sociales, Koweït)

II.
Index[2]

Olga Andriyanova
(doctorante, Institut des mondes africains (IMAf), Université Paris 1 Panthéon-Sorbonne/BULAC)
&
Tamon Baba
(Université de Kyushu)

Traduction française, Jan Thiele

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(Университет Кюсю)

Перевод на русский язык: Максим Йосефи

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[2] Les index ont été vus par Muhammad ʻAbd al-Rahim Jazim. Qu'il soit remercié d'avoir répondu à nos questions.

[3] Указатели топонимов и имен собственных проверены Мухаммадом Абдуррахимом Джазимом, которому мы крайне признательны за ответы на наши вопросы.

ジャナドモスクのワクフ写本

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II.
索引[4]

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خلاصة

تحتوي هذه المقالة على فهرس للأسماء والأماكن الواردة في وقفيّة جامع الجند في اليمن. وقد سبق أن نشر محمد عبد الرحيم جازم تحقيقًا لنص الوقفية مرفقًا بصورة المخطوط في مقالة

« Une copie des *waqfs* de la mosquée al-Ǧanad », *CmY* 19 (janvier 2015), p. 57-136, .http://www.cdmy.org/cmy/cmy19.pdf

Résumé

Ces deux index répertorient les toponymes et noms de personnes présents dans le texte de la *waqfiyya* de la mosquée al-Ǧanad (Yémen). Une édition critique et un facsimilé de ce document ont été édités précédemment dans cette revue-même (Muhammad ʻAbd al-Rahim Jazim, « Une copie des *waqfs* de la mosquée al-Ǧanad », *CmY* 19, janvier 2015, p. 57-136), http://www.cdmy.org/cmy/cmy19.pdf

Abstract

This article provides indices of persons and toponymes contained in the *waqfiyya* of the al-Ǧanad mosque (Yemen). A critical edition and facsimile of this document were previously published by this journal (Muhammad ʻAbd al-Rahim Jazim, « Une copie des *waqfs* de la mosquée al-Ǧanad », *CmY* 19, janvier 2015, pp. 57-136), http://www.cdmy.org/cmy/cmy19.pdf

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4 本索引は、Muhammad ʻAbd al-Rahim Jazim によって校閲されている。私たちからの質問に答えてくださった氏に、深謝申し上げる。

Аннотация

В статье публикуются указатели имен собственных и топонимов, встречающихся в *вакфийе* мечети аль-Джанад (Йемен). Научное издание и факсимильная копия документа опубликованы в одном из прошлых выпусков данного журнала (Muhammad ʻAbd al-Rahim Jazim, « Une copie des *waqfs* de la mosquée al-Ǧanad », *CmY* 19, janvier 2015, pp. 57-136),
http://www.cdmy.org/cmy/cmy19.pdf

アブストラクト

本稿は、ジャナドモスク（イエメン）のワクフ文書に含まれる人名と地名の索引である。このワクフ文書の校訂版ならびにファクシミリ版は、既に本誌において掲載されている（Muhammad ʻAbd al-Rahim Jazim, « Une copie des *waqfs* de la mosquée al-Ǧanad », *CmY* 19, janvier 2015, p. 57-136）。
http://www.cdmy.org/cmy/cmy19.pdf

تعبيرات رئيسية

وقف الجامع، جامع الجند، مسودات وقف، علوان علي اليافعي، الوجود العثماني الأول والثاني في اليمن، عهد الدولة القاسمية، دولة بني رسول، الجند، تعز، صنعاء، أسماء أشخاص وأماكن

Mots-clés

Yémen, *waqf* de mosquée, mosquée al-Ǧanad, copie de *waqf*, ʻUlwān ʻAlī al-Yāfiʻī, première et seconde période ottomane au Yémen, époque qasimite, époque rassoulide, al-Ǧanad, Taez, Sanaa, toponymes, noms de personnes

Keywords

Yemen, *waqf* of a mosque, mosque al-Ǧanad, copy of a *waqf*, ʻUlwān ʻAlī al-Yāfiʻī, first and second Ottoman period in Yemen, Qāsimite period, Rasūlid period, al-Ǧanad, Taʻizz, Ṣanʻāʾ, toponymes, personal names

Ключевые слова

Йемен, *вакф* мечети, мечеть аль-Джанад, опись *вакфов*, ʻУльван ʻАли аль-Йафиʻи, первый и второй Османские периоды истории Йемена, эпоха Касимитов, эпоха Расулидов, аль-Джанад, Таиз, Сана, топонимы, имена собственные

キーワード

モスクのワクフ、ジャナドモスク、ワクフ写本、ウルワーン・アリー・アルヤーフィイー（ʻUlwān b. ʻAlī al-Yāfiʻī）、オスマン朝による第一次ならびに第二次イエメン統治、カースィム朝期、ラスール朝期、ジャナド、タイッズ、サナア、個人や場所の名称

I. تقديم وكلمة الشكر

تقديم

تنبع أهمية الفهرس للأماكن ولما أوقف من أوقاف بما فيها الأراضي الزراعية وغيرها إلى كونه يوثق توثيقاً دقيقاً ويحفظ بصورة دائمة كافة الأوقاف التي أوقفت على جامع الجند منذ حياة النبي محمد صلى الله عليه وسلّم وما تلاه من عهود ودول ابتدأ بعهد الصحابة والدولتين الأموية والعباسية، وعهد حكم الدويلات التي حكمت اليمن مثل الدولة القرمطية دولة علي بن الفضل الجيشاني اليافعي، ودولة الهادي يحيى بن الحسين، ودولة بني يَعْفُر، ودولة الأحباش بني نجاح في تهامة، والدولة الصليحية في الجبال، والدولة الأيوبية، والدولة الرسولية، ودولة بني طاهر، وصولاً إلى حكم الدولة العثمانية التي احتلت اليمن في القرن السادس عشر الميلادي وهو زمن كتابة الوقفية الجندية. أنه زمن طويل نسبياً، وقد تلته أزمنة أخرى لم يتوقف فيه الإيقاف على جامع الجند إلى عصرنا.

وعلى كل يمكن لكل من يعود للفهرس وإلى الوقفية الجندية ويعود إلى تتبع مسميات الأماكن والأرض الزراعية اليوم سيجد أن تلك الأماكن والأرض الزراعية ما زالت محتفظة بمسمياتها دون كبير تغيير مما يدل على الثبات العجيب على مسميات الأماكن والمعالم الجغرافية في اليمن منذ عهود قديمة إلى زماننا الحالي. إن نشر الوقفية والفهرس المرفق تكمن أهميتهما بأنهما حفظاً وإلى أزمنة قادمة منظورة جزاء من تراث اليمن المرتبط بواحد من أهم معالمه الدينية الذي ما زال صامداً إلى يومنا رغم كل ما مر باليمن من أحداث ومتغيرات عبر تاريخه منذ انشائه والممتد لأكثر من ألف وأربعمائة سنة.

كلمة الشكر

إنه لعمل طويل وصبور قام به الزملاء في مجلة *حوليات مخطوطات اليمن* في سبيل أخرج هذا الفهرس إلى النور، فاذا كان العمل في تحقيق المخطوطات يحتاج إلى وقت وصبر وتأني فهو لا يكتمل ولا يصبح ذا روح من دون الفهرسة التي تحتاج إلى جهد مضاعف لكي تتم، فأنا أشكر

الزملاء أولغا أندريانوفا ود. تامون بابا على عمل الفهرسة، ود. آن ريجورد ود. يان تيله على مساهمتهما في العمل وعلى ما قاموا به من جهد بديع وقد أدهشوني بقدرتهم على الولوج إلى ابتداع فهرس للأرض الزراعية الموقوفة على جامع الجند وهو عمل غير مسبوق في الفهرسة العربية وخاصة عندنا في اليمن. كما أشكرهم مرة أخرى على صبرهم علي في متابعتهم لي لكي انجز مراجعة الفهرس، وأنا أعتذر لهم على التأخير، فجزاهم الله خيراً ولهم مني خالص الشكر والمحبة والتقدير.

محمد عبد الرحيم جازم

I. Introduction et remerciements

Introduction

L'intérêt des index tirés de la copie des *waqf*s de la mosquée al-Ǧanad, toponymes et noms de personnes ayant immobilisé des terres arables, vient de ce qu'ils documentent avec précision et conservent sur la durée la trace des *waqf*s de cette mosquée depuis le Prophète Muḥammad. Sont successivement concernées l'époque des « compagnons du Prophète » (*ṣaḥāba*), celle des Umayyades et des Abbasides, pour le Yémen, les Qarmates et le règne de ʿAlī b. Faḍl al-Ǧayšānī al-Yāfiʿī, celui du premier imam zaydite al-Hādī ilā al-Ḥaqq, puis les Yaʿfurides, les Najāhides d'origine éthiopienne en Tihāma, sur la plaine côtière de la mer Rouge, les Sulayhides dans les montagnes, les dynasties Ayyoubides, Rassoulides, Tahirides, jusqu'à l'arrivée des Ottomans au Yémen au xvie s., époque où le document des *waqf*s a été rédigé. Mais si notre texte couvre une longue période, de nombreux siècles demeurent encore jusqu'à parvenir à nos jours, des siècles durant lesquels les mises en *waqf* au bénéfice de la mosquée al-Ǧanad n'ont jamais cessé.

Ceux qui consulteront l'index des toponymes, dont ceux des terres arables, se rendront compte que beaucoup d'entre eux se sont conservés au court du temps sans changement majeur jusqu'à aujourd'hui. Cela montre la continuité remarquable des toponymes et des indications géographiques, au Yémen, depuis les temps anciens jusqu'à nos jours. La publication de la *waqfiyya*, assortie des index, tire son intérêt du fait qu'elle conserve un pan du patrimoine yéménite, préservé dans l'une des sources d'information les plus importantes sur l'activité économique et religieuse qui ait pu être sauvegardées, en dépit de l'histoire mouvementée du pays sur plus de 1 400 ans.

Remerciements

C'est grâce à mes collègues des *CmY* que ces index ont vu le jour. Si l'édition critique de manuscrits est le fruit d'un labeur long, circonspect et endurant, il ne serait pas complet sans la fabrication d'index, qui eux aussi exigent des efforts considérables. Je

remercie Olga Andriyanova et Tamon Baba qui les ont préparés, Anne Regourd et Jan Thiele pour les avoir assistés : ils m'ont ainsi offert la possibilité de les publier.

Muhammad ʻAbd al-Rahim Jazim

I. Предисловие и слова признательности

Данная публикация предлагает вниманию указатели топонимов и имен собственных, встречающихся в описи земель и имущества, переданных в *вакф* мечети деревни аль-Джанад (область города Таиз, юго-запад Йемена). Важность указателей связана с ценностью хозяйственного и религиозного документа, для работы с которым они составлены. Опись *вакфов* (*вакфийя*) – точный и достоверный источник, подробно фиксирующий земли и имущество, переданные мечети на религиозные и благотворительные цели со времен Пророка Мухаммада. Документ последовательно охватывает эпоху саха́ба – сподвижников Пророка, эпохи династий Омейядов и Аббасидов, эпоху правления в Йемене династии Карматов, годы правления ʻАли ибн Фадла аль-Гайшани аль-Йафиʻи и первого зейдитского имама аль-Хади иля-ль-Хакка, а также династии Яфуридов. Зафиксированы сведения, относящиеся к эпохе эфиопской династии Наджахидов, правивших из резиденции в Тихаме прибрежной долиной Красного моря, и династии Сулайхидов, чья власть распространялась на горные районы. Наконец, документ охватывает эпохи династий Айюбидов, Расулидов и Тахиридов, правивших Йеменом до его завоевания в XVI веке турками-османами, при которых и была составлена опись *вакфов* мечети аль-Джанад. Таким образом, общий период, сведения о котором позволяет получить документ, весьма продолжителен – около тысячи лет. Передача имущества мечети в форме *вакфа* продолжилась и в последующие века, не прерываясь до наших дней.

При работе с указателем топонимов обращает на себя внимание тот факт, что многие названия населенных пунктов и земельных угодий сохранились с древности до сегодняшнего дня практически в неизменном виде. Это говорит об удивительной устойчивости географических названий, характерной для Йемена. Публикация описи *вакфов* мечети аль-Джанад и составленных к ней указателей интересна тем, что документ позволяет изучать очень важный срез истории и культуры Йемена. Уникальный источник сведений о хозяйственной и религиозной жизни сохранился несмотря на все потрясения, пережитые Йеменом на протяжении почти четырнадцати веков мусульманской эры.

Я выражаю огромную признательность моим коллегам из журнала «Хроники йеменских рукописей» (*Chroniques du manuscrit au Yémen*), оказавшим мне всяческое содействие в публикации указателей. Научное издание описи *вакфов* с факсимильными копиями рукописей – результат долгой, кропотливой и напряженной работы, которая не была бы полной без составления алфавитных указателей, также потребовавших немалых усилий. Я глубоко признателен Ольге Андрияновой и Тамону Баба, работавших над составлением указателей, а также

Анн Регур и Яну Тиле, которые оказали мне неоценимую помощь, сделав публикацию рукописей возможной.

Мухаммад Абдуррахим Джáзим

I. はじめに

序文

この索引の重要性は、ジャナドモスクに設定されたワクフのすべてを正確に記し、永続的に保存できるようにしたところにある。それらのワクフは、預言者ムハンマドーアッラーが彼を祝福し給いますようーの時代や教友たちの時代以降、ウマイヤ朝やアッバース朝、ʻAlī b. al-Faḍl al-Ǧayšānī al-Yāfiʻī によるカルマト派の王朝、al-Hādī Yaḥyā b. al-Ḥusayn の王朝、ユゥフィル朝、ティハーマのエチオピア系のナジャーフ朝、山岳地域のスライフ朝、アイユーブ朝、ラスール朝、ターヒル朝、そして西暦 16 世紀にイエメンを支配したオスマン朝に至るまでのもので、件のジャナドのワクフ文書はオスマン朝期にまとめられた。ワクフ文書が取り扱う範囲は比較的長期にわたるものの、オスマン朝期以降現在に至るまで、ジャナドモスクへの寄進は止まることとなった。

この索引やジャナドのワクフ文書、あるいは現在の地名を参照する者は、それらの地名が然したる変化もなくそのままの名称で保存されてきていることに気付くことだろう。このことは、古来現在に至るまで、イエメンにおいて驚くほどに地名が安定していることを示す。ワクフ文書やそれに付随する索引は、未来へ残されていくひとつの記録である。その出版は、1,400 年を超える歴史の激動の中で現在まで生き延びてきた、イスラーム的に重要なイエメンの遺産からの報奨なのである。

謝辞

『イエメン写本年報』の同僚たちの長く困難な努力の末に、この索引が光を見ることができた。写本の校訂作業そのものも時間と忍耐、熟慮を必要としたが、さらなる労力を要した索引によって、ようやくこの仕事は魂を込められた完成品となったのである。索引を作成した Olga Andriyanova や馬場多聞、作業を手伝った Anne Regourd や Jan Thiele、尽力した方々に、感謝申し上げる。ジャナドモスクに設定された農耕地ワクフの索引を作成する作業は、私を実に驚かせるものであった。これは、特にイエメンにおけるアラビア語の索引作成において、先例のない仕事である。私による索引の確認作業が遅々として進まなくとも忍耐強く待ってくれた同僚たちに謝罪するとともに、今一度感謝の意を表したい。アッラーの祝福が彼らにもたらされますよう。そして、私からの深謝や愛、感謝の想いが彼らに届きますよう。

Muhammad ʻAbd al-Rahim Jazim

ملاحظة

الأرقام الواردة بين معقفين تشير إلى رقم صفحة المخطوط بينما الأرقام بين قوسين فتشير إلى رقم السطر في المخطوط والذي استحدث في النص المحقق. مثال : [٤] (٥) تشير إلى الصفحة ٤ والسطر ٥ من المخطوط.

N. B.

Les numéros entre crochets se réfèrent aux numéros de pages du manuscrit et les numéros entre parenthèses se réfèrent à la numérotation des lignes introduite dans l'édition critique. Par exemple, [4] (5) renvoie le lecteur à la page 4, ligne 5 du manuscrit.

N. B.

Цифры в квадратных скобках обозначают номера страниц рукописи, а цифры в круглых скобках – нумерацию строк, предусмотренную для научного издания. Например, [4] (5) отсылает читателя к странице 4, строке 5 рукописи.

凡例

索引中の角括弧の中の数字は元の写本における頁番号を、丸括弧の中の数字は校訂版に挿入してある元の写本の行数を、それぞれ示す。たとえば[4] (5)であれば、元の写本の 4 頁の 5 行目を意味する。

II. فهارس

II. Index

II. Указатели

II. 索引

1. فهرس الأعلام

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1. 人名索引

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تم

EGYPTIAN FABRICS AND THEIR DISTRIBUTION AS SEEN IN THE RED SEA TRADE DURING THE THIRTEENTH TO FIFTEENTH CENTURIES*

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Abstract

In this article, based on records in sources relating to Aden port customs in Yemen, I have focused on the Egyptian fabrics trade in the Red Sea in the thirteenth to fifteenth centuries. I have also examined their places of production and distribution.

The number of items being distributed was smaller in the latter period than in the former period. This was due to the impact of the plague that spread through Egypt, changes in the trade route between Egypt and Yemen, and also damage caused by Frankish attacks. Thus, whenever some major transformation or change affected societies or states involved in the Red Sea trade during the thirteenth to fifteenth centuries, its impact clearly manifested in the quantity of trade goods or in their distribution.

Résumé

Dans cet article qui s'appuie sur des sources relatives à la douane du port d'Aden au Yémen, je me suis intéressé au commerce des tissus égyptiens dans la mer Rouge entre le xiiie et le xve s. J'ai aussi étudié les lieux de leur production et de leur distribution.

La quantité des marchandises distribuées a diminué entre le xiiie et le xve s. Les causes en sont : les effets de la peste qui s'est répandue à travers l'Égypte, le changement de route commerciale entre l'Égypte et le Yémen, enfin les attaques des Francs. Aussi, les grandes transformations et les changements ayant affecté les sociétés et les états partie prenante du commerce de la mer Rouge entre le xiiie et le xve s. ont-ils toujours directement influé sur la quantité des marchandises et sur leur distribution.

خلاصة

تتناول هذه الرسالة تجارة الأقمشة المصرية في البحر الأحمر خلال القرنين 13-15 بإستعمال *نور المعارف وملخص الفطن*.

يتبين لنا أن حجم تجارة الأقمشة في القرن 15 كان أقل منه في القرن 13 وذلك نتيجة لانتشار الطاعون في مصر والتغيرات التي طرأت على طرق التجارة بين مصر واليمن والخسائر من هجوم الإفرنج. إن حجم التجارة يتأثر بالتغيرات التي تطرأ على المجتمع والدول المشاركة في تجارة البحر الأحمر بين القرنين الثالث عشر والخمس عشر.

* This is an English version, with some changes, of an article that was published in Japanese by the author in 2016: "Egyptian Fabrics and their Distribution in the Red Sea Trade during the Thirteenth and Fifteenth Centuries", *Takahashi Tsuguo Kyōju Koki Kinen Tōyō Daigaku Tōyōshi Ronshū*, ed. *Tōyō Daigaku Tōyōshi Ronshū* Editorial Committee, Tokyo, Office of Oriental History in the Department of History, Toyo University, 2016, pp. 429–451 (see *Chroniques du manuscrit au Yémen* 22 [July 2016], Actualités, <Mars 2016>, p. 12).

Keywords

Egyptian Fabrics, linen, cotton, the Red Sea Trade, plague & diseases, attacks by the Franks, Alexandria, Damietta, Dabīq, Cairo, Tur, Qūṣ, Qusayr (al-Quṣayr), Aswan, Red Sea, ʿAyḏāb, Aden, Yemen, Yemeni sources

Mots-clés

Textiles égyptiens, lin, coton, commerce sur la mer Rouge, épidémie et maladies, attaque par les Francs, Alexandrie, Damiette, Dabīq, Le Caire, Tur, Qūṣ, al-Quṣayr, Assouan, mer Rouge, ʿAyḏāb, Aden, Yémen, sources yéménites

عبارات رئيسية

الثياب المصرية، كتان، قطن، وباء وأمراض، انتداب وغزو الفرنج، تجارة في البحر الأحمر، الإسكندرية، دمياط، دبيق، القاهرة، الطور، قوص، القصير، أسوان، البحر الأحمر، عيذاب، عدن، اليمن، مصادر يمنية

Preamble

When one takes a look at the goods that were being distributed via the Red Sea trade and Indian Ocean trade in the thirteenth to fifteenth centuries, one finds that one of the principal goods was textiles. There was a brisk trade by way of the Red Sea, Persian Gulf, and Indian Ocean in textiles produced in West Asia, Southwest Asia, South Asia, East Africa, and East Asia because of differences in their materials, quality, prices and varieties.

Among the textiles circulating in these regions, in this article I take up in particular Egyptian fabrics that were passing through the Red Sea trade during the thirteenth to fifteenth centuries, and I examine their places of production and their distribution. The reason that I have chosen to examine Egyptian fabrics is that not only was Egypt one of the main regions for textile production in West Asia, but it also occupied a key position in the Red Sea trade.

The main sources used in this study are those relating to the port customs of Aden (ʿAdan) in Yemen, located at the southwestern tip of the Arabian Peninsula. Aden, on the Arabian Sea, was one of the main international trading ports in the Indian Ocean, and it bustled with merchants from various regions such as al-Andalus and the Maghreb in the west and Central Asia and East Asia in the east, who arrived together with their goods on ships that had sailed across the Red Sea, Persian Gulf, or Arabian Sea. The Rasūlids, who controlled and managed Aden port in the thirteenth to fifteenth centuries, established customs (*furḍa*) at the port and levied various taxes, including import and export duties, on goods carried by ships arriving at the port. The sources relating to Aden port customs are important sources that provide information about the imposition of taxes by Aden port customs when it was under the control of the Rasūlids.

I. Egyptian Fabrics Recorded in Sources Relating to Aden Port Customs

As indispensable sources for considering the Red Sea trade in the thirteenth to fifteenth centuries, mention must be made firstly of the *Nūr al-maʿārif fī nuẓum wa-qawānīn wa-aʿrāf al-Yaman fī al-ʿahd al-Muẓaffarī al-wārif* (hereafter *Nūr al-maʿārif*), compiled from around the end of the thirteenth century, and the *Mulaḫḫaṣ al-fiṭan wa-al-albāb wa-miṣbāḥ al-hudā li-al-Kuttāb* (hereafter *Mulaḫḫaṣ*), composed at the start of the fifteenth century, both of which were compiled during the Rasūlid period. The sections "Goods that arrived from the regions of Egypt" and "The imposition of blessed duties by customs accounted for by people and things at Aden port, the sovereignty of whose owner Allāh has prolonged and which is protected by Allāh, given in alphabetical order" in the former and the sections "Goods arriving from Egypt, Tur (al-Ṭūr), Qusayr (al-Quṣayr), ʿAyḏāb, Suakin (Sawākin), and Dahlak" and "The blessed duties on goods arriving from India, Iraq, Syria, Egypt, the West (al-Ġarb), other regions, Ethiopia, and the lands of all negroes at customs in Aden, protected by Allāh, who prolongs the rule of its ruler" in the latter record in great detail important information about the Red Sea trade in the thirteenth and fifteenth centuries.[1]

According to G.R. Smith, an authority on the history of the Rasūlids, the *Nūr* and *Mulaḫḫaṣ* were compiled for different purposes, with the former being a collection of official documents pertaining to commerce and governance, while the latter was written by a senior clerical official about government offices, official duties, tax rates, etc.[2] When the overall content of these two works is taken into account, I too by and large concur with Smith's assessment.

However, if one considers only the above-mentioned sections on the Red Sea trade found in these two sources, I take a slightly different view from Smith with regard to the following three points: (1) the corresponding sections in both sources describe in considerable concrete detail the kinds of customs duties and other taxes imposed by Aden port customs under Rasūlid rule and the tax amounts, standards of tax assessment, and goods subject to duties and other levies; (2) both sources are very similar with regard to the items recorded in their corresponding sections and in the manner in which these items are recorded; and (3) with regard to tax amounts and standards of tax assessment, detailed figures employing both integers and fractions are used, while with regard to goods subject to duties and other levies, an enormous number of goods are listed in great detail in both sources.[3]

In other words, in view of the fact that the sections relating to the Red Sea trade in both sources clearly have points in common with regard to (1) items recorded in

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[1] Anonymous, *Nūr al-maʿārif fī nuẓum wa-qawānīn wa-aʿrāf al-Yaman fī al-ʿahd al-Muẓaffarī al-wārif*/Lumière de la connaissance. Règles, lois et coutumes du Yémen sous le règne du Sultan rasoulide al-Muẓaffar, ed. Muḥammad ʿAbd al-Raḥīm Ǧāzim, Ṣanʿāʾ, Centre français d'archéologie et de sciences sociales de Sanaa, 2 vols., 2003–2005, vol. 1, pp. 479–484; al-Ḥasan b. ʿAlī al-Ḥusaynī, *Mulaḫḫaṣ al-fiṭan wa-al-albāb wa-miṣbāḥ al-hudā li-al-kuttāb*, Milan, Ambrosiana Library, Ms. no. H 130, ff. 22b–24a, 4a.

[2] Gerald Rex Smith, *A Medieval Administrative and Fiscal Treatise from the Yemen: The Rasulid Mulaḫḫaṣ al-Fiṭan by al-Ḥasan b. ʿAlī al-Ḥusaynī*, Oxford, Oxford University Press, 2006, p. 6.

[3] *Nūr al-maʿārif*, vol. 1, pp. 479–484; al-Ḥusaynī, *Mulaḫḫaṣ al-fiṭan,* ff. 22b–24a, 4a.

concrete detail, (2) the recording of similar items in a similar manner, and (3) the presentation of accurate figures and the detailed enumeration of goods, it can be surmised that customs documents prepared and utilized by officials in charge of clearing imports and exports and other administrative duties at Aden port customs have been quoted in both sources in more or less their original form, and it is difficult to imagine that they were abridged or abbreviated. Therefore, even if the *Nūr* and *Mulaḥḥaṣ* were, as maintained by Smith, ultimately compiled for different purposes, it may be supposed that in the sections relating to the Red Sea trade in the thirteenth and fifteenth centuries documents of Aden port customs were quoted more or less in their original form, and it could be said that it is quite possible to subject them to a comparative examination.

Accordingly, the Egyptian fabrics to be examined below have been extracted from the relevant sections of the *Nūr* and *Mulaḥḥaṣ* and are summarized in the accompanying table.

Table. Egyptian fabrics recorded in sources relating to Aden port customs

No.	Names of Egyptian Fabrics in the 13th Century	Source
1	Qūṣī embroidered turban (*al-ʿamāʾim al-Qūṣī al-muṭarraza* [sic])	481
2	Qūṣī turban (*al-ʿamāʾim al-Qūṣī* [sic])	481
3	Dabīqī standard fabric (*al-ṯiyāb al-Dabīqī al-muqāraba* [sic])	482
4	Dabīqī general fabric (*al-ṯiyāb al-Dabīqī al-wasaṭ* [sic])	482
5	Egyptian overcoat (*al-malāwāt al-Miṣrī* [sic])	483
6	Egyptian blanket (*al-malāḥif al-Miṣrī* [sic])	483
7	Qūṣī hemmed loincloth (*al-fuwaṭ al-Qūṣī al-muḫaššḥā* [sic])	483
8	Dimyāṭī gold-embroidered cloth of 4 *ḏirāʿ* (*al-arbāʿ al-muḏahhaba al-Dimyāṭī* [sic])	483
9	Qūṣī general linen fabric (*sawāsī Qūṣī muqāraba* [sic])	435
10	Egyptian large-sized turban (*šarābiyāt Miṣrī* [sic])	435
11	Dabīqī gold-embroidered linen cloth (*šuqaq Dabīqī muḏahhaba* [sic])	436
12	Qūṣī Alexandrian loincloth (*fuwaṭ Qūṣī Iskandarī* [sic])	448
13	Qūṣī large-sized loincloth (*fuwaṭ Qūṣī kibār* [sic])	448
14	Qūṣī small-sized loincloth (*fuwaṭ Qūṣī ṣiġār* [sic])	448
15	Qūṣī hemmed loincloth (*fuwaṭ Qūṣī muḫaššḥā* [sic])	448
16	Egyptian high-grade linen fabric (*maqāṭiʿ Miṣrī rifāʿ* [sic])	456
17	Qūṣī linen fabric (*maqāṭiʿ Qūṣī* [sic])	456
18	Dimyāṭī gold-embroidered linen fabric (*maqāṭiʿ Dimyāṭī muḏahhaba* [sic])	456
19	Dimyāṭī bleached linen fabric (*maqāṭiʿ Dimyāṭī maqṣūr* [sic])	456
20	Dimyāṭī unbleached linen fabric (*maqāṭiʿ Dimyāṭī ḫām* [sic])	456
21	Qūṣī overcoat (*mallāwāt Qūṣī* [sic])	456
22	Dabīqī overcoat (*mallāwāt Dabīqī* [sic])	456
23	Qūṣī handkerchief (*manādīl Qūṣī* [sic])	457
24	Qūṣī filigree handkerchief (*manādīl Qūṣī mušabbaka* [sic])	457

No.	Names of Egyptian Fabrics in the 15th Century	Source
1	Qūṣī turban (*al-ʿamāʾim al-Qūṣī* [sic])	23a
2	Qūṣī handkerchief (*al-manādīl al-Qūṣī* [sic])	23b
3	Qūṣī unbleached linen fabric (*al-sawāsī al-Qūṣī al-ḫām* [sic])	24a
4	Qūṣī overcoat (*al-mallāwāt al-Qūṣī* [sic])	24a
5	Qūṣī large-sized loincloth (*al-fuwaṭ al-Qūṣī al-kibār* [sic])	24a
6	Qūṣī small-sized loincloth (*al-fuwaṭ al-Qūṣī al-ṣiġār* [sic])	24a
7	Qūṣī fabric (*al-maqāṭiʿ al-Qūṣī* [sic])	24b
8	Dimyāṭī gold-embroidered linen fabric (*al-maqāṭiʿ al-Dimyāṭī al-muḏahhab* [sic])	24b
9	Dimyāṭī white linen fabric (*al-maqāṭiʿ al-Dimyāṭī al-bīḍ* [sic])	24b
10	Aswānī velvet (*al-maḫāmil al-Aswānī* [sic])	24b

* The source for the 13th-century fabric names is the *Nūr al-maʿārif*, vol. 1 and that for the 15th-century fabric names is the *Mulaḫḫaṣ*.

II. Places Where Egyptian Fabrics Were Produced

According to the table, Egyptian fabrics were produced in Qūṣ, Damietta (Dimyāṭ), Dabīq, Alexandria, and Aswan (Aswān).[4]

The Nile Delta area was a major centre for the production of linen fabric. Flax was a cultivated plant suited to the Delta of the Nile, with its abundant supply of water. Dimyāṭī gold-embroidered linen fabric (*maqāṭiʿ Dimyāṭī muḏahhaba* [sic]), Dimyāṭī bleached linen fabric (*maqāṭiʿ Dimyāṭī maqṣūr* [sic]), Dimyāṭī unbleached linen fabric (*maqāṭiʿ Dimyāṭī ḫām* [sic]), and Dimyāṭī white linen fabric (*al-maqāṭiʿ al-Dimyāṭī al-bīḍ* [sic]), listed in the table, were all types of linen fabric produced in Damietta, located in the Nile Delta area. Yaʿqūbī of the ninth century writes that "elaborate Dabīqī fabrics (*al-ṯiyāb al-ṣifāq al-dabīqiyya*), linen fabrics (*al-ṯiyāb al-šurūb*), and flax braids (*qaṣab*) are produced in Damietta."[5] The tenth-century geographer al-Muqaddasī, comparing Damietta and nearby Tinnīs, writes that "[Damietta] has more fruit [than Tinnīs], its buildings are more splendid, water is more plentiful, its fabric craftsmen (*ṣunnāʿ*) are more skilled, and its garments (*bazz*) are superior,"[6] and he reports that in Damietta experienced textile manufacturers were engaged in the production of textiles. The renowned thirteenth-century geographer

[4] Serjeant has published an extremely detailed study of these places where Egyptian fabrics were produced and of other textiles in the Middle East and the Islamic world; see Robert Bertram Serjeant, *Islamic Textiles: Material for a History Up to the Mongol Conquest*, Beirut, Librairie du Liban, 1972.

[5] Yaʿqūbī, *Kitāb al-buldān*, ed. Michael Jan de Goeje, *Bibliotheca Geographorum Arabicorum*, Leiden, E.J. Brill, 8 vols., 1967, vol. 7, p. 338.

[6] Al-Muqaddasī, *Kitāb aḥsan al-taqāsīm fī maʿrifat al-aqālīm*, ed. M.J. de Goeje, *Bibliotheca Geographorum Arabicorum*, Leiden, E.J. Brill, 8 vols., 1967, vol. 3, p. 202.

Yāqūt writes: "Damietta: An old city between Tinnīs and Miṣr along the area between the sea of Rūm and the Nile. The air is good, and high-quality linen fabric (*al-šarb al-fāyiq*) is produced."[7] He adds that "the textile manufacturers (*ḥāka*) there who produce these wonderful textiles are Copts (*Qubṭ*)."[8] Yāqūt also stresses the fine quality of textiles produced in Damietta: "In Damietta all kinds of Balḫī linen fabric (*al-qaṣab al-Balḫī*) and linen cloth (*šarb*) are produced, but even though it is [only] a half day's journey between the two cities, it does not cooperate with Tinnīs regarding the goods produced there. Further, one piece of white fabric from Damietta is 3,000 dinars (*dīnār*) even though it contains no gold, and dyed fabrics are not produced in Damietta, while white fabrics are not produced in Tinnīs."[9]

Dabīqī gold-embroidered linen cloth (*šuqaq Dabīqī muḏahhaba* [sic]) and Dabīqī standard fabric (*al-ṯiyāb al-Dabīqī al-muqāraba* [sic]), mentioned among the goods handled by Aden port customs, were fabrics produced in Dabīq. Yāqūt writes as follows about Dabqā: "Dabqā: An Egyptian village in the vicinity of Tinnīs. Peerless Dabīqī fabric (*al-ṯiyāb al-Dabīqī*) comes from this village. Ḥamza al-Iṣbahānī reports thus. When I (Yāqūt) asked Egyptians about this, they said that Dabīq was in the vicinity of Tinnīs, between Tinnīs and Farmā, but today it lies in ruins."[10] In the section on Dabīq he similarly writes: "A small city between al-Farmā and Tinnīs belonging to the province of Egypt. Dabīqī fabric (*al-ṯiyāb al-Dabīqiyya*) comes from there. Allāh knows best."[11] It is to be supposed that by the thirteenth century when Yāqūt wrote his dictionary of place-names Dabīq or Dabqā, regarded as the birthplace of the fabric widely known as Dabīqī, already lay in ruins, with only the name of the fabric surviving and circulating. Meanwhile, al-Maqrīzī writes: "Dabīq: It is one of the villages of Damietta. Dense fabric (*al-ṯiyāb al-muṯqala*) and multicoloured linen turbans (*al-ʿamāʾim al-šarb al-mulawwana*) come from this village."[12] He thus considers Dabīq to have been a village in Damietta. In this fashion, it is not clear whether Dabīq already lay in ruins in the thirteenth century or continued to exist as one of Damietta's villages, but at Aden port customs, which lay at a considerable distance from Egypt, Dabīq was, like Damietta, regarded as one of the places in the Nile Delta where linen and other fabrics were produced.

The table also mentions Qūṣī Alexandrian loincloths (*fuwaṭ Qūṣī Iskandarī*). In Arab geographies Alexandria is described as an international trading port on the Mediterranean Sea, and it is said to have been a city with a thriving textile industry. Al-ʿUmarī, a famous scholar of the Mamlūk period, writes: "There are workshops (*muʿāmil*) for garments and fabrics and first-rate state-run textile workshops (*ṭaraz*). Merchants' carts come there by land and sea from every region. The likes of

[7] Yāqūt, *Muʿǧam al-buldān*, ed. Ferdinand Wüstenfeld, Leipzig, 6 vols., 1866–1873, vol. 2, p. 602.

[8] Yāqūt, *Muʿǧam al-buldān*, vol. 2, p. 602.

[9] Yāqūt, *Muʿǧam al-buldān*, vol. 2, p. 603.

[10] Yāqūt, *Muʿǧam al-buldān*, vol. 2, p. 546.

[11] Yāqūt, *Muʿǧam al-buldān*, vol. 2, p. 548.

[12] Al-Maqrīzī, *Al-mawāʿiẓ wa-al-iʿtibār fī-ḏikr al-ḫiṭaṭ wa-al-āṯār*, ed. Ayman Fuʾād Sayyid, London, al-Furqān Islamic Heritage Foundation, 5 vols., 2002–2013, vol. 1, p. 612.

embroidered fabrics (*ṭirāz*) produced in Alexandria and exported to every region in the East and in the West and linen fabric (*šarb*) from the same city do not exist anywhere else in the world."[13] Alexandria was thus a major textile production centre that was well known both in Egypt and abroad, and traders came from many regions to purchase Alexandrian fabrics. Al-ʿUmarī also informs us that in Africa, for example, "Africans (*ahl Ifrīqiyya*) wear broadcloth (*ǧūḫ*), wool (*ṣūf*), cloaks (*aksiya*), and cotton fabric, but additionally there are people who wear clothes brought from Alexandria and Iraq, and they are outstanding, with none to match them."[14] Further, in India, "almost all spring clothes (*kasāwī*) are Alexandrian fabrics, but all autumn clothes are silk fabrics produced at the state-run textile workshop in Delhi (*dār al-ṭirāz bi-Dihlī*) and fabrics made in China and Iraq (*qumāš al-Ṣīn wa-al-ʿIrāq*)."[15] It is thus evident that in places such as Africa and India Alexandrian fabrics were counted among the high-quality fabrics worn by sultans and other members of the ruling classes. Among these Alexandrian fabrics considered to be of a high quality, linen fabrics seem to have been the most highly prized. According to al-ʿUmarī's own observations, "There (in Egypt) was linen fabric (*kattān*) that people crave to have carried out and fabrics that are exported to various regions, and *ḫawāǧā* Ǧamāl al-Dīn Yūsuf al-Māḫūrī once showed me a white linen garment produced in Alexandria to be presented to Sulṭān Abū Saʿīd, which was like the wings of a wasp (*ǧanāḥ al-zunbūr*) and I consider to be unrivalled in the world… I said that this linen cloth was something in which Alexandria surpassed [other] regions and that in its variety and diversity it was more multifarious than other [kinds of] fabric woven in Alexandria."[16] Thus, Alexandrian linen fabric was regarded as a textile product of the finest quality, and it was superior in its quality and variety to other fabrics apart from linen that were woven in Alexandria.

According to the table, the greatest variety of fabrics was produced in Qūṣ, and these included Qūṣī linen fabric (*maqāṭiʿ Qūṣī* [sic]), Qūṣī unbleached linen fabric (*al-sawāsī al-Qūṣī al-ḫām* [sic]), and Qūṣī filigree handkerchiefs (*manādīl Qūṣī mušabbaka* [sic]). Qūṣ was the foremost city in Upper Egypt during the Mamlūk period, but the *Nūr* and *Mulaḫḫaṣ* are the only textual sources to indicate that textiles were produced there, and to date no passages hinting at textile production in Qūṣ have been found in any other sources. However, in the Geniza Documents mention is made of the bast fibre of flax, the raw material from which linen fabric is produced, as an article of trade.[17] As will be discussed below, merchants based in Aden and elsewhere were visiting Qūṣ, which during the Ayyubid and Mamlūk dynasties functioned as a major entrepôt on the main artery linking Egypt with the Indian Ocean, and it is therefore

[13] Al-ʿUmarī, *Masālik al-abṣār fī-mamālik al-amṣār*, ed. Kāmil Salmān al-Ǧubūri & Mahdī al-Naǧm, Beirut, Dār al-kutub al-ʿilmiyya, 27 vols., 2010, vol. 2, p. 337.

[14] Al-ʿUmarī, *Masālik*, vol. 4, p. 78.

[15] Al-ʿUmarī, *Masālik*, vol. 3, p. 54.

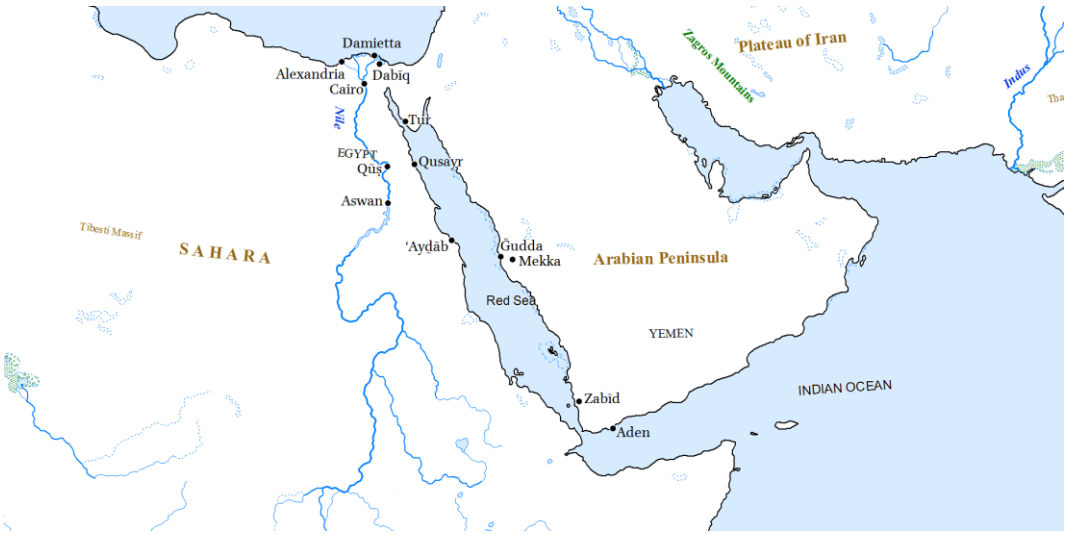
[16] Al-ʿUmarī, *Masālik*, vol. 3, pp. 280–281.

[17] Shelomo Dove Goitein, *A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*, Berkeley, University of California Press, 6 vols., 1967–1993, vol. 1, p. 105.

quite conceivable that bast fibre produced from flax cultivated in the Nile Delta was brought to Qūṣ by merchants and was there used as raw material for textile production.

Lastly, the Aswānī velvet (*al-maḫāmil al-Aswānī* [sic]) mentioned in the table was produced in Aswan, the largest city in Upper Egypt. Ibn Ḥawqal reports with regard to textile production in Aswan that "it supplies the linen for handkerchiefs and plain cloth sent to the Hijaz (al-Ḥiǧāz) and Cairo."[18] It is thus evident that, like the Nile Delta area in Lower Egypt, Aswan was a centre for the supply and production of linen.

As has been shown in the above, linen and other Egyptian fabrics were being produced over a wide area in both Upper and Lower Egypt.



The Red Sea.

III. Changes in the Distribution of Egyptian Fabrics in the Red Sea Trade

According to the table, the kinds of Egyptian fabrics handled by Aden port customs in the thirteenth century numbered twenty-four. But in the fifteenth century there were only ten. When we compare these two figures, it is found that the number of kinds of Egyptian fabrics handled by Aden port customs in the fifteenth century was less than half the number handled in the thirteenth century, and there had been a sharp decline in the number of such goods being handled. Linen, which al-Nuwayrī mentions as a representative fabric of Egypt, and various other kinds of fabrics produced in Egypt were commodities that enjoyed enormous popularity in regions outside Egypt.[19] But in spite of this, the number of kinds of Egyptian fabrics handled by Aden port customs in the fifteenth century had fallen dramatically when compared with the thirteenth century. As reasons for this decline, I posit the following three points: (1) the spread of

[18] Ibn Ḥawqal, *Kitāb ṣūrat al-arḍ*, ed. M.J. de Goeje, *Bibliotheca Geographorum Arabicorum*, Leiden, E.J. Brill, 8 vols., 1967, vol. 2, p. 159.

[19] Al-Nuwayrī, *Nihāyat al-arab*, 33 vols., n.p., n.d., vol. 1, p. 369.

the bubonic plague and other diseases, (2) changes in the trade route between Egypt and Yemen, and (3) attacks by the Franks.

1. The Spread of the Plague and Other Diseases

The worldwide spread of the bubonic plague in the mid-fourteenth century also extended to Egypt.[20] Al-Maqrīzī provides a detailed description of the plague that spread through Egypt, Syria, Iraq, and elsewhere in West Asia in 749/1347. The following passage describes the spread of the plague in Alexandria in Egypt:

> "Furthermore, the epidemic (*wabāʾ*) arrived in Alexandria from the land of Barqa (Arḍ Barqa), and it reached the stage that as many as one hundred people were dying there every day. Thereafter two hundred died in Alexandria in one day, and this grew worse, and on Fridays seven hundred funerals were held all at once in the great mosque in Alexandria, with the dead being carried on shutters. In addition, because of a shortage of weavers (*ṣunnāʿ*) the state-run textile factory (*dār al-ṭirāz*) was closed."[21]

The spread of the plague in Egypt began in Alexandria[22]. As was ascertained in the previous section, Alexandria, one of the foremost international trading ports in the Mediterranean world, was also one of Egypt's main centres of the textile industry. In the thirteenth century, loincloths produced in Alexandria were recorded as one of the items handled by Aden port customs, but the weavers involved in their production succumbed to the plague, and the state-run textile factory where they worked was forced to cease operation.

Starting from Alexandria, the plague, which had arrived in Egypt in 749/1347, rapidly spread to the Nile Delta area in the same year. In Damietta, a major centre for the production of linen fabric in Egypt, many inhabitants died along with their beasts of burden, waterwheels in orchards stopped running, trees died, and goods disappeared from shops.[23] The threat posed by the plague that struck Damietta presumably also affected the many linen manufacturers engaged in the production of linen fabric in Damietta. Furthermore, it is to be surmised that Dabīq and Tinnīs, which had long been known alongside Damietta as centres for the production of linen fabric, would have been affected to a similar extent on account of the fact that they lay only a half day's journey from Damietta.[24]

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[20] On the spread and impact of the plague in West Asia, see Michael Walters Dols, *The Black Death in the Middle East*, Princeton, Princeton University Press, 1977.

[21] Al-Maqrīzī, *Kitāb al-sulūk li-maʿrifat duwal al-mulūk*, ed. Muḥammad Musṭafā Ziyāda, ʿAbd al-Fattāḥ ʿĀšūr & Hassanein Rabie, Cairo, Dār al-kutub, 5 vols., 1934–1977, vol. 2, p. 777.

[22] Fumihiko Hasebe, "Egyptian Society and Abnormal Weather, Famine, Epidemics and Population Decrease in the 14th Century", *Sekaishi e no Toi: Rekishi ni okeru Shizen*, vol. 1, Tokyo, Iwanami Shoten, 1989, pp. 57-82. [Title in Japanese and English, text in Japanese.]

[23] Al-Maqrīzī, *Al-sulūk,* vol.2, p. 779.

[24] Yāqūt, *Muʿǧam al-buldān*, vol. 2, p. 603.

In addition, the plague that had struck Alexandria and the Nile Delta area also spread to Upper Egypt, and people are said to have died of the plague in Aswan too, where velvet was produced.[25]

Further, al-Maqrīzī reports with regard to Qūṣ, one of the foremost cities in Upper Egypt, where many different kinds of articles such as overcoats, handkerchiefs, loincloths, robes, and turbans were produced, that some time later "when various events (*ḥawādiṯ*) and misfortunes (*miḥna*) occurred, as many as 17,000 people died in Qūṣ in 806/1403."[26] The "various events and misfortunes" that occurred in this year refers to the abnormal circumstances that were brought about by intense heat occasioned by a hot wind, a lack of rain, and drought and that were also related to the illness (*amrāḍ*) that spread throughout Egypt.[27] It may be supposed that an epidemic that broke out in this year caused the deaths of large numbers of people involved in the textile industry in Qūṣ, including weavers and textile manufacturers, and that textile production in Qūṣ suffered a devastating blow.

Following its initial arrival in Alexandria, the plague continued to strike Egypt intermittently from the mid-fourteenth century to the first half of the fifteenth century, and in addition, although they are not referred to as the plague, the frequent outbreaks and spread of diseases due to abnormal weather and so on had an enormously detrimental effect on Egyptian society. It is to be surmised that, as was shown by the above example of Alexandria, the casualties of these intermittent outbreaks of the plague and other epidemics would have included many weavers and textile manufacturers, and Egypt's textile industry, having lost large numbers of weavers and textile manufacturers possessing great expertise, may be considered to have suffered a severe blow. As can be seen in the table, in the thirteenth century twenty-four kinds of Egyptian fabrics were recorded by Aden port customs, but in the fifteenth century this number had more than halved to ten. This clearly illustrates the result of the loss of weavers and textile manufacturers who had sustained the textile industry, requiring great expertise, as a consequence of the spread of the plague and other diseases in the fourteenth century.

2. Changes in the Trade Route between Egypt and Yemen

According to the table, among the Egyptian fabrics handled by Aden port customs in the thirteenth century, twelve kinds were produced in Qūṣ, and the number of kinds of fabrics from Qūṣ was considerably larger than those produced in other parts of Egypt during the same period.

As has already been noted, thirteenth-century Qūṣ was one of the main cities in Upper Egypt and served as an important transport hub connecting with the international trading ports of ʿAyḏāb and Qusayr on the Red Sea. As has been made clear by Jean-Claude Garcin's research, the main route used in trade between Egypt

[25] Al-Maqrīzī, *Al-sulūk*, vol. 2, p. 784.

[26] Al-Maqrīzī, *Al-mawāʿiẓ*, vol. 1, p. 641.

[27] Al-Maqrīzī, *Al-sulūk*, vol. 3, pp. 1126–1127.

and Yemen in the thirteenth century led from Cairo to Qūṣ, then crossed Egypt's Eastern Desert to the port of ʿAyḏāb on the Red Sea, from where ships set sail south down the Red Sea to the port of Aden in Yemen.[28] Abū al-Fidā describes ʿAyḏāb on the Red Sea as "a port of Yemeni merchants" (*furḍa li-tuǧǧār al-Yaman*).[29] Further, in connection with Qūṣ too he writes: "Qūṣ is a town in Upper Egypt, and apart from Fustat there is no city larger than Qūṣ in the land of Egypt. Qūṣ is a port of Adenese merchants (*furḍa al-tuǧǧār min ʿAdan*)."[30] In other words, both the port of ʿAyḏāb, where merchants arrived from Yemen, and Qūṣ, which they visited by travelling West across the Eastern Desert, were regarded as ports of merchants based in Aden. During this period Qūṣ functioned as a major commercial and trading centre for Yemeni merchants in Egypt. Because thirteenth-century Qūṣ was thus one of the main cities in Egypt to which merchants from Yemen, especially Aden, had the greatest access, it may have been only natural that various kinds of fabrics produced there appear in greater numbers among items handled by Aden port customs than those produced in other parts of Egypt.

But from the fourteenth century onwards the roles of ʿAyḏāb and Qusayr in the trade route between Yemen and Egypt changed, and consequently the position of Qūṣ changed too. According to al-Maqrīzī, the Mamlūk Sultan Baybars I altered Egypt's official pilgrimage route, as a result of which the number of pilgrims from Egypt using the previous route that had led from Qūṣ to ʿAyḏāb and across the Red Sea to Jidda declined, although up until 760/1359 goods brought by traders were still being transported via ʿAyḏāb to Qūṣ. However, once merchants from India and Yemen stopped arriving in ʿAyḏāb, Aden in Yemen became the largest port.[31]

Further, in a passage concerning the duties levied on goods brought by Kārimī merchants (*al-Tuǧǧār al-Kārimiyya*) arriving from the Hijaz and Yemen, al-Qalqašandī mentions ʿAyḏāb, Qusayr, Tur, etc., as seaside towns where duties were imposed, and with respect to Tur on the West coast of the Sinai Peninsula he writes that in 780/1379 the Mamlūk dynasty built some ships in Tur, from where they were then made to set sail, and they also endeavoured to have other ships do the same, as a result of which people began to depart from Tur and to build ships there. In addition, merchant vessels laden with goods also began to arrive in Tur from Yemen, and at the same time ʿAyḏāb and Qusayr went into decline.[32]

To sum up the above reports by al-Maqrīzī and al-Qalqašandī, in 760/1359 the official pilgrimage route for Egypt, which had passed through Qūṣ and ʿAyḏāb, was altered, and in 780/1379 Tur on the West coast of the Sinai Peninsula began to flourish,

[28] Jean-Claude Garcin, *Un centre musulman de la Haute-Égypte médiévale: Qûṣ*, Cairo, Publications de l'institut français d'archéologie orientale du Caire, 1976, p. 574.

[29] Abū al-Fidā, *Taqwīm al-buldān* (*Géographie D'aboulféda*), ed. Joseph Toussaint Reinaud & William Mac Gukin, baron de Slane, Paris, Imprimerie royale, 1840, pp. 111, 121.

[30] Abū al-Fidā, *Taqwīm*, p. 111.

[31] Al-Maqrīzī, *Al-Mawāʿiẓ*, vol. 1, p. 550.

[32] Al-Qalqašandī, *Ṣubḥ al-aʿšā'*, ed. Muḥammad Ḥusayn Šams al-Dīn, Cairo, Dār al-fikr, 14 vols., n.d., vol. 3, p. 537.

whereupon merchants from India and Yemen, who had continued to arrive in ʿAyḏāb even after 760/1359, began heading for Tur, and in response to this ʿAyḏāb and Qusayr fell into decline. As a result of this change in the trade route between Egypt and Yemen, it may be supposed that the Yemeni merchants who had in the thirteenth century been visiting Qūṣ via ʿAyḏāb and Qusayr had begun to decline in number by the start of the fifteenth century, and at the same time the number of kinds of fabrics produced in Qūṣ that were brought to Aden and also the number of kinds of fabrics that were produced in other parts of Egypt and had been exported via Qūṣ gradually declined in quantity.

Generally speaking, it could be considered that in the thirteenth century Qūṣ was functioning admirably as a collection and dispatch centre for Yemeni merchants in Egypt for shipping all manner of fabrics, starting with linen, to Yemen, but by the start of the fifteenth century these functions were trending downwards quite markedly.

3. Attacks by the Franks

When we compare the items handled by Aden port customs in the thirteenth and fifteenth centuries, there was a marked decrease in the number of kinds of fabrics produced in Damietta. It was earlier pointed out that Damietta's textile industry was badly affected by the plague and other epidemics, but Abū al-Fidā reports that prior to this Damietta had been attacked by the Franks (*al-Firanǧ*) in 648/1250 and already lay in ruins.[33] If, as reported by Abū al-Fidā, Damietta was laid waste in 648/1250, then the references to fabrics produced in Damietta among the items handled by Aden port customs in the thirteenth century could be considered to have been quoted from records of Aden port customs predating 648/1250. Further, supposing that Damietta recovered from the devastation caused by the Franks' attack in 648/1250 (even though the extent of the recovery is unclear), in 749/1347, about one hundred years after the attack by the Franks, Damietta was struck by another disaster in the form of the plague and its textile industry once again went into decline, and the effect of this manifested in the decrease in the number of kinds of fabrics produced in Damietta to be seen in the goods handled by Aden port customs in the fifteenth century.

The historian E. Ashtor, a specialist in the premodern socio-economic history of West Asia, has pointed to an influx of cheaper European fabrics into West Asia as one factor that had an impact on Egypt's textile industry.[34] According to the *Nūr*, only Venetian fabric (*al-ṯiyāb al-Bunduqī* [sic]) was handled by Aden port customs in the thirteenth century, while according to the *Mulaḫḫaṣ*, in the fifteenth century only Genoese fabric (*al-ṯiyāb al-Ǧawānī* [sic]) was being handled in addition to Venetian fabric.[35] Judging from these references, there does not appear to have been any

[33] Abū al-Fidā, *Taqwīm*, p. 117.

[34] Eliyahu Ashtor, *Social and Economic History of the Near East in the Middle Ages*, London, University of California Press, 1976, p. 246.

[35] *Nūr al-maʿārif*, vol. 1, p. 420; al-Ḥusaynī, *Mulaḫḫaṣ al-fiṭan*, f. 23b.

especially great change between the thirteenth and fifteenth centuries in the kinds of European fabrics being exported via Egypt and Aden to regions bordering the Indian Ocean. Therefore, while it is true that Egypt's textile industry was affected by an influx of cheap European fabrics into West Asia, it may be supposed that the impact of European fabrics was negligible since, although the number of kinds of Egyptian fabrics *per se* certainly decreased in the Red Sea trade typified by trade between Egypt and Yemen, there was no marked increase in the kinds of European fabrics in the total number of fabrics handled by Aden port customs.

Concluding Remarks

In the above, basing myself on records in sources relating to Aden port customs in Yemen, I have focused on Egyptian fabrics handled in the Red Sea trade in the thirteenth to fifteenth centuries, and I have examined their places of production and their distribution.

Through a comparison of the number of kinds of Egyptian fabrics handled by Aden port customs in the thirteenth century and the number handled in the fifteenth century, I have shown that the number of items being distributed was smaller in the latter period than in the former period, and as reasons for this I pointed to the impact of the plague that spread through Egypt, changes in the trade route between Egypt and Yemen, and also damage caused by Frankish attacks. On the basis of these points I was able to ascertain that whenever some major transformation or change occurred in the people, societies, or states involved in the Red Sea trade during the thirteenth to fifteenth centuries, its impact clearly manifested in the quantity of trade goods or in their distribution.

In this article I have examined only Egyptian fabrics, but in the international trade in which Aden port customs was involved in the thirteenth to fifteenth centuries there were being handled apart from Egyptian fabrics all kinds of fabrics produced in other regions such as Iraq, Iran, and India. In the future I hope to analyze the distribution of these fabrics produced in regions other than Egypt, and also the distribution of other goods apart from fabrics, and to examine the relationship between the regions of West Asia and international trade.

Preserving, Studying, and Democratizing Access to the World Heritage of Islamic Manuscripts: The Zaydī Tradition[1]

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Abstract

The article provides an overview of the history of Zaydi manuscript collections, both in Yemen as well as outside of the country, and the parallel evolution of Zaydi studies as a scholarly field. The accessibility of the various collections over the course of the twentieth century is discussed—while scholars outside of Yemen continue to profit from the advances of digital technology, scholars who are based in Yemen have virtually no access to Zaydi materials in any of the European or North American collections. The most recent initiative to democratize access to the Zaydi manuscript culture around the world is presented, a collaboration between the Institute for Advanced Study, Princeton, and the Hill Museum & Manuscript Library in Minnesota.

Résumé

Cet article donne un aperçu de l'histoire des collections de manuscrits zaydites au Yémen et ailleurs ainsi que de l'évolution parallèle des études zaydites en tant que champs d'étude scientifique. Il discute l'accessibilité des différentes collections au cours du xxe s. Tandis que les chercheurs hors du Yémen bénéficient des progrès des technologies numériques, les chercheurs yémenites n'ont pratiquement pas accès aux matériaux zaydites conservés dans des collections européennes et d'Amérique du Nord. L'article présente l'initiative la plus récente visant à démocratiser l'accès global à la culture manuscrite zaydite, un projet collaboratif de l'Institute for Advanced Study, Princeton, et du Hill Museum & Manuscript Library, Minnesota.

خلاصة

تتناول المقالة تاريخ مجموعات المخطوطات الزيدية في مكتبات اليمن وخارجها والتطور المتزامن للدراسات الزيدية كمجال بحثي مستقل. كما تتناول المقالة تأثير سهولة الاطلاع على هذه المجموعات في القرن العشرين حيث أن الباحثين خارج اليمن استفادوا من تطوّر التكنولوجيا الرقمية في هذا المجال بينما لم يكن باستطاعة علماء اليمن الاطلاع على المخطوطات الزيدية في مكتبات أوروبا وأمريكا الشمالية. كما تعرّف المقالة بالمبادرة التي أطلقت مؤخّراً بالتعاون مع معهد الدراسات المتقدمة في برنستون ومتحف ومكتبة المخطوطات هيل في مينسوتا لجعل التراث الزيدي المخطوط بمتناول الجميع.

[1] I wish to thank the following colleagues for helpful comments and references during the preparation of this contribution: Hassan Ansari, Claudia Colini, Dennis Halft, Merza Hussain Hasan, Katharina Kaska, Christoph Rauch, Anne Regourd, Kathryn Schwartz, Jan Thiele, and Arnoud Vrolijk.

Keywords

Zaydiyya, Yemen, Zaydi Manuscript Tradition, Eduard Glaser, Guiseppe Caprotti, Carlo Landberg, Rudolf Strothmann, Eugenio Griffini, Institute for Advanced Study, Hill Museum & Manuscript Library (HMML), manuscript digitization, Oscar Löfgren

Mots-clés

Zaydisme, Yémen, manuscrits "zaydites", Eduard Glaser, Guiseppe Caprotti, Carlo Landberg, Rudolf Strothmann, Eugenio Griffini, Institute for Advanced Study, Hill Museum & Manuscript Library (HMML), numérisation de manuscrits, Oscar Löfgren

عبارات رئيسية

الزيدية، اليمن، المخطوطات الزيدية، أدوارد جلاسير، جوسيبي كابروبي، كارلو لندبيرغ، رودلف ستروتمان، أوجينيو غريفيني، معهد الدراسات المتقدمة في برنستون، متحف ومكتبة المخطوطات هيل في مينسوتا، رقمنة المخطوطات، أسكار لوفغرين

I. Introduction

A significant portion of the Yemeni heritage of manuscripts consists of literature copied and preserved over more than a millennium by the country's Zaydī community. Since the third/ninth century, the Zaydī community flourished mainly in two regions, the mountainous northern highlands of Yemen and the Caspian region of northern Iran. During the following centuries, the Zaydīs of Yemen remained largely isolated from their coreligionists in Iran as a result of their geographical remoteness and political seclusion. A rapprochement between the two communities began in the early sixth/twelfth century and eventually resulted in their political unification. The political development was accompanied by a transfer of knowledge from northern Iran to Yemen that comprised nearly the entire literary and religious legacy of Caspian Zaydism. The sources—*iǧāzas*, chains of transmission and colophons in manuscript codices, correspondence, and *sīra* literature, as well as biobibliographies and other historical works—provide detailed information about the mechanisms of this process.[2] Throughout the sixth/twelfth century various prolific Zaydī scholars from the Caspian region were invited to come to Yemen. They brought along numerous books by Ḫurāsānian and northern Iranian authors and acted as teachers to the Yemeni Zaydī community's spiritual and political leaders, the imams, and to other scholars in Yemen. At the same time, Zaydī scholars traveled from Yemen to Iran and Iraq for the purpose of study. The knowledge transfer reached its peak during the reign of Imam al-Manṣūr bi-Allāh ʿAbd Allāh b. Ḥamza (r. 593–614/1197–1217). The Imam founded a library in Ẓafār, his town of residence, for which he had a wealth of textual sources copied by a team of scholars and scribes. Moreover, the recent discovery of some texts from Yemen in Iranian libraries suggests that the intellectual dependence of Yemeni

[2] See H. Ansari & S. Schmidtke, *Studies in Medieval Islamic Intellectual Traditions*, 2017, chapter 7.

Zaydism on the northern Zaydī state was reversed.[3] More than seven hundred years later, in 1929, the holdings of al-Manṣūr's library, which had continued to grow under his successors, were transferred to the newly founded al-Ḫizāna al-mutawakkiliyya (now al-Maktaba al-šarqiyya/Maktabat al-awqāf) in Sanaa, housed in the complex of the Great Mosque of Sanaa.

The Zaydī literary tradition is among the richest and most variegated such traditions within Islamic civilization and at the same time one of the least studied. The literary production of Zaydī scholars stretches over more than a thousand years and covers a wide spectrum of traditional disciplines. Moreover, the Zaydīs were at all times familiar with intellectual developments beyond the confines of their own community, and they actively engaged with them. The typical library of a Zaydī scholar would contain not only works belonging to his own religious tradition, but also an array of titles by authors from other communities, including the literary legacy of the Muʿtazila, one of the most important rational schools in the history of Muslim theology. Yemeni manuscript collections thus constitute a unique treasure trove for large segments of the Islamic intellectual tradition—Sunnī as well as Šīʿī—much of which has not survived anywhere else in the Islamic world.

It is fortunate that the bulk of the Zaydī literature is still extant, mostly in the form of manuscripts. The downside is that the Zaydī manuscript tradition is widely dispersed and for the most part poorly documented. The most significant and by far largest collections of Zaydī manuscripts are housed in the numerous public and private libraries of Yemen (estimates of these holdings range from 40,000 to 100,000 manuscript codices).[4] Many of these libraries have been severely damaged, looted, or even destroyed over the course of the twentieth century as a result of the political turmoil and wars that Yemen has witnessed, and the continuing war in the country, with daily bombardments, constitutes an imminent threat not only to the local population but also to the cultural heritage of the country, including its many libraries.[5] Several European libraries also own considerable collections of Zaydī manuscripts, as do North American libraries. Of importance are also the many libraries of the Middle East, especially in Egypt, Syria, Turkey, Saudi Arabia, Iran, and Iraq, as well as India, and other places with substantial holdings of Zaydī manuscripts.

II. The History of Zaydī Manuscript Collections outside Yemen

The earliest European collections of Yemeni manuscripts were established at the end of the nineteenth and the beginning of the twentieth century. They were assembled by European explorers and merchants, who, while sojourning in Yemen, accumulated

[3] See H. Ansari & S. Schmidtke, *Studies in Medieval Islamic Intellectual Traditions*, 2017, chapters 5 and 6.

[4] See, e.g., Ibn al-Wazīr, "al-Maḫṭūṭāt al-yamaniyya," [2008] where the total number of manuscripts within Yemen is estimated at 150,000 codices.

[5] Details on the period 2014 to March 2016 are provided in a report by D. Hollenberg & A. Regourd, "Manuscript Destruction and Looting in Yemen," 2016. See also generally "Decision 40 COM 7 State of Conservation of World Heritage Properties" of the World Heritage Committee (2016) and "Security Council Condemns Destruction, Smuggling of Cultural Heritage by Terrorist Groups" of March 2017.

considerable collections and later sold them to libraries in Europe. Among these sellers was the Austrian Eduard Glaser (1855–1908), who visited Yemen on four occasions between 1882 and 1894, taking with him some 858 manuscripts. Glaser sold the manuscripts purchased during his first and second journeys to the Königliche Bibliothek zu Berlin (now Staatsbibliothek zu Berlin). His third collection was purchased by the British Museum (the collection was later transferred to the British Library) in London, while his fourth collection was sold to the Kaiserlich-Königliche Hofbibliothek (now Österreichische Nationalbibliothek) in Vienna.[6] An even larger collection was brought together by the Italian merchant Giuseppe Caprotti (1862–1919), who arrived in Yemen in 1885 together with his brother Luigi (who died soon after, in 1889) and spent the next 34 years there, until 1919.[7] During his sojourn in South Arabia, Caprotti collected 1,790 manuscripts. A small portion of them, 157 manuscripts, was offered in 1901 through the mediation of Eduard Glaser to the Königliche Hof- und Staatsbibliothek zu München (now Bayerische Staatsbibliothek), and the purchase was concluded in 1902.[8] Caprotti shipped the bulk of his collection, 1,610 manuscripts in total, to Italy between 1903 through 1906 in six batches, A-F, with the goal of selling the codices in Europe.[9] An initial suggestion to purchase the collection for the Biblioteca Ambrosiana in Milan was made by the young Italian Arabist Eugenio Griffini (1878–1925), who had been introduced to Caprotti in 1897 and was intimately familiar with the latter's manuscript collection. But it was Achille Ratti, the Ambrosiana's director at the time (and the later Pope Pius XI), and Luca Beltrami (1854–1933) who successfully promoted a subscription to collect the required funding in 1909.[10] A few years later, in 1914, Beltrami donated another 180 manuscripts of the Caprotti collection to the Ambrosiana,[11] and in April 1922, he gave the remaining Caprotti manuscripts (about 280 in number) to the Biblioteca Apostolica Vaticana.[12]

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[6] See S. Schmidtke & J. Thiele, *Eduard Glaser (1855–1908) and His Collections of Arabic Manuscripts*, forthcoming.

[7] See E. De Leone, "I fratelli Caprotti," 1963; De Leone, "L'assedio," 1956.

[8] See E. Gratzl, "Die arabischen Handschriften," 1916; P.F. Fumagalli, "Raccolte," 2001, p. 199.

[9] See P.F. Fumagalli, "Raccolte," 2001, p. 199; see also E. Griffini, "Une lieta notizia," 1910, p. 107. Series G and H were shipped later. The division of the collection into series A through H has been kept by the Ambrosiana and is reflected in its system of shelf marks. See O. Löfgren & R. Traini, *Catalogue*, 1981, vol. 2, preface A.

[10] See E. Griffini, "La grande raccolta," 1910; id., "Una lieta notizia," 1910; P.F. Fumagalli, "Raccolte," 2001, pp. 199–206; A. Codazzi, "Eugenio Griffini," 1963; L. Beltrami, *Eugenio Griffini Bey*, 1926, passim.

[11] Following Griffini's untimely demise in 1925, the Ambrosiana also received Griffini's private collection of manuscripts (56 codices), which he had mostly collected during his travels in Tunisia and Algeria. A brief handlist of those manuscripts was prepared by A. Codazzi, "Catalogo," 1926, pp. 114–124. See also R. Strothmann's comments on this list in his review on L. Beltrami, *Eugenio Griffini Bey*, 1926.

[12] Classified under the shelf marks MSS Vat. ar. 946–1206, 1357–1375. See G. Levi Della Vida, Elenco, 1935, p. viii and passim. See also J. Bignami Odier, *La Bibliotheque Vaticane*, 1973, p. 266.

With close to 1,800 codices, the "Collezione Caprotti" is the largest collection of South Arabian manuscripts outside Yemen.[13]

In 1883, the Medinan scholar and book dealer Amīn b. Ḥasan al-Ḥulwānī al-Madanī (d. 1898) visited the Internationale Koloniale en Uitvoerhandel Tentoonstelling (International Colonial and Export Exhibition) in Amsterdam, bringing with him a sizeable collection of 664 manuscripts, which contained a fair number of manuscripts from Yemen. Through the mediation of Carlo Landberg (later Count de Landberg; 1848–1924), the collection was purchased by E.J. Brill and subsequently sold to the library of the Rijksuniversiteit te Leiden.[14] Around the turn of the twentieth century, additional collections of manuscripts were offered on the market, again supplied by al-Madanī, who continued to collaborate closely with Landberg (hence their designation, "Landberg collections").[15] The Königliche Bibliothek zu Berlin purchased in 1884 a significant Landberg collection (1,052 manuscripts),[16] and in 1900 Morris K. Jesup (1830–1908) bought another Landberg collection (774 manuscripts), which he then donated to Yale University Library.[17] In the same year, Princeton University was given yet another Landberg collection (1,194

[13] For the history of the Caprotti collection, see also P.F. Fumagalli, "Raccolte," 2001, pp. 194–206; A. D'Ottone, "Les manuscrits arabes du Yémen," 2003; id., *I manoscritti arabi dello Yemen*, 2006, chapter 1 and passim.

[14] "Following the sale of the collection to Brill, Carlo de Landberg prepared a sales catalogue which is now generally regarded as inadequate (C. Landberg, [*Catalogue de manuscrits arabes*,] 1883). Upon arrival in the library, the manuscripts were assigned the call number Or. 2363–3025. One item was later given the call number Or. 8409. The collection was first described by M.J. de Goeje in his *Catalogus Codicum Arabicorum*, 1888–1907, where they appear with their new call numbers together with the designation 'Amîn' and the number in the Brill sales catalogue"; A. Vrolijk, "Collection Amin b. Hasan al-Madani." See also S. Roman, *Development of Islamic Library Collections*, pp. 174–175; A. Vrolijk, "'Usual Leiden Types,'" 2014; T. Verde, "Brill's Bridge to Arabic," 2015; K. Schwartz, "An Eastern Scholar's Engagement," forthcoming. I thank Kathryn Schwartz for having made a draft of her paper available to me.

[15] To make the most out of the material at his disposal, al-Madanī apparently broke up single texts into numerous volumes. An example is the case of MS Berlin Landberg 437 (= Ahlwardt 10280) and MS Leiden Landberg 613 (= MS Leiden Or. 2973), which constitute two parts of a single codex. See the editors' introduction to Abū al-Qāsim al-Bustī, *Kitāb al-Baḥṯ*, xii–xiv. Moreover, on al-Amīn's practices in assembling his collections, see also W. Ende, "Medina und seine Bibliotheken," 2016, 143–144: "Bei einigen arabischen Autoren erscheint Amīn al-Madanīs Name im Zusammenhang mit Bemerkungen über die Gründe für bedeutende Bestandsverluste von Handschriften in osmanischer Zeit. Da ist u.a. von Bränden die Rede, aber auch von mißbräuchlicher Verwendung und von 'diebischen Händen'. Anscheinend wird al-Madanī von den Autoren nicht direkt beschuldigt, große Mengen von Handschriften . . . in unlauterer Weise an sich gebracht zu haben, um sie dann (angeblich zu Tausenden) ins Ausland zu verkaufen. Zwischen den Zeilen findet sich aber die Unterstellung, mangelnde Aufsicht und korruptes Verhalten seitens des Bibliothekspersonals hätten al-Madanī seine Geschäfte erleichtet. Das klingt plausibel: Dass die Bibliotheksaufseher auf Grund unregelmäßiger oder gänzlich ausbleibender Bezahlung ihren Dienst vernachlässigten bzw. andere Tätigkeiten ausübten, hatte . . . Šakīb Arslān in seinem Bericht von 1914 notiert. . . . Ob Landberg . . . jemals Zweifel an der rechtmäßigen Provenienz (zumindest einiger) der von Amīn al-Madanī angebotenen Handschriften aus Medina hatte oder nicht, lässte sich mit dem mir gegenwärtig zur Verfügung stehenden Material nicht ermitteln."

[16] W. Ahlwardt, *Kurzes Verzeichniss der Landberg'schen Sammlung*, 1885.

[17] Ch. Cutler Torrey, "Special Collections," 1903. See also S. Roman, *Development of Islamic Library Collections*, 1990, p. 225. The collection was first described in Harrassowitz's sales catalogue, *Sammlung arabischer Handschriften*, 1900.

manuscripts), acquired for its library by Robert Garrett (1875–1961) and henceforth known as the "Garrett Collection."[18] As is the case with the Leiden Landberg collection, all these collections contain numerous codices of Yemeni provenance. Through C. Snouck Hurgronje (1857–1936), Leiden University Library also obtained a number of Zaydī manuscripts that originated in Aceh.[19]

Yemeni manuscripts are also found among the collections brought together by Abraham Shalom Yahuda (1877–1951). Portions of the Yahuda collection are nowadays housed in the British Library, the Chester Beatty Library in Dublin, the US National Library of Medicine, the National Library of Israel (formerly the Jewish National and University Library; 1,400 manuscripts),[20] the University of Michigan Library,[21] and Princeton University Library (5,321 manuscripts).[22] Other libraries in Europe also own manuscripts of Yemeni provenance, among them the Bibliothèque nationale de France in Paris and Cambridge University Library.[23] Iranian libraries likewise hold a significant number of Zaydī manuscripts, most of which testify to the continuation of Zaydism in the Caspian region up until the fifteenth century.[24] Important collections of manuscripts of Yemeni provenance are also found in some libraries in Istanbul, notably the ʿAlī Amīrī Efendi (1857–1924) collection.[25] Finally, Zaydī manuscripts are preserved in some of the libraries of Iraq (especially the Kāšif al-Ġiṭā collection[26] and the library of Sayyid Hibat Allāh al-Šahrastānī in Kāẓimayn), Damascus, Cairo, and Rampur.

Over the course of the twentieth century, some European libraries continued to purchase manuscripts from Yemen. The Biblioteca dell'Accademia Nazionale dei Lincei e Corsiniana (BANLC) in Rome owns a number of South Arabian manuscripts, which were obtained by various Italian travelers to Yemen during the first decades of

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[18] The manuscripts were again sold to E.J. Brill by al-Madanī, and they were first described in M.T. Houtsma's (1851–1943) *Catalogue d'une collection*, 1889 (containing descriptions of 791 manuscripts), followed by a revised edition (published in 1889) with descriptions of all 1,194 items. See also E. Littmann, "Special Collections," 1904; id., *List of Arabic Manuscripts*, 1904; Ph.K. Hitti et al., *Descriptive Catalog*, 1938; Ph.K. Hitti, *"Arabic and Islamic Manuscripts*," 1942.

[19] E.g., MS Leiden Or. 7094.

[20] Wust, *Catalogue*, 2016. See also Raquel Ukeles's study "Abraham Shalom Yahuda: The Scholar, the Collector and the Collections" in ibid., pp. 1–12.

[21] E. Kropf, "Yemeni Manuscripts," 2012. See also *Catalogue of the Yemeni manuscripts in the University of Michigan Library, n.d.*

[22] R. Mach, *Catalogue of Arabic Manuscripts, 1977.* The history of the Landberg collections, especially those held by US libraries, is being studied by Ahmed El Shamsy in the framework of his current research project.

[23] See A.F. Sayyid, *Maṣādir*, 1974, p. 44. See also M.-G. Guesdon, "Dix-sept manuscrits arabes," 2006; id., "Georges S. Colin au Yémen en 1929," 2013; H. Loucel, "A propos du manuscrit arabe no 1747," 1976.

[24] See, e.g., M.T. Dānišpažūh, "Du mašīḫa-yi Zaydī," 1350/1971; *Tafsīr-i kitāb-i Allāh*, 1388/[2010]; *Al-ibāna*, 1389/[2010–11]; H. Ansari & S. Schmidtke, *Studies in Medieval Islamic Intellectual Traditions*, 2017, chapters 5 and 6. See also id., *Studies in Iranian Zaydism*, forthcoming.

[25] R. Traini, "Les manuscrits yéménites," 1973; Ṣāliḥiyya, *al-Maḫṭūṭāt al-yamaniyya*, 1984. See also A.F. Sayyid, *Maṣādir*, 1974, p. 45.

[26] See *Dalīl maḫṭūṭāt Muʾassasat Kāšif al-Ġiṭā al-ʿāmma*, 1434/2003.

the twentieth century, notably Griffini's former student Ettore Rossi (1894–1955) who travelled to Yemen twice, in 1936 and 1937, and Cesare Ansaldi, who lived in Yemen from 1929 through 1932.[27] Leiden University Library also continued to expand its holdings of manuscripts from Yemen—during the 1930s additional purchases were made through C. Adriaanse (d. 1964), the Dutch consul in Jeddah from 1931 through 1939,[28] and during the 1990s numerous manuscripts were purchased through Mr. Paul Spijker from Amersfoort, "a free-lance tourist guide living in Amersfoort, who had purchased the manuscripts in the Yemen on one of his travels."[29] Leiden's most recent acquisition (comprising 18 codices) occurred in 2000.[30] The Berlin State Library purchased manuscripts of Yemeni provenance on various occasions over the course of the twentieth century, notably acquiring in 1939 the collection of Hermann Burchardt, who was murdered in Yemen in 1909,[31] and some 26 further codices during the 1980s and 1990s.[32] Bernard Quaritch Ltd. in London still has a small collection of fourteen codices of Yemeni provenance, containing various Zaydī works, on offer.[33] Moreover, the number of Yemeni manuscripts in the libraries of Saudi Arabia has grown

[27] Renato Traini describes in *I manoscritti arabi*, 1967 a total of 70 manuscripts of Yemeni provenance. See also C. Colini, "How Conversation Can Unveil the Story of a Manuscript," 2016. For the Rossi collection, see also M.L. Russo, "Il Fondo Yemenita," 2008.

[28] See J.J. Witkam, *Inventory*, 2006–2016, vol. 7, p. 129 [Or. 6326–6337], p. 137 [Or. 6348–6370], p. 239 [Or. 6632–6643]: "Collection of Arabic manuscripts from the Yemen. Purchased [in July 1932 (1933)] in the Yemen on behalf of the Library by C. Adriaanse (d. December 2, 1964), who was then Dutch chargé d'affaires in Jeddah[. Registered in June 1934.]." See also S. Roman, *Development of Islamic Library Collections*, 1990, p. 175; R. Traini, *I manoscritti arabi*, 1967, p. viii. For Adriaanse, see D. Oostdam, *West-Arabian Encounters*, 2004, passim.

[29] See, e.g., J.J. Witkam, *Inventory*, 2006–2016, vol. 24, p. 48 [Or. 23.267–23.270], p. 86 [Or. 23.406–23.415], p. 94 [Or. 23.444–23.450], p. 180 [Or. 23.971–23.980]. The manuscripts Or. 25.174–25.183, Or. 25.279–25.295, Or. 25.660–25.665, and Or. 25.735–25.746 were likewise purchased through Spijker; see A. Vrolijk, "List of Manuscripts," 2007. See also J.J. Witkam, *Inventory*, 2006–2016 vol. 24, p. 53: "Or. 23.516: Collective volume with texts in Arabic, paper, ff. Yamani texts. Purchased in June 1996 from Dr. Léon Buskens, Leiden, who had purchased the manuscript in 1993 in Hagara, near Manakha, in the Yemen. (Ar. 5307)." For other acquisitions of South Arabian manuscripts during the second half of the twentieth century, no details are provided as to when and through whom they were purchased.

[30] See J.J. Witkam, "Yemeni Manuscripts," 2014, p. 276.

[31] The Burchardt collection is described in *Arabische und persische Handschriften*, [1921]. See also the review by R. Strothmann in *Orientalistische Literaturzeitung* 25 (1922). For Burchardt, who is otherwise primarily known for his photographs, see also E. Mittwoch, *Aus dem Jemen*; *Hermann Burchardt im Jemen, 1926; A. Nippa & P. Herbstreuth, Unterwegs am Golf, 2006. Burchardt's Nachlass is kept by the* National Library of Israel under the call number "Burchardt, Hermann (1857–1909), Orientalist. ARC Ms. Var. 525" (consulted November 9, 2013). During World War II all Islamic manuscript collections in Berlin were temporarily transferred to Marburg and Tübingen. See the communication of Dr. Walter Werkmeister, custodian of the Oriental collection at Tübingen University Library, on June 29, 2010, on the specific case of Ms. Or. Quart. 2039: ". . . dass es sich um eine Handschrift aus der Berliner Staatsbibliothek handelt, deren Bestände während des Krieges in einen Stollen im Schwarzwald ausgelagert waren und bis zu ihrer Rückführung Anfang der siebziger Jahre von unserer Bibliothek verwaltet wurden."

[32] See R. Quiring-Zoche, *Arabische Handschriften*, 2015, pp. xiii–xvi and passim. See also H. Kurio, "Die Imame des Jemen," 1983, passim.

[33] Bernard Quaritch Ltd., *Islamic Manuscripts*, nos. 31.1–14 (collection of Zaydī manuscripts). See also M. Al-Kaisi, "Survey of Zaydi Manuscripts," 2013. As of March 2017, the collection is still with Quaritch Ltd.

exponentially over the past decades. Significant holdings of Yemeni manuscripts are attested for the libraries of Umm al-Qurā University in Mecca,[34] the King Faisal University,[35] and the King Saud University in Riyadh.[36] A large collection of Yemeni manuscripts was also amassed during the 1950s by the former ambassador of Saudi Arabia to the Yemen, al-Sayyid Muḥammad b. ʿAbd al-Raḥmān al-ʿUbaykān (1899–1993) whose private library is located in Riyadh.[37] It is possible that many of the recent acquisitions by collectors and libraries outside of Yemen left the country illegally. During his tenure as the head of the antiquities and libraries of Yemen (1969–1990), al-Qāḍī Ismāʿīl b. ʿAlī al-Akwaʿ (1920–2008) fought manuscript dealers and tried to prevent them from smuggling manuscripts out of the country; he seems to have had only limited success.[38]

III. The History of Zaydī Manuscript Collections in Yemen

The history of the libraries and manuscript collections inside Yemen still needs to be written, and it constitutes a difficult task in view of the turmoil the country has experienced over most of the twentieth and early twenty-first centuries and which it continues to be exposed to. The ruler's library in Ẓafār was apparently subject to occasional theft prior to its transfer in 1929 to the newly founded al-Ḫizāna al-mutawakkiliyya in Sanaa. A number of codices that had been copied in the thirteenth century for the library of Imam al-Manṣūr bi-Allāh are among the manuscripts collected by Glaser, Caprotti, and al-Madanī/Landberg. Nevertheless, the Ḫizāna al-mutawakkiliyya (now Maktabat al-awqāf/al-Maktaba al-šarqiyya) is one of the oldest collections in Yemen that is still largely intact. A first handlist of its holdings was published in 1942.[39]

Following the *coup d'état* of 1962, the former palace (Dār al-saʿāda) library and the personal collections of the members of the royal family, notably of Imam Yaḥyā Ḥamīd al-Dīn (1869–1948) in Sanaa, of his son Imam Aḥmad b. Yaḥyā Ḥamīd al-Dīn (1891–1962) in Ḥāǧǧa, and of other members of the family, as well as the collections of former ministers and other government officials were confiscated and eventually

[34] *Fihris maḫṭūṭāt Ǧāmiʿat Umm al-Qurā*, 1403/1983.

[35] The majority of its manuscript holdings can be accessed at https://www.kfu.edu.sa/ar/deans/library/pages/manuscripts.aspx

See also al-Zayd, Fihris al-maḫṭūṭāt, 1415/1994.

[36] The majority of its manuscript holdings can be accessed at http://makhtota.ksu.edu.sa/

[37] See *Fihris al-maḫṭūṭāt bi-maktabat Muḥammad b. ʿAbd al-Raḥmān al-ʿUbaykān*, 1390/1970–1971; see also A.F. Sayyid, *Maṣādir*, 1974, p. 48. On Muḥammad al-ʿUbaykān, see Ḫ. b. M. al-Ubaykān, *Muḥammad al-ʿUbaykān*, 2009, and www.obaikan.net I thank Merza Hussain Hasan for having brought the biography and the website to my attention. For the published works that belonged to the Maktabat al-ʿUbaykān up to the year 1987, see *Fihris al-kutub al-maṭbūʿa bi-maktabat Muḥammad b. ʿAbd al-Raḥmān al-ʿUbaykān al-ḫāṣṣa*, 1987. Maktabat al-ʿUbaykān was also engaged as a publisher particularly during the years 1991 through 2006 (and possibly beyond).

[38] See D. Hollenberg & A. Regourd, "Manuscript Destruction and Looting," 2016, pp. 173–175. Incidents of looting are also reported by ʿA. al-S. ʿA. al-Waǧīh, *Maṣādir*, 1422/2002 vol. 1, pp. 41–42, 68–91.

[39] M.A. Al-Ḥaǧarī, *Fihrist kutub al-Ḫizāna al-mutawakkiliyya*, 1361/1942.

transferred to the newly founded (in 1968) al-Maktaba al-ġarbiyya (since 1980 Dār al-maḫṭūṭāt) under the aegis of the Hay'at al-āṯār wa-dūr al-kutub (General Organization for Antiquities and Libraries), which was founded in 1969 and directed until 1990 by al-Qāḍī Ismāʿīl al-Akwaʿ.[40] The unpacking and arranging of the thousands of codices and the assignment of shelf marks were a slow and gradual process—over the decades, the shelf mark system of the Dār al-maḫṭūṭāt's holdings was repeatedly changed. The changes are reflected in the two catalogues, from 1978 and 2005, respectively, of the holdings of the Dār al-maḫṭūṭāt (see also below). During my visit to Sanaa in July–August 2009, yet another attempt was made to recatalogue the collection and to assign new shelf marks to the codices. The collection still seems to be growing—a large number of codices (3,380 volumes) were handed over to the Hay'a al-ʿāmma li-al-kitāb (Dār al-kutub al-yamaniyya) as recently as 2014.[41]

In 1951–1952, in 1964, and again in 1974, scholarly expeditions from Egypt were dispatched to Yemen. They explored the holdings of the Ḫizāna al-mutawakkiliyya and the Maktaba al-ġarbiyya in Sanaa as well as those of some of the smaller libraries in Sanaa and other cities, and they produced microfilms of a select number of manuscripts (ca. 555 codices in total), which they brought back to Cairo to the Dār al-kutub (or, in the case of the 1974 expedition, the Maʿhad al-maḫṭūṭāt al-ʿarabiyya).[42] The material thus made available marked the beginning of the scholarly study of Muʿtazilism: since the late 1950s, numerous editions of primary sources have been published, notably the comprehensive theological summa by *qāḍī al-quḍāt* ʿAbd al-Ǧabbār al-Hamadānī (d. 415/1025), *Al-muġnī fī abwāb al-tawḥīd wa-al-ʿadl*, and there has been a steady rise in Muʿtazilī studies.[43]

At the request of the Arab Republic of Yemen, a UNESCO delegation was sent to Yemen on September 14–30, 1971, to assess "the situation regarding ancient books and manuscripts in the country." The delegation's leaders, American University of Beirut professors Yūsuf Ībiš (1926–2003) and Maḥmūd al-Ġūl (1923–1983), not only elaborated in their final report on the unique value of the Yemeni manuscript collections but also gave recommendations on how best to preserve this treasure. The UNESCO report lead to additional international initiatives to preserve the manuscripts of Yemen. Following several exploratory visits to the country by the German

[40] Some of the original holdings of the library of Imām Yaḥyā are listed by ʿA. al-Maġribī, "Maḫṭūṭāt yamaniyya fi ḫizānat kutub al-Imām Yaḥyā," 1953. Z. ʿInān, "Baʿḍ al-maḫṭūṭāt al-ʿarabiyya," 1399/1979 provides a select list of the manuscripts that were confiscated at the time and deposited into the Dār al-kutub in Sanaa without mentioning the former owner of the listed codices. On Ismāʿīl al-Akwaʿ, see A. al-Aulaqi, "Obituary: Qadhi Ismail bin Ali al-Akwa," n.d. and the obituary by Muhammad ʿAbd al-Rahim Jazim in *CmY* 7 (January 2008), Actualités <Nécrologie: Mort du Cadi Ismâʿîl b. ʿAlî Husayn al-Akwaʿ>.

[41] https://yemen-press.com/news33493.html

See also *CmY* 19 (January 2015), Actualités, <Décembre 2014>, p. 13.

[42] Ḫ.Y. Nāmī, *Baʿṯa*, 1952; A.F. Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955; *Qāʾima*, 1967; "al-Maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976; A.F. Sayyid, *Maṣādir*, 1974, pp. 419–433; "Taqrīr," 1976, p. 102.

[43] See the editors' introduction to C. Adang, S. Schmidtke & D. Sklare, *A Common Rationality*, 2007 (with further references).

orientalist Albrecht Noth (1937–1999) in 1975, 1977 and 1979, the Cultural Preservation Programme of the Federal Foreign Office of Germany, in cooperation with Berlin State Library, funded the purchase of restauration equipment, which was set up in the National Library (Dār al-kutub) in Sanaa in 1980.[44] Kuwait also contributed significantly to the establishment of scholarly infrastructure in Yemen for the preservation of its manuscript holdings. The Emir of Kuwait had donated the funds for the foundation of the Dār al-kutub in 1968.[45] During February and March 1985 a Kuwaiti team engaged in filming and cataloguing some 308 manuscripts held by the Dār al-maḫṭūṭāt in Sanaa.[46] Prior to this, between October and December 1982, a delegation from Kuwait had already assessed and partly microfilmed the manuscripts of the Maktabat al-aḥqāf in Tarīm in Hadhramaut (founded in 1972), which has a few works by Zaydī authors.[47]

Besides the various governmental initiatives, there have also been private endeavors to film some of the Yemeni manuscripts. In 1973, Robert W. Stookey (1917–1998), a former Foreign Service officer who during the 1980s joined the Center for Middle Eastern Studies at the University of Texas at Austin as a research associate, was able to film significant portions of the private library of al-Sayyid Muḥammad b. Muḥammad b. ʿAbd al-Raḥmān b. Ismāʿīl b. Muṭahhar al-Manṣūr (1915–2016). The microfilm collection is nowadays housed by the University of Texas, and copies of the entire collection are also deposited in the Markaz al-dirāsāt wa-al-buḥūṯ al-yamaniyya in Sanaa.[48]

Various Iranian governmental and private institutions, notably the Marʿašī Library in Qum and the Ḫizāna al-ʿālamiyya li-al-maḫṭūṭāt al-islāmiyya (Markaz al-waṯāʾiq wa-al-tārīḫ al-diblūmāsī), which belongs to the Iranian Ministry of Foreign Affairs, also engaged in preserving and filming significant portions of the manuscript holdings of Yemen at the turn of the millennium, and they made important contributions to the cataloguing of Yemeni manuscript collections. In 2001, ʿAbd al-Tawwāb Aḥmad ʿAlī al-Mašriqī and Muḥammad Ṣāliḥ Yaḥyā al-Qāḍī published a catalogue providing detailed descriptions of the manuscripts that had been filmed by the various earlier international expeditions to Yemen—the Egyptian expedition during the 1950s, the microfilming executed by the Maʿhad al-maḫṭūṭāt al-ʿarabiyya in 1974, another microfilm project executed in 1983 and focused on the holdings of the Dār al-maḫṭūṭāt in Sanaa, and the material filmed by the Kuwaiti expedition in 1985.

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[44] See H. Böhrenz & E. Bartelt, "Handschriftenrestaurierung im Jemen," 1982.

[45] See "Taqrīr," 1976, p. 100.

[46] ʿI.M. al-Šantī, *al-Maḫṭūṭāt al-ʿarabiyya*, 1988. Kuwait has also sponsored the foundation of Sanaa University and its library; see "Taqrīr," 1976, p. 101.

[47] "Al-Maḫṭūṭāt allatī ṣawwarahā al-Maʿhad min Maktabat al-aḥqāf," 1976. On the library, see also N. van den Boogert, "Manuscript Library of Tarīm," 1994.

[48] See A. Regourd, "La collection de manuscrits microfilmés," 2009 (including a handlist of the collection and a link to an online catalogue of the collection at the University of Texas). See also S. Schmidtke, "The Intricacities of Capturing the Holdings," forthcoming. On Stookey, see "Robert W. Stookey, 1917–1998," 1998. Muḥammad b. Muḥammad b. al-Muṭahhar al-Manṣūr's library is also listed in Appendix 1 (with further references).

Surrogates of the manuscripts listed in the *Ṭāwūs-i yamānī* can be consulted in several major libraries of Iran, among them the Maǧlis Library in Tehran and the Astān-i quds-i Raḍawī library in Mašhad. The Kitābḫāna-yi ʿumūmī-yi Ḥaḍrat Āyat Allāh al-ʿuẓmā Marʿašī Naǧafī in Qum holds a large collection of microfilmed Yemeni manuscripts from the Maktabat al-awqāf in Sanaa as well as numerous private libraries throughout the country,[49] and surrogates of Yemeni manuscripts are also kept in the Markaz-i iḥyāʾ-i mīrāṯ-i islāmī in Qum.[50] The Marʿašī Library also sponsored the cataloguing of the holdings of the Maktabat al-aḥqāf in Tarīm—although the majority of manuscripts of the library represent the Šāfiʿī school, with many Sufi manuscripts among them, the library has a small but important number of Zaydī works among its holdings.[51] The Astān-i quds-i Raḍawī library also owns a collection of microfilm copies of manuscripts from the Maktabat al-awqāf in Sanaa.[52] During the early 2000s, Iranian scholars continued their work in Yemen, digitizing a significant number of private collections and sponsoring the publication of additional catalogues of the Dār al-maḫṭūṭāt[53] and of various private collections.[54] The handlists prepared by the Egyptian, Kuwaiti, and Iranian delegations provide essential information on the respective public and private libraries in Yemen, many of which have ceased to exist. In 2004, UNESCO launched a project that aimed at supporting documentation and conservation of the manuscript holdings of the "House of Manuscripts" in Sanaa.[55]

The various digitization efforts supported by the German Foreign Office ("Preserving Yemen's Cultural Heritage: The Yemen Manuscript Digitization Project" [YMDP], 2010)[56] and the Deutsche Forschungsgemeinschaft in conjunction with the National Endowment for the Humanities ("The Yemen Manuscript Digitization

[49] Descriptions are included in ʿA. Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991]; Abū al-F. Ḥ Bābulī, *Fihrist*, 1387–1388/2008–2009.

[50] Descriptions are included in al-Sayyid A. al-Ḥ. al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377-1387/1998–2008.

[51] The catalogue, prepared by ʿAbd Allāh b. Ḥusayn b. Muḥammad al-ʿAydarūs and ʿAbd al-Qādir b. Ṣāliḥ b. Šihāb, was published in 2004 and again, with ʿAbd al-Raḥmān al-Saqqāf, in 2009, see ʿAbd A. b. Ḥ. b. M. al-ʿAydarūs & ʿAbd al-Q. b. Ṣ. b. Šihāb, *Fihrist-i nusḫa-hā-yi ḫaṭṭī-yi Kitābḫāna-yi aḥqāf-i Astān-i Ḥaḍramawt-i Ǧumhūrī-yi Yaman*, 1383/[2004]; id. & ʿAbd al-R. al-Saqqāf, *Fihris al-maḫṭūṭāt al-yamaniyya li-Maktabat al-aḥqāf*, 1430/1388/2009.

[52] M. Wafādār Murādī, "Fihrist-i alifbāʾī-yi mīkrūfilm-hā," 1381/[2001].

[53] A.M. al-ʿĪsawī [et al.], *Fihris*, 2005.

[54] E.g., ʿAbd A. Ḥ. D. al-ʿIzzī, *Fihrist*, 1369–1370/[1990–1991]; al-Sayyid A. al-Ḥ. al-Aškawārī, *Maḫṭūṭāt Maktabat ʿAbd al-Aẓīm al-Hādī*, 1424/2003.

[55] A. Mirabile, "UNESCO project for San'a – Yemen Dar al-makhtutat (house of manuscripts) collections," 2014. See also *CmY* 1 (2006), Actualités, <Catalogage, codicologie, numérisation, préservation/conservation. Actualité yéménite>.

[56] S. Schmidtke & J. Thiele, *Preserving Yemen's Cultural Heritage*, 2011. See also http://www.sanaa.diplo.de/Vertretung/sanaa/de/06/KulturerhaltProgramm_20des_20Ausw_C3_A4rtigen_20Amtes/Diegitalisierung__Seite.html

Initiative" [YMDI], 2010 through 2013)[57] also aimed at digitizing a select number of private collections.[58]

Following the 1942 publication of the catalogue of the holdings of the Ḫizāna al-mutawakkiliyya (now Maktabat al-awqāf/al-Maktaba al-šarqiyya), which was, in the pre-digital age, "a bibliographic rarity outside the Yemen,"[59] Aḥmad Muḥammad ʿĪsawī and Muḥammad Saʿīd al-Malīḥ, two Egyptian scholars teaching in Kuwait, began in 1974 to prepare a first catalogue of the holdings of the Dār al-maḫṭūṭāt (al-Maktaba al-ġarbiyya); the catalogue was published in 1978.[60] In the meantime, a group of Yemeni scholars, Aḥmad ʿAbd al-Razzāq al-Ruqayḥī, ʿAbd al-Allāh al-Ḥibšī, and ʿAlī Wahhāb al-Ānsī, worked on a new catalogue of the holdings of the Maktabat al-awqāf, which was published in 1984 in four volumes. In the process, they also replaced the old shelf marks with a new system. The catalogue does not provide a concordance of the old and new shelf marks. Since scholars often still refer to the manuscripts using the old system, consultation of both catalogues, of 1942 and 1984, is still indispensable.

The history and the holdings of the many private libraries and libraries that were attached to mosques and madrasas throughout Yemen remain largely undocumented, and their current situation is in most cases uncertain. The *Qāʾima bi-al-maḫṭūṭāt al-ʿarabiyya al-muṣawwara bi-mīkrūfilm min al-Ǧumhūriyya al-ʿarabiyya al-yamaniyya*, prepared by members of the second Egyptian expedition to Yemen in 1964, remains vague about the ownership of some of the microfilmed manuscripts, with statements such as "*fī milk aḥad ʿulamāʾ Ṣanʿāʾ*,"[61] "*muṣawwar ʿan nusḫa fī milk aḥad ʿulamāʾ Ṣanʿāʾ*,"[62] and "*al-kutub al-muṣādara bi-madīnat Taʿizz*."[63] Similar observations can be made of the many surrogates of Yemeni manuscripts that are held by the Marʿašī library in Qum and other Iranian libraries.[64] Only a fraction of the

[57] https://ymdi.uoregon.edu/

[58] The manuscripts filmed within the framework of the YMDP are accessible through Hill Museum & Manuscript Library's virtual reading room (vhmml.org) as well through "The Zaydī Manuscript Tradition: A Digital Portal" at https://www.ias.edu/digital-scholarship/zaydi_manuscript_tradition The manuscripts filmed under the aegis of the YMDI are accessible through

http://pudl.princeton.edu/collections/pudl0079

[59] W. Madelung, *Arabic Texts*, 1987, p. 14 (English introduction).

[60] A.M. ʿĪsawī & M.S. al-Malīḥ, *Fihris maḫṭūṭāt al-Maktaba al-ġarbiyya bi-al-Ǧāmiʿ al-kabīr bi-Ṣanʿāʾ*, 1978.

[61] *Qāʾima*, 1967, pp. 9–10 no. 86.

[62] *Qāʾima*, 1967, p. 18 no. 163.

[63] *Qāʾima*, 1967, pp. 1 no. 2, 7 no. 59, 12 no. 107, 14 no. 133, 17 nos. 154–155, 18 no. 159, 19 no. 169, 22 nos. 194 and 196, 24 no. 217, 28 no. 252, 32 nos. 283 and 286, 33 no. 296, 38 no. 326, 39 no. 338, 46 no. 388, 51 no. 429, 52 no. 439, 53 nos. 444 and 452, 54 no. 461.

[64] ʿA. Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 290, 332, 333 ("*az nusḫa-yi kitābḫāna-yi šaḫṣī dar Ṣanʿāʾ*"), pp. 314, 337 ("*az nusḫa-yi kitābḫāna-yi ayy šaḫṣī dar Yaman*"), 339 ("*az nusḫa-yi kitābḫāna-yi ayy dar Ṣanʿāʾ*"); Abū al-F. Ḥ. Bābulī, *Fihrist*, 1387–1388/2008–9, vol. 3, p. 276; vol. 4, pp. 255, 363, 402, 447, 500, 516, 542, 544, 551; vol. 5, pp. 286, 393 ("*nusḫa-yi aṣl dar yiki az kitābḫāna-hā-yi Yaman*"); vol. 3, p. 537 ("*nusḫa-yi aṣl dar yiki az kitābḫāna-hā-yi Ṣanʿāʾ dar Yaman?*"); vol. 4, p. 324 ("*nusḫa-yi aṣl dar yiki az kitābḫāna-hā-yi šahr Ṣanʿāʾ dar Yaman maḥfūẓ ast*"); al-Sayyid A. al-Ḥ. al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 1, pp. 32 no. 20, 33 no. 21, 54–55 nos. 40–41, 79–80 no. 66, 84–92 no. 71, 113 no. 90, 133–135 no. 113, 198–199 no. 177, 400–403 no. 341; vol. 3, p. 68 no. 876; vol. 7, pp. 333–334 no. 2735 ("*kitābḫāna-āy dar Yaman*").

smaller libraries of Yemen have by now been catalogued, and the few available catalogues seem to cover only portions of the holdings of the relevant libraries. Mention should be made of the work of two Yemeni scholars. ʿAbd Allāh al-Ḥibšī (b. 1949) published handlists of the holdings of various private libraries during the 1970s and brought these handlists together in a volume published in 1994. ʿAbd al-Salām al-Waǧīh (b. 1957) published a two-volume catalogue describing the holdings of 39 private libraries in Yemen in 2002. Al-Waǧīh has announced additional volumes, but these have not materialized so far. Handlists for individual private collections were also produced by Aḥmad al-Ḥusaynī al-Aškawārī,[65] ʿAbd Allāh Ḥammūd Dirham al-ʿIzzī,[66] and others. Moreover, al-Ḥibšī, al-Waǧīh, and other Yemeni scholars,[67] as well as scholars from Egypt[68] and Iran,[69] have compiled reference works documenting the Zaydī literary tradition, and these works provide information on the whereabouts of many manuscripts in the libraries of Yemen.

In the meantime, reports of incidents of severe damage, systematic destruction, looting of libraries, and illicit trade in manuscripts abound.[70] There are also other factors to be taken into account. Family libraries change ownership from generation to generation and are often divided among the heirs as a result. It is often unclear whether a library mentioned in earlier literature still exists, and if so, under whose ownership.[71] Moreover, for centuries manuscripts have been a commodity in Yemen.[72] Analyzing the ownership statements in the codices of the Munich Caprotti collection, Florian Sobieroj has remarked on the frequency with which manuscripts changed hands,[73] and the quantity and quality of Yemeni manuscripts that were traded from the end of the nineteenth century until today show that manuscripts continue to be goods in high demand. Moreover, the ongoing digitization efforts by some local research institutions and NGOs systematically omit information on the whereabouts of the original collections. While this is understandable in view of the potential threat to which private collections of Zaydī materials and their owners may be exposed,[74] from an academic point of view the practice causes confusion and impedes scholarly

[65] Al-Sayyid A. al-Ḥ. al-Aškawārī, *Maḫṭūṭāt Maktabat ʿAbd al-ʿAẓīm al-Hādī*, 1424/2003.

[66] ʿAbd A. Ḥ.D. al-ʿIzzī, *Fihrist*, 1425/2004.

[67] E.g., I. al-Akwaʿ, *Hiǧar al-ʿilm*, 1424/2003; ʿAbd A. M. al-Ḥibšī, *Marāǧiʿ*, 1972; id., *Maṣādir*, 1408/1988 and 1425/2004; id., *Dirāsāt*, 1977; ʿAbd al-S. ʿA. al-Waǧīh, *Aʿlām al-muʾallifīn al-Zaydiyya*, 1420/1999; I.A. al-Maqḥafī, *Mawsūʿat al-alqāb al-yamaniyya*, 1431/2010.

[68] E.g., A.F. Sayyid, *Maṣādir*, 1974.

[69] E.g., ʿA. Mūsawī Naǧād, *Turāṯ al-Zaydiyya*, 1384/2005; al-Sayyid A. al-Ḥusaynī, *Muʾallafāt al-Zaydiyya*, 1413/1992–1993. Works by Zaydī *mutakallimūn* are also regularly listed in Ǧ. Subḥānī (ed.), *Muʿǧam al-turāṯ al-kalāmī*, 1424/[2003–2004].

[70] See, e.g. ʿAbd al-S. ʿA. al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 35–42, 68–101; Ibn al-Wazīr, "al-Maḫṭūṭāt al-yamaniyya," [2008]. The earthquake of December 13, 1982, also caused major destruction. See USAID, "Yemen Arab Republic – Earthquake," 1982. See also below, Appendix 1.

[71] See also ʿAbd al-S. ʿA. al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 42; id., "Maḫṭūṭāt Madīnat Šahāra," also A. Regourd, "Introduction," 2015, p. 123.

[72] See also A. Regourd, "Introduction," 2015, p. 124.

[73] F. Sobieroj, *Arabische Handschriften*, 2007, p. xxiii.

[74] This has also been the policy of the Yemen Manuscript Digitization Initiative (YMDI).

conversation and should thus be avoided to the extent possible. Digital surrogates of manuscripts have largely replaced the physical objects as a commodity, which may be another reason to omit information about the whereabouts of the originals.[75]

IV. The Evolution of Zaydī Studies as a Scholarly Field

The wide dispersal of Zaydī manuscripts and the slow and uneven process of cataloguing the relevant collections have left their mark on scholarship, which is dependent on the availability of primary sources and their accessibility and as such is often accidental. The history of the Yemeni manuscript collections, their (in)accessibility and (un)availability, and the evolution of Zaydī studies offer a case in point.

The Glaser collections of Berlin and London were purchased at a fortuitous time when both Wilhelm Ahlwardt (1828–1909) and Charles Rieu (1820–1902) were still working on their respective catalogues of the Arabic manuscripts. The Königliche Bibliothek zu Berlin had purchased the first Glaser collection of 23 manuscripts in 1884,[76] followed by its acquisition of the second Glaser collection of 242 manuscripts in February 1887. Ahlwardt had been asked to evaluate the latter material, and he submitted a favorable report, dated June 10, 1886, in which he recommended the acquisition of the collection and provided a brief handlist of its contents. A revised version of his report, together with the handlist, was published in the same year as *Kurzes Verzeichniss der Glaser'schen Sammlung arabischer Handschriften*.[77] More detailed descriptions are included in his *Verzeichniss der arabischen Handschriften der Königlichen Bibliothek zu Berlin*, published between 1887 through 1899. One of the first scholars to consult the manuscripts of the collection, particularly those pertaining to the Muʿtazila, was Martin Schreiner (1863–1926), a scholar of Jewish and Islamic studies who, from 1894 onwards, taught at the Lehranstalt für die Wissenschaft des Judenthums in Berlin. For his studies on Jewish and Muslim Muʿtazilite *kalām*, "Der Kalâm in der jüdischen Literatur" (1895) and "Jeschuʿa ben Jehuda" (1900),[78] Schreiner consulted such manuscripts as Ibn Mattawayh's *Al-maǧmūʿ fī al-Muḥīṭ* (MS Glaser 52), *Al-baḥr al-zaḫḫār* of Ibn al-Murtaḍā (d. 840/1436–1437) (MS Glaser 230), and *Al-masāʾil fī al-ḫilāf bayn al-Baṣriyyīn wa-al-Baġdādiyyīn* by Abū Rašīd al-Nīsābūrī (MS Glaser 12).[79]

Following Rieu's positive assessment, the British Museum bought the third Glaser collection of 328 Arabic manuscripts in July 1889. In May 1899, Rieu published an entry on its purchase in "Account of the Income and Expenditure of the British

[75] See A. Regourd, "Digitising between the lines," 2015.

[76] The collection was briefly catalogued by K. Vollers, "Mittheilung," 1884.

[77] W. Ahlwardt, *Kurzes Verzeichniss der Glaser'schen Sammlung*, 1887.

[78] M. Schreiner, *Gesammelte Schriften*, 1983, pp. 280–346, 503–619.

[79] See *Manuscripta orientalia Berolinensia*, passim. See also S. Schmidtke, *Study of Islam*, forthcoming. Generally on Schreiner, see T. Turán, "Martin Schreiner and Jewish Theology," 2017. I thank Dennis Halft to having brought Turán's study to my attention.

Museum (Special Trust Funds) for the Year ending the 31th day of March 1890,"[80] and descriptions of the Glaser manuscripts are included in his *Supplement to the Catalogue of the Arabic manuscripts in the British Museum*, which was published in 1894.[81]

The collections that ended up in Vienna and Munich were less fortunate. Max Grünert (1849–1929), who was asked to assess the collection housed at the Austrian National Library, prepared a brief handlist as an appendix to his report on the collection.[82] He presented an abbreviated version of his report to the International Orientalists' Congress in 1894; the handlist remains unpublished.[83] The information included in Grünert's handlist, with slight revisions and emendations, has since been integrated into the electronic catalogue of the Austrian National Library.[84] Glaser's plans to catalogue the Caprotti collection in Munich never came to fruition, and for a long time scholars were limited to a brief summary published by Emil Gratzl (1877–1957) in 1916.[85] Although the Bavarian State Library proved extremely forthcoming over the decades when it came to providing scholars access to the Glaser manuscripts,[86] it was only in 2007 that Sobieroj completed a catalogue containing descriptions of the entire Munich collection of 157 South Arabian manuscripts.[87]

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[80] I thank Jan Thiele for this reference.

[81] Like W. Ahlwardt, Ch. Rieu was able to rely in his work on a concise handlist prepared by Glaser himself: "Dr. Glaser had no leisure for a 'catalogue raisonné.' His lithographed 'Verzeichnis' is a hastily drawn up list without any attempt at classification or detail." (Rieu, *Supplement*, 1894, p. viii). The original Glaser numbers were replaced with new shelfmarks, Or. 3717–4044, and a concordance of the old Glaser numbers and the relevant entries in the catalogue is included in Rieu, *Supplement*, 1894, pp. 925–928.

[82] "Bericht über die durch Eduard Glaser von seiner vierten Reise in Südarabien nach Europa gebrachten Sammlungen erstattet von dem o.ö. Professor der semitischen Sprachen und Literaturen an der deutschen Universität Dr. Max Grünert in Prag" (completed on June 6, 1894) with "Beilage: Kurzer Katalog der Glaser'schen Sammlung arabischer Handschriften verfasst von Prof. Dr. Max Grünert (Prag)."

[83] M. Grünert, "Über Ed. Glaser's jüngste arabische Handschriftensammlung,"1897. The Glaser collection was not included in Loebenstein, *Katalog der arabischen Handschriften*, 1970 as it was planned to be described in a second volume. See ibid., p. ix ("Geleitwort"): "Der zweite Teil wird jene arabischen Handschriften verzeichnen, die vom österreichischen Arabienreisenden Eduard Glaser gesammelt und im Jahre 1894 erworben worden sind. Trotz ihres besonderen Wertes und ihres Interesses für die Wissenschaft wird dieser Teil im Programm der Herausgabe zeitlich nachgesetzt, da er in einem handschriftlichen Katalog von Max Grünert bereits bearbeitet ist; wenn auch in sehr knapper Form gehalten und veraltet, so stellt dieser Katalog doch noch ein brauchbares Hilfsmittel dar."

[84] The individual entries can be found at https://www.onb.ac.at/

In addition to Grünert's handlist, the entries also reflect the revisions included in Th. Ripper, *Zettelkatalog*, n.d. See http://data.onb.ac.at/rec/AL00159367 "Grünerts Angaben bilden die Grundlage für die Datensätze zu den 254 Handschriften Glasers in dieser Datenbank. Sie wurden anhand eines 2000/2001 von Thomas Ripper angelegten Zettelkataloges mit translitterierten und aktualisierten Daten zu Autoren und Titeln ergänzt."

[85] E. Gratzl, "Die arabischen Handschriften,"1916. On Gratzl, see also H. Rebhan, "Emil Gratzl als Orientalist," 2011.

[86] See below, fnn. 106, 113.

[87] F. Sobieroj, *Arabische Handschriften*, 2007. While the catalogue excels in detail, it does not include the original Glaser numbers, which were still used by scholars such as Rudolf Strothmann or Wilferd Madelung. A "Konkordanz Codd. arab. Glaser – Codd. arab." is available at

Eugenio Griffini worked unremittingly on the rich holdings of the "Collezione Caprotti" or "Nuovo Fondo" of the Biblioteca Ambrosiana, but when he passed away in 1925, he had completed descriptions of less than a quarter of the collection, series A through C, as well as some selected manuscripts belonging to series H of the collection.[88] The Caprotti Collection of the Biblioteca Apostolica Vaticana was described in detail in Giorgio Levi Della Vida's (1886–1967) *Elenco dei manoscritti arabi islamici*, published in 1935. Ṣalāḥ al-Dīn al-Munaǧǧid (1920–2010) continued Griffini's work with another partial catalogue of the Ambrosiana collection, covering series D of the Nuovo Fondo and published in 1960. Initially unaware of al-Munaǧǧid's work, Oscar Löfgren (1898–1992) had since 1955 paid regular extended visits to Milan[89] to study its rich Arabic manuscript collections with the aim of (re)cataloguing them in their entirety, starting with the "Antico Fondo" (or Ancient Fund, consisting of 224 Arabic manuscripts)[90] and extending to the more recent acquisitions since the publication of Joseph von Hammer's (1774–1856) catalogue, including the Griffini manuscript collection, or the "Medio Fondo," as he labelled this group of 134 manuscripts. Löfgren was supported in his endeavors by Enrico Rodolfo Galbiati (1914–2004) and especially by Renato Traini (1923–2014), and he presented a first report on his work in 1962,[91] followed by another, more detailed account in 1963.[92] By 1970, he had completed a draft handlist of the entire Arabic manuscript collection of the Ambrosiana, including the Nuovo Fondo of South Arabian manuscripts.[93] The first volume of the catalogue, covering the Antico Fondo and the Medio Fondo, was published in 1975; the remaining volumes are devoted to the more than 1,700 manuscripts of the Nuovo Fondo, volume 2 (published in 1981) covers the series A-D, followed by Volume 3, covering series E, which was published in 1995, three years after Löfgren's demise. Traini continued the project on the basis of the draft catalogue prepared by Löfgren and published the final volume, covering the series F-H, in 2011.

Details about contents of the various Landberg collections were accessible from the outset through the sales catalogues of Brill and Harrassowitz. As he did with the Glaser collection, Ahlwardt published a first brief description of the Berlin collection

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http://daten.digitale-sammlungen.de/~db/0002/bsb00026277/images/index.html?fip=193.174.98.30&seite=24&pdfseitex=

On some codicological features of the Munich collection of South Arabian manuscripts, see also F. Sobieroj, "Arabic Manuscripts on the Periphery," 2014, pp. 92–97 and passim.

[88] His catalogue was published between 1910 and 1918 in *Rivista degli Studi orientali*. The individual parts were later brought together and published as *Catalogo dei manoscritti Arabi di Nuovo Fondo*, 1910–1919. See also G. Gabrieli, *Manoscritti*, 1930, pp. 24–25 nos. 3–6.

[89] The story of Löfgren's connection to the Biblioteca Ambrosiana, which began in 1934 when he visited Italy for the first time, is recalled in the preface to O. Löfgren & R. Traini, *Catalogue*, 1995, vol. 3. See also R. Traini, "Ricordo di Oscar Löfgren," 1993.

[90] Prior to this, Joseph von Hammer had prepared a first (incomplete) catalogue of the "Antico Fondo." On the history of the Antico Fondo, see G. Levi Della Vida, *Ricerche*, 1939; P.F. Fumagalli, "Raccolte," 2001. On the early history of the Biblioteca Ambrosiana, see also P. Nicelli, "Manoscritti," [2016].

[91] O. Löfgren, "I manoscritti arabi," 1963.

[92] O. Löfgren, "Unbekannte arabische Texte," 1963.

[93] See preface to O. Löfgren & R. Traini, *Catalogue*, 1995, vol. 3.

in his *Kurzes Verzeichniss der Landberg'schen Sammlung arabischer Handschriften* (1885) and incorporated more detailed entries on the Berlin Landberg manuscripts in his *Verzeichniss der arabischen Handschriften der Königlichen Bibliothek zu Berlin* (1887–1890). The Yemeni manuscripts of the Landberg collection purchased by Leiden University Library were first catalogued by Michael Jan de Goeje (1836–1909)[94] and Martijn Theodoor Houtsma (1851–1943), and then again by Petrus Voorhoeve (1899–1996), curator of the Oriental Collections in the Leiden University Library since 1950, in his *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, published in 1957 and followed by a revised and enlarged edition in 1980.[95] Voorhoeve's descriptions were integrated, and partly revised and enlarged, by Jan Just Witkam in his comprehensive *Inventory of the Oriental Manuscripts in Leiden University Library* (published 2006–2016), which also includes descriptions of the library's later acquisitions of Yemeni and/or Zaydī manuscripts.

During the 1950s and 1960s, some European collections with significant numbers of South Arabian manuscripts were microfilmed and made available to scholars outside of Europe. Saint Louis University in Missouri holds surrogates of nearly the entire manuscript collection of the Biblioteca Apostolica Vaticana in the Knights of Columbus Vatican Film Library (established in 1953), including the Vatican's Islamic Arabic manuscripts,[96] as does the library of the State University of New York at Binghamton.[97] Shortly after 1960, the University of Notre Dame reached an agreement with the Biblioteca Ambrosiana to film the latter's entire manuscript and archival collections, including the Collezione Caprotti, and to make them available to reseachers at Notre Dame and elsewhere in the United States. The creation of the Frank M. Folson Ambrosiana Microfilm and Photographic Collection was funded by the National Science Foundation in Washington, DC, and the filming began in 1962.[98] During the same period, the Hill Monastic Manuscript Library (now the Hill Museum & Manuscript Library, HMML) set out to film the holdings of numerous libraries in Europe (focusing primarily but not exclusively on Christian manuscripts), starting with Austria. By 1973, HMML had produced microfilms of the holdings of some 76 Austrian libraries, including the Austrian National Library with its Arabic manuscript collection, of which the Glaser collection forms an important

[94] M.J. De Goeje & M.T. Houtsma, *Catalogus codicum arabicorum*, 1888–1907.

[95] See also J.J. Witkam, "Verzamelingen," 1987. On Voorhoeve, see G.E. Marrison, "Obituary: Dr. Petrus Voorhoeve," 1996.

[96] http://lib.slu.edu/special-collections/collections/vfl

[97] Th.J. Martin, *North American Collections*, 1977, pp. 51–52.

[98] Th.J. Martin, *North American Collections*, 1977, pp. 22–23; A.L. Gabriel, "Ambrosiana Microfilming Project," 1965; id., *Summary Catalogue*, 1968; P.P. Olevnik, "Selected Medieval and Renaissance Manuscript Collections," 1978, pp. 13–15. See also "The Ambrosiana Microfilm Collection," n.d. Not included in Notre Dame's collection are the following items of the Nuovo Fondo: A 60, A 124, C 41, C 136, D 263, D 331, D 389, D 390, D 404, D 405, D 516, D 527, E 92, E 328.

part.[99] In 1957 the board of the Maʿhad al-maḫṭūṭāt al-ʿarabiyya in Cairo dispatched an expedition under the direction of Ṣalāḥ al-Dīn al-Munaǧǧid, who was at the time the Director of the institute, to Milan to film and catalogue those manuscripts of the Ambrosiana collection that remained uncatalogued. The Egyptians sojourned in Milan for two months (July–August 1957); for lack of time, the filming and cataloguing enterprise had to be restricted to series D of the Nuovo Fondo.[100] The microfilms have been housed since 1960 at the Maʿhad al-maḫṭūṭāt al-ʿarabiyya. Moreover, it can safely be assumed that surrogates of all European manuscript collections relevant to Zaydī studies are kept at the King Faisal Center for Research and Islamic Studies in Riyadh, Saudi Arabia, which was founded in 1983,[101] and at the Umm al-Qurā University in Mecca.[102] In Iran, the Marʿašī Library and the Markaz-i iḥyāʾ-i mīrāṯ-i islāmī (both in Qum) also possess large microfilm archives of manuscripts from European libraries, including the Vatican Library, the British Library, the Biblioteca dell'Accademia Nazionale dei Lincei e Corsiniana, the Ambrosiana, and the Berlin State Library, among them numerous manuscripts of Yemeni provenance.[103]

On the basis of the collections of Yemeni manuscripts especially in Berlin and Milan, it was mostly German and Italian Arabists who initiated the scholarly investigation of Zaydism during the early decades of the twentieth century. On the suggestion of Carl Brockelmann (1868–1956),[104] the German scholar Rudolf Strothmann (1877–1960) began to study the rich holdings of the Berlin Glaser collections during a visit to the city on October 5–17, 1908. Over the next couple of years he spent extended periods of time in the Berlin library studying a large number of Zaydī manuscripts,[105] and his rich scholarly output on Zaydism (published between 1910 and 1923) laid the foundation for this at the time entirely new field of study. During the early stages of his work, Strothmann had only limited access to Yemeni manuscripts beyond Berlin. In the opening pages of his "Die Literatur der Zaiditen" (published in 1910), he laments the lack of information about the Vienna collection, whereas he was able to consult some of the material held in London and Munich.[106]

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[99] Th.J. Martin, *North American Collections*, 1977, pp. 43–44; P.P. Olevnik, "Selected Medieval and Renaissance Manuscript Collections," 1978, pp. 15–17.

[100] See the introduction to Ṣ. al-Dīn al-Munaǧǧid, *Fihrist*, 1960.

[101] See *Fihris al-muṣawwarāt al-mīkrūfilmiyya bi-Qism al-maḫṭūṭāt*, 1988–; http://www.kff.com/en/King-Faisal-Center-for-Research-Islamic-Studies

[102] *Fihris al-muṣawwarāt al-mawǧūda bi-Markaz al-baḥṯ al-ʿilmī bi-Ǧāmiʿat Umm al-Qurā*, 1983–.

[103] Al-Sayyid A. al-Ḥ. al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008; ʿA. Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991]; Abū al-F. Ḥ. Bābulī, *Fihrist*, 1387–1388/2008–9.

[104] See R. Strothmann, "Die Literatur der Zaiditen," 1910, p. 356.

[105] July 7–August 5, 1909; October 5–16, 1909; January 3–8, 1910; July 20–August 3, 1910; October 4–15, 1910; December 27, 1910–February 11, 1911; October 5–7, 1911; January 6–9, 1912; March 14–April 19, 1912; July 15–August 24, 1912; April 2–July 14, 1914; January 26–February 17, 1917; September 1–October 18, 1919; June 28–July 1, 1922; August 20–22, 1923. See *Manuscripta orientalia Berolinensia*, passim.

[106] R. Strothmann, "Die Literatur der Zaiditen," 1910, p. 357: "Die vorliegende Untersuchung stützt sich in erster Linie auf das reichhaltige Material von Berlin, das mir seit mehreren Jahren in ausgiebigster Weise gütigst zur Verfügung gestellt wurde. Lücken im Berliner Bestande konnten ausgefüllt werden nach freundlicher Überlassung von zwei Manuskripten aus der Universitätsbibliothek zu Leiden,

Eventually Strothmann gained access to some of the Vienna Glaser manuscripts, which he used for his 1923 publication, "Das Problem der literarischen Persönlichkeit Zaid b. ʿAlī."[107]

In Italy, it was Griffini who created the basis for the new field of Zaydī studies through his studies and catalogues, compiled while delving into the rich holdings of the Ambrosiana collection. Other Italian scholars who contributed to the development of the field include Ignazio di Matteo (1872–1948), Michelangelo Guidi (1886–1946), and Renato Traini.[108] In Leiden, Cornelius van Arendonk (1881–1946), a specialist on Zaydism who had completed his doctoral dissertation in 1919 with a study of the *sīra* of Imām al-Hādī ilā al-ḥaqq Yaḥyā b. al-Ḥusayn (d. 298/911) on the basis of a Glaser manuscript held by the British Museum,[109] was appointed keeper of Oriental manuscripts and books ("adjutor Interpretis Legati Warneriani"), a position he held until his death in 1946. His intimate familiarity with the Leiden collection is legendary, and he generously shared detailed information and partial transcripts of Leiden manuscripts through correspondence.[110] Strothmann profited significantly from both

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Sammlung ehemals Landberg-Brill, und durch Auszüge, die mir durch das British Museum, Department of oriental printed books and manuscripts, in zuvorkommendster Weise übermittelt wurden. Unter den Stätten, deren Kataloge noch nicht vorliegen, fand ich die liebenswürdigste Unterstützung in München, wo Herr Oberbibliothekar Dr. [Georg] Leidinger [1870–1945], dem ich neben dem Herausgeber den Hinweis auf die mir bislang unbekannte Sammlungen verdanke, und Herr Custos Dr. Gratzl die Vergleichung der ihrer Obhut anvertrauten Schätze mit dem Bestand von Berlin, London (und Leiden) für mich vornahmen. Dagegen ist es mir bislang nicht gelungen, von Wien nähere Auskunft zu erhalten über das Fehlen oder Vorhandensein wichtiger Werke. Doch werden für Mailand die zu erwartenden Fortsetzungen von E. Griffini I manoscritti sudarabici di Milano Aufschluß darüber bringen, ob der dortige Bestand wesentliche Ergänzungen . . . bietet." Portions of the correspondence between Strothmann and Gratzl are extant in the Gratzl *Nachlass* at the Bavarian State Library, Munich (call number: Gratzliana G). See http://kalliope-verbund.info/DE-611-HS-316143

[107] R. Strothmann, "Das Problem," 1923, p. 2: "Hauptquelle für die Untersuchung ist neben dem *maǧmūʿ* [i.e., E. Griffini (ed.), *Corpus iuris di Zaid ibn ʿAlī*, 1919] der Berliner Sammelkodex Ms. arab. Glas. 116, der in Ṣanʿāʾ als *k. rasāʾil wa-tefsīr li-Zaid b. ʿAlī* gekauft wurde. Hilfsstoff stammt aus anderen Handschriften der deutschen Bibliotheken in Berlin, Wien und München." See also below, Appendix 2, Strothmann's query to the K. k. Hofbibliothek, as a result of which the Vienna Library got Grünert's permission to publish indices prepared on the basis of his handlist. Although this apparently never materialized, it can be assumed that Strothmann was provided with a copy of this material. Strothmann's study of the writings attributed to Zayd b. ʿAlī was a response to Griffini's *Corpus iuris*). For a summary of Griffini's and Strothmann's views on the matter, as well as later scholarship, see F. Sezgin, *Geschichte des arabischen Schrifttums*, 1967, vol. 1, pp. 552–556.

[108] On him, see A. Arioli, "Lessico codici," 2014; C. Baffioni, "Ricordo," 2015.

[109] C. van Arendonk, *De opkomst*, 1919. His principal source was MS British Library, Or. 3901, except for a small portion of the text, for which Griffini provided van Arendonk with images of another manuscript of the text in the Biblioteca Ambrosiana, MS Ambrosiana, ar. E 57. See ibid., pp. xiii, 294–302. The translator of *De opkomst*, Jacques Ryckmans, had a complete microfilm of the Ambrosiana manuscript at his disposal, as well as a surrogate of another copy of the work from the Maktabat al-awqāf in Sanaa. See C. van Arendonk, *Les débuts*, 1960, pp. vi, xi–xiii.

[110] See J.J. Witkam, "Middle Eastern Holdings," 1981, p. 61: "Until 1946 the keeper of Oriental manuscripts and printed books was C. van Arendonk, who was possessed of such wide erudition that he was considered, during the thirty years of his employment in the library, to be its walking manuscripts' catalogue." See also Kramers, "Levensbericht," 1946, p. 148: "Kwam aldus zijn wetenschappelijke arbeid zelden tot

Griffini and van Arendonk. The British scholar Arthur Stanley Tritton (1881–1973) also contributed to the study of the Zaydiyya with a number of publications during the first half of the twentieth century, focusing on manuscripts from the Glaser collection in London.[111]

Strothmann's erstwhile student, Wilferd Madelung, who provided in his seminal 1965 book *Der Imam al-Qāsim ibn Ibrāhīm und die Glaubenslehre der Zaiditen* a still unsurpassed analysis of the doctrinal developments among the Zaydīs from the time of Imam al-Qāsim b. Ibrāhīm (d. 246/860) until ʿAbd Allāh b. Zayd al-ʿAnsī (d. 667/1269), was the first scholar to consult nearly all relevant collections of Zaydī manuscripts in Europe.[112] Moreover, for his later publications he was also the first Western scholar who was able to consult some of the collections in Yemen.[113]

Scholars in Yemen have for the most part been unable to profit from the continuously improving conditions for Zaydī studies outside Yemen. Even today they have only limited access to information on the Yemeni manuscripts held by European and North American libraries and often remain unaware of the extremely rich and valuable holdings beyond the country. This holds true not only for the collections that

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het niveau der gedrukte openbaarheid, hij kwam in anderen vorm ten goede aan de zeer velen, die in binnen- en buitenland in zijn functie of als vrienden mit hem in aanraking kwamen. Hij was een van het welbekende type van conservatoren, die zichzelf en hun tijd niet spaarden om anderen de gewenschte in- en voorlichting te geven. Door zijn bemiddeling vonden de schatten van de Leidsche handschriftenverzameling overal heen hun weg, terwijl zij, die op het Legatum Warnerianum kwamen werken, zich ieder oogenblik van zijn bereidheid konden overtuigen om hun moeilijkheden op te helderen." Leiden University Library also owns photostats of some of the Yemeni manuscripts in Berlin, London, Milan, and various other European libraries that had been prepared at the request of van Arendonk, as well as numerous excerpts from Yemeni manuscripts in his hand. His research materials and personal notes are preserved at Leiden University Library under the shelf marks Or. 8261–8305. One of van Arendonk's very few publications after his dissertation falls within the field of Zaydī studies, namely, "De Jemenitische secte der Mutarrifieten," 1927. He also contributed various entries to the first edition of the *Encyclopaedia of Islam* that are relevant for Zaydī studies and/or the history of Yemen.

[111] See the bibliography for details. A.S. Tritton mentions in his "The Muṭarrifiyya," 1950, p. 59, that in addition to the three London manuscripts that he consulted for this study, "[a] few details can be gleaned from other manuscripts and there is more material in Berlin but it has not been possible to use it."

[112] See W. Madelung, *Der Imam al-Qāsim ibn Ibrāhīm*, 1965, pp. 254–258.

[113] See W. Madelung, *Streitschrift*, 1985, p. 2: "Die Edition der mir zunächst einzig bekannten, Münchener Handschrift des *Kitāb an-naǧāt* wurde im Frühjahr 1964 mit Unterstützung eines Forschungsstipendiums der Deutschen Forschungsgemeinschaft begonnen. Die Bayerische Staatsbibliothek erleichterte die Arbeit an der Handschrift durch ihre Übersendung nach Hamburg. Nach Abschluß der Abschrift erfuhr ich durch eine freundliche Mitteilung Stefan Wilds nach seiner Rückkehr von einer Jemenreise von der Existenz einer zweiten Handschriften des Werks in der Bibliothek der großen Moschee von Ṣanʿāʾ. Ein Vergleich meines Texts mit dieser Handschrift schien umso dringlicher, als sich während der Abschrift der Münchener Handschrift herausgestellt hatte, daß ein oder mehrere Blätter in ihr ausgefallen waren. Das Oriental Institute der University of Chicago ermöglichte durch finanzielle Unterstützung eine Forschungsreise nach Ṣanʿāʾ im Sommer 1968. Gütige Vermittlung von Qāḍī Ismāʿīl al-Akwaʿ, der ein persönliches Interesse an meinem Vorhaben nahm, eröffnete die Einreise nach dem Jemen und Zugang zur Moscheebibliothek. Es stellte sich nun heraus, daß die Textlücke in der Münchener Handschrift fast ein Viertel des Buches ausmachen. Da keine Möglichkeit zum Photokopieren der Handschrift bestand, mußte der fehlende Text an Ort und Stelle abgeschrieben werden. Das Ministerium für religiöse Angelegenheiten erleichterte diese Arbeit wesentlich durch die Erlaubnis, die Handschrift ausnahmsweise in mein Hotelzimmer zu bringen."

are still uncatalogued: in addition to the enormous costs that make most existing catalogues unaffordable for Yemeni scholars and research institutes, the languages in which they are written (Latin, German, Italian, and English) render them largely useless for scholars who are proficient only in Arabic. Scholars in Yemen usually refer to the few catalogues that are available in Arabic, namely, Ḥusayn ʿAbd Allāh al-ʿAmrī's (b. 1944) catalogue of the British Library manuscripts of Yemeni provenance (published in 1980)[114] and al-Munaǧǧid's 1960 catalogue describing series D of the Caprotti collection at the Biblioteca Ambrosiana. Nemoy's 1956 handlist of manuscripts held by Yale University Library (which includes among the Landberg collection some twenty-three Zaydī works)[115] was translated into Arabic in 1985. In the same year, the Markaz al-dirāsāt wa-al-buḥūṭ al-yamanī in Sanaa published an extract of Carl Brockelmann's *Geschichte der arabischen Litteratur*, containing all materials relating to Yemen, in Arabic translation.[116] In 1984, Ṣāliḥiyya's Arabic catalogue of the ʿAlī Amīrī Efendi collection was published in Sanaa. A heavily abbreviated Arabic translation of Levi Della Vida's catalogue of the holdings of the Vatican Library was published by Ṣādiq Ḥusaynī Aškawārī in 2001 in Iran, followed in 2002 by a similar publication of his on the holdings of the Biblioteca dell'Accademia Nazionale dei Lincei e Corsiniana in Rome. Hassan Ansari investigated the Zaydī manuscript collections in Berlin, Vienna, Munich, Rome, and Milan and published detailed descriptions of and corrections to the catalogues on selected codices from the respective collections, mostly in Persian, occasionally in Arabic.[117]

Illustrative of the challenges experienced by Yemeni scholars is the work of ʿAbd Allāh Muḥammad al-Ḥibšī and ʿAbd al-Salām ʿAbbās al-Waǧīh, two prolific Yemeni bibliographers of Zaydī literature.[118] Both largely focus in their work on the holdings of libraries in Yemen and include only a fraction of the relevant manuscripts housed in European and North American libraries, as their access to the relevant sources is limited. In the 2004 edition of his *Maṣādir al-fikr al-islāmī fī al-Yaman* al-Ḥibšī states that he had finally gained access to the ten-volume Ahlwardt catalogue of Berlin

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[114] On Ḥ. ʿAbd A. al-ʿAmrī, who hails from Sanaa and was educated in Cairo, Damascus, and the United Kingdom (Cambridge and Durham), and his scholarly work, see http://fikr.com/fikrauthor/%D8%AF-%D8%AD%D8%B3%D9%8A%D9%86-%D8%B9%D8%A8%D8%AF-%D8%A7%D9%84%D9%84%D9%87-%D8%A7%D9%84%D8%B9%D9%85%D8%B1%D9%8A

[115] L. Nemoy, *Arabic Manuscripts*, 1956, pp. 119–121 nos. 1096–1115.

[116] C. Brockelmann, *Al-adabiyyāt al-yamaniyya*, 1985.

[117] H. Ansari, *Az ganǧīna-hā-yi nusaḫ-i ḫaṭṭī*, 2015. See also his blog posts on various manuscripts held by the Biblioteca Ambrosiana:
http://ansari.kateban.com/post/3113
http://ansari.kateban.com/post/3122
http://ansari.kateban.com/post/3127
http://ansari.kateban.com/post/3124
http://ansari.kateban.com/post/3117
http://ansari.kateban.com/post/3114
http://ansari.kateban.com/post/3115

[118] For ʿAbd A. M. al-Ḥibšī, see http://www.al-aalam.com/personinfo.asp?pid=17232 . For al-Waǧīh, see http://www.al-aalam.com/personinfo.asp?pid=16530

manuscripts (which had been published more than a century earlier, between 1887 and 1899).[119] Al-Wağīh, in turn, lists in his *Aʿlām al-muʾallifīn al-Zaydiyya* (published in 1999), as his sources for Zaydī manuscripts outside Yemen, al-Ḥibšī's *Maṣādir al-fikr al-islāmī fī al-Yaman*, al-ʿAmrī's *Maṣādir al-turāṯ*, and the Arabic version of Brockelmann's *Al-adabiyyāt al-yamaniyya fī al-maktabāt al-ʿālamiyya*.[120]

V. Toward Democratizing Access to the Zaydī Manuscript Tradition

Scholars' access to manuscripts has been significantly facilitated by advances in technology, particularly in view of the (nearly) unlimited possibilities for digital dissemination of knowledge and its carriers. Thanks to the many filming and digitization projects in Yemen during the second half of the twentieth century, scholars in the field of Zaydī studies outside Yemen are able today to work under (nearly) ideal conditions, provided they can buy access to those collections that are not (yet) freely accessible.

The situation has developed less favorably for scholars who are based in Yemen itself. With few exceptions, the microfilming and digitization initiatives have not included any of the European collections, and little thought has been given to the question of how Yemeni scholars might gain access to the Yemeni/Zaydī holdings of libraries outside their country. Even when they are aware of the existence of manuscripts outside of Yemen that are relevant to their work, it is virtually impossible for Yemeni scholars to gain access to them. And although some Western libraries with significant holdings of Yemeni manuscripts have adopted an open access policy, only a fraction of the Yemeni manuscripts in Europe and the United States has so far been digitized and made available online. The same holds true for most libraries throughout the Middle East that house Zaydī materials among their holdings.

Many works by Zaydī authors are preserved in unique or extremely precious copies in libraries outside Yemen and thus out of reach (and often unknown) to Yemeni scholars. Examples include MS Berlin State Library, Glaser 51, which contains the third volume of the *Kitāb al-tafṣīl li-ǧumal al-Taḥṣīl* by Sulaymān b. ʿAbd Allāh al-Ḫurāšī, a commentary on the theological summa, *Kitāb al-taḥṣīl fī al-tawḥīd wa-al-taʿdīl*, of al-Ḫurāšī's teacher al-Ḥasan b. Muḥammad al-Raṣṣāṣ (d. 584/1188), which was copied during the lifetime of its author. No other copy of this work, or of parts of it, is attested anywhere else.[121] MS Berlin State Library, Glaser 12 contains a unique copy of the *Kitāb al-masāʾil fī al-ḫilāf bayn al-Baṣriyyīn wa-al-Baġdādiyyīn*, a work on natural philosophy by *qāḍī al-quḍāt* ʿAbd al-Ǧabbār's student Abū Rašīd al-Nīsābūrī.[122] The comprehensive theological summa of Imam al-Muʾayyad bi-Allāh Yaḥyā b. Ḥamza (b. 669/1270, d. 749/1348–1349), *Kitāb al-šāmil li-ḥaqāʾiq al-adilla al-ʿaqliyya wa-uṣūl al-*

[119] ʿAbd A. M. al-Ḥibšī, *Maṣādir*, 2004, p. 12.
[120] ʿAbd al-S. ʿA. Al-Wağīh, *Aʿlām*, 1420/1999, pp. 18–20, 21ff.
[121] See H. Ansari & J. Thiele, "MS Berlin, State Library, Glaser 51," 2015 (with further references).
[122] See H. Ansari & S. Schmidtke, *Studies in Medieval Islamic Intellectual Traditions*, 2017, chapter 1 (with further references).

masā'il al-dīniyya, consisting of four volumes, is dispersed across several libraries in Yemen, Iran, and the Netherlands, and a future critical edition should be based on all extant manuscripts.[123] Copies of volumes 2, 3, and 4 originally belonged to the library of the Iranian scholar Šayḫ al-Islām al-Zanǧānī,[124] and they are now part of the collection of the Maǧlis Library in Tehran (MSS Tehran, Maǧlis 86223, 86224, and 86225).[125] Leiden University Library owns a partial holograph of the work, containing the end of volume 3 and all of volume 4 (MS Leiden, University Library, Or. 2587). The beginning of the text is missing, and the manuscript is misidentified in Voorhoeve's catalogue.[126] Leiden University Library also owns a precious copy of volume 2 of the theological summa by Abū ʿAbd Allāh al-Ḥusayn b. Ismāʿil al-Ḥasanī al-Ǧurǧānī, the later Imam al-Muwaffaq bi-Allāh (d. after 420/1029), *Kitāb al-iḥāṭa fī ʿilm al-kalām* (MS Leiden Or. 8409). The codex was transcribed for the library of Imam al-Manṣūr bi-Allāh ʿAbd Allāh b. Ḥamza, and the copy was completed in Šaʿbān 605/1209. A unique copy of al-Muwaffaq's work on legal theory, *Mas'ala fī anna iǧmāʿ ahl al-bayt ḥuǧǧa*, is preserved in the Biblioteca Ambrosiana (MS Ambrosiana, ar. F 29/5, fols 295a–308b).[127]

Moreover, there is not a single critical edition prepared by a scholar of Yemen for which manuscripts from Europe have been consulted alongside copies found in Yemen.[128] Another unfortunate example is an edition of MS Vatican Arab. 1100[129] prepared by ʿAbd al-Ḥamīd b. ʿAlī Abū Zunayd, professor at the College of Sharia and Islamic Studies in Burayda, Saudi Arabia, which was published in 1989–1990. The manuscript, of which parts are missing in the beginning and at the end, was identified by the editor as Abū al-Ḥusayn al-Baṣrī's (d. 436/1044) commentary (*šarḥ*) on ʿAbd al-Ǧabbār al-Hamadānī's *Kitāb al-ʿumad*. In fact, it constitutes part 2 of *Al-muǧzī fī uṣūl al-fiqh* by the Zaydī Imam al-Nāṭiq bi-al-ḥaqq Abū Ṭālib al-Hārūnī (d. 424/1033); the editor was unaware of two other, complete copies of the work. One of them is preserved as MS Milan, Biblioteca Ambrosiana, ar. E 409. This manuscript is particularly precious because it was copied in 1028/1619 by Ṣalāḥ b. ʿAbd al-Ḫāliq b. Yaḥyā al-Ḥabūrī al-Qāsimī from a copy dated 544/1150 that had been written by Zayd b. al-Ḥasan b. ʿAlī al-Ḫurāsānī al-Bayhaqī (d. ca. 551/1156), who arrived in Yemen

[123] A critical edition is currently under preparation by Hišām Maḥmūd, in cooperation with the present writer. See also S. Schmidtke, "Imām al-Mu'ayyad bi-Allāh Yaḥya b. Ḥamza," forthcoming.

[124] See Āġā Buzurg, *Ḏarīʿa*, 1403–1406/1983–1986, vol. 13, pp. 13–14 no. 34.

[125] I thank Hassan Ansari for having made copies of the three manuscripts available to me.

[126] P. Voorhoeve, *Handlist*, 1980, p. 328. The work has been correctly identified by Michael Cook; see M. Cook, *Commanding Right*, 2000, p. 218 n. 115.

[127] See H. Ansari & S. Schmidtke, *Studies in Iranian Zaydism*, forthcoming.

[128] For attempts to provide an overview of what has been published in critical edition in Yemen, see, e.g., M.L.M. al-Mālikī, *Al-maḫṭūṭāt*, 1425/2004; id., "Taḥqīq al-maḫṭūṭāt," 2006; ʿAbd al-M. M. al-Maqḥafī, *Fihrist al-maṭbūʿāt*, 1403/1983; B. Haykel, "Recent Publishing Activity," 2001. An exception is Ǧamāl al-Šāmī, who is based in Ṣaʿda and who regularly consults the digital repositories of the Bavarian State Library and the Berlin State Library, publishing selected manuscripts partly as facsimiles and partly as editions. His publications, most of which seem to have appeared in 2016 and 2017, do not specify either place or publisher, and al-Šāmī distributes his work in PDF form through his Facebook page https://www.facebook.com/Alshami.Jamal

[129] See G. Levi Della Vida, *Elenco*, 1935, pp. 145–146.

in 541/1146–1147 and instructed Imam al-Mutawakkil bi-Allāh Aḥmad b. Sulaymān (d. 566/1170).[130] Another complete manuscript of the work is preserved in the Maktabat al-aḥqāf in Tarīm (no. 98 *fiqh*), copied in the seventh/thirteenth century and consisting of 217 folios.[131] Recently, ʿAbd al-Karīm Ǧadbān (1965–2013) has published the work in its entirety on the basis of the abovementioned Tarīm manuscript, as well as another incomplete manuscript of the work from the Maktabat al-Imām Zayd b. ʿAlī. He, too, lacked access to the Ambrosiana manuscript.[132]

The most recent initiative to preserve Zaydī manuscript culture aims to remedy this imbalance by providing full access to the manuscript tradition for scholars worldwide, including those based in the Middle East and especially in Yemen itself. This initiative is "The Zaydī Manuscript Tradition (ZMT): A Digital Portal," a joint project initiated in 2017 by the Institute for Advanced Study in partnership with the Hill Museum & Manuscript Library (HMML) in Minnesota. The initiative consists of two components: a digital portal, which is hosted on the website of the Institute for Advanced Study,[133] and HMML's virtual reading room, vHMML, which serves as a repository of digital surrogates of manuscript codices.[134]

The purpose of the ZMT is threefold. (1) Through its digital portal, it serves as a *comprehensive research guide* to relevant collections of Zaydī manuscripts, providing precise information on the location of each collection with a full list of its holdings (including shelf marks) and the relevant bibliography for every single codex. Each entry is linked to a corresponding entry in the virtual reading room of the Hill Museum & Manuscript Library. This provides a stable HMML Project Number and a permanent link for each manuscript—a unique identifier that is of special importance for the holdings of private libraries, which as a rule do not have shelf marks. In the second phase of the project, full metadata will be produced for the manuscripts included in the project using the vHMML reading room's cataloging tools. This will also help prevent illicit trafficking of manuscripts as the portal, together with the vHMML repository, will provide a reliable and comprehensive database for the holdings of Yemen's libraries which can also be consulted by entities engaged in the battle against smuggling.[135] (2) The digital portal functions as a gateway to manuscripts that have already been digitized. As long as a repository has uploaded digital images of its holdings, the portal links the user directly to that repository.[136] Images of the

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[130] For a description of the manuscript, see O. Löfgren & R. Traini, *Catalogue*, 1995, vol. 3, pp. 165–166 no. 1239.

[131] See ʿAbd A. b. Ḥ. al-ʿAydarūs et al., *Fihris*, 1430/1388/2009, vol. 1, p. 471 no. 1052. See also H. Ansari & S. Schmidtke, *Studies in Medieval Islamic Intellectual Traditions*, 2017, chapter 3, n. 17.

[132] On Ǧadbān and his contribution to Zaydī and Yemeni studies, see J. Thiele, "In memoriam," 2016.

[133] www.ias.edu/digital-scholarship/zaydi_manuscript_tradition

[134] www.vhmml.org See also http://www.hmml.org/ news--media/hmml-partners-with-the-institute-for-advanced-study-to-share-threatened-manuscript-heritage-from-yemen-and-neighboring-countries

[135] The lack of any kind of database for the entire Yemeni manuscript tradition is lamented, for example, by Ibn al-Wazīr, "Al-maḫṭūṭāt al-yamaniyya," [2008].

[136] To date, the following libraries have agreed to partner with the initiative: Berlin State Library; Bavarian State Library; Columbia University Library; Austrian National Library; Biblioteca dell'Accademia Na-

holdings of other collections of Zaydī manuscripts, to the extent that these are available or can be produced, will be uploaded to the digital reading room of vHMML, and links to the respective digital codices are again provided through the portal. The project aims to provide open access to an estimated 15,000 digitized manuscripts over the course of the next three years (2017–2020). (3) These measures will also effectively *democratize access* to the Zaydī manuscript tradition, which is expected to result in an upsurge in this important field of study—for the first time, scholars in Yemen will have unlimited access to their own intellectual, cultural and religious heritage as reflected in the Zaydī manuscripts preserved in Europe, North American, and other Middle Eastern countries.

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http://waqfeya.com/book.php?bid=4296

Appendix 1: Private Libraries, Mosque Libraries, and *Madrasa* Libraries of Yemen with holdings of Zaydī materials (1954–Present)

The following table brings together the names of the public and private libraries, personal collections, and libraries of mosques and *madrasa*s that are mentioned in the various handlists and catalogues of manuscripts published since 1954, together with the relevant references and, to the extent they exist, catalogues of their holdings. No attempt has been made to trace the history of any of these collections, and in most cases it remains uncertain whether the library or collection in question is still intact and in its original location and/or whether its owner has changed. Whenever the current status of a collection is known, the relevant information is provided. It is hoped that the list may prove useful for identifying some of the many surrogates in circulation even as the whereabouts of the original codices remain unknown.

Place	Name	Current situation (if known)	References and/or inventories
ʿAns	Maktaba fī bayt ʿAbd al-Razzāq b. Hamām al-Ṣanʿānī (Maktabat Bayt ʿAbd al-Razzāq)		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974 pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr, " 2010, no. 20
Baqim	Maktabat al-Sayyid ʿAbd Allāh b. al-Ḥusayn al-Qāsimī	Destroyed? Hollenberg & Regourd, "Manuscript Destruction," 2016, p. 167	
Bayt al-Faqīh	Maktabat Bayt al-Faqīh		Sayyid, *Maṣādir*, 1974, pp. 431–432
Ḍaḥyān	Maktabat Āl al-Ġālibī	Images available through vHMML	al-Muʾayyad, "Yemen," 1994, pp. 648–649; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 143–150
Ḍaḥyān	Maktabat Āl Ḥūriyya		al-Muʾayyad, "Yemen," 1994, pp. 649–650
Ḍaḥyān	Maktabat Āl al-Ṣaʿdī/Maktabat ʿAbd Allāh b. Yaḥyā al-Ṣaʿdī		al-Muʾayyad, "Yemen," 1994, p. 650; al-Waǧīh, *Maṣādir*, 1422/2002 vol. 2, pp. 131–142

Ḍaḥyān	Maktabat Sayyid Badr al-Dīn al-Ḥūṯī		al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 1, pp. 103–104 nos. 80, 81; vol. 4, pp. 28–30 nos. 1207, 1208, pp. 233–234 nos. 1383, 1384
Ḍaḥyān	Maktabat Muḥammad b. Ḥasan al-ʿAǧrī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 290–312
Ḍaḥyān	Maktabat Muḥammad b. ʿAbd al-ʿAẓīm al-Hādī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 416–546; Bābulī, *Fihrist*, 1387–1388/2008–2009, vol. 3, pp. 591–595 no. 1263; vol. 4, pp. 364–365 no. 1483; al-Aškawārī, *Maḫṭūṭāt Maktabat ʿAbd al-ʿAẓīm al-Hādī*, 1424/2003; al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 4, p. 258 no. 1415
Ḍaḥyān	Maktabat Muḥammad b. al-Ḥasan al-Qāsimī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 175–188
Ḍaḥyān	Maktabat Yaḥyā b. ʿAbd Allāh al-Ḍaḥyānī		al-Muʾayyad, "Yemen," 1994, pp. 650–651
Ḏamār	Maktabat Āl al-Akwaʿ		al-Muʾayyad, "Yemen," 1994, pp. 652–653
Ḏamār	Maktabat Āl al-ʿAnsī		al-Muʾayyad, "Yemen," 1994, pp. 653–654
Ḏamār	Maktabat Āl al-Yūsufī		al-Muʾayyad, "Yemen," 1994, p. 654
Ḏamār	Maktabat ʿAbd Allāh b. Ḥasan al-Daylamī (al-Dayyāmī)		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; "Taqrīr," 1976, p. 101; Sayyid, *Maṣādir*, 1974, pp. 431–432; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1626; Qāsim, "Ḥaṣr, " 2010, no. 17
Ḏamār	Maktabat ʿAbd Allāh b. Muḥammad al-Warīṯ (Maktabat al-Warīṯ)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 62; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 16129; Qāsim, "Ḥaṣr, " 2010, no. 24

Ḏamār	Maktabat Aḥmad b. Aḥmad al-Niṣāfī		al-Muʾayyad, "Yemen," 1994, pp. 655–656
Ḏamār	Maktabat Aḥmad al-ʿAnsī		al-Muʾayyad, "Yemen," 1994, pp. 651–652
Ḏamār	Maktabat Aḥmad b. Ibrāhīm al-ʿAyzarī (Maktabat al-ʿAyzarī)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 61–62; Sizkīn, *Tārīḫ*, 1411/1991, p. 249, no. 1625; Qāsim, "Ḥaṣr, "2010, no. 23
Ḏamār	Maktabat Aḥmad al-Maġribī		al-Muʾayyad, "Yemen," 1994, p. 652
Ḏamār	Maktabat Ḥammūd al-Dawla		al-Muʾayyad, "Yemen," 1994, pp. 654–655
Ḏamār	Maktabat al-Madrasa al-ʿilmiyya		al-Muʾayyad, "Yemen," 1994, p. 655
Ḏamār	Maktabat al-Madrasa al-šamsiyya	Now part of the Maktabat al-Awqāf in Ḏamār	"Al-maḫṭūṭāt allatī ṣawwarathā baʿthat al-Maʿhad," 1976, pp. 59–61; al-Ghumari, "Projet," 2007; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1624; Regourd (ed.), *Catalogue partiel*, 2008; see also http://cefas.cnrs.fr/spip.php?article104&lang=fr
Ḏamār	Maktabat Muḥammad al-Ḥaǧǧī *muḥāfiẓ* Ḏamār		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 62; Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 17–19 nos. 516, 517, 518; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1628; al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 1, pp. 59–60 nos. 43, 44, 45
Ḏamār	Maktabat al-Taʿizzī		al-Muʾayyad, "Yemen," 1994, p. 656
Ḏamār	Maktabat Yaḥyā al-Maġribī		al-Muʾayyad, "Yemen," 1994, pp. 656–657

Ḏamār	Maktabat Zayd b. ʿAlī al-Daylamī (al-Dayyāmī)		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 21; "Taqrīr," 1976, p. 101; Sayyid, *Maṣādir*, 1974, pp. 431–432; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1627; Qāsim, "Ḥaṣr, " 2010, no. 18
al-Dāmiġ	Maktabat Ǧāmiʿ al-Imām al-Mutawakkil ʿalā Allāh Ismāʿil	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 37
al-Ḏārī	Maktabat Muḥammad b. Yaḥyā al-Ḏārī		"Taqrīr," 1976, p. 101; al-Muʾayyad, "Yemen," 1994, pp. 658–659; al-Ḥibšī, *Fihris*, 1994, pp. 306–359
Ḍawrān	Maktabat Ǧāmiʿ al-Ḥasan b. al-Qāsim	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*,1422/2002, vol. 1, p. 37
Ǧibla	Maktabat Madrasat Ǧibla		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 212; Sayyid, *Maṣādir*, 1974, pp. 431–432
Ḥaǧǧa	Maktabat al-Imām Aḥmad	Dār al-maḫṭūṭāt, Sanaa	Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101
Ḥaǧǧa	Maktabat Yaḥyā Muḥammad Ǧaḥāf	YMDP; images available through vHMML	
Hiǧrat Fallala	Maktabat ʿAbd al-Raḥmān b. Ḥusayn b. Muḥammad Šāyim al-Muʾayyadī		al-Waǧīh, *Maṣādir*, 1422/2002 vol. 2, pp. 65–129
Hiǧrat Fallala	Maktabat Sirāǧ al-Dīn ʿAdlān		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 43–64
Hiǧrat Wādiʿa	Maktabat al-Sayyid Muḥammad b. Ḥasan al-Wādiʿī		Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 21
Ḥurayḍa	Maktabat Aḥmad b. Ḥasan al-ʿAṭṭās		al-Muʾayyad, "Yemen," 1994, p. 657; al-Ḥibšī, *Fihris*, 1994, pp. 142–189

Ḥūṯ	Maktabat Ǧāmiʿ Ḥūṯ		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 212; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101
Ibb	Maktabat Ǧāmiʿ Ibb		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 212; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101
Ibb	Maktabat Madīnat Ibb		Sizkīn, *Tārīḫ*, 1411/1991 p. 248 no. 1613
Ibb	Maktabat ʿAbd al-ʿAzīz al-Ḥubayšī (al-Ḥabīšī)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 63; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1615; Qāsim, "Ḥaṣr," 2010, no. 26
Ibb	Maktabat Muḥammad b. Yaḥyā al-Ḥaddād		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 63–66; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1614; Qāsim, "Ḥaṣr," 2010, no. 27
Kawkabān	Maktabat Muḥammad Ḥusayn Šaraf al-Dīn	YMDP; images available through vHMML	
Kawkabān	Maktabat ʿAlī b. Ḥammūd Šaraf al-Dīn	Original holdings (ca. 1,000 manuscripts) were divided among the heirs after ʿAlī b. Ḥammūd's demise, and a part of the library came into the possession of Ḥammūd b. Muḥammad Šaraf al-Dīn (al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 42)	Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 213; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 42; Qāsim, "Ḥaṣr," 2010, no. 4
Kawkabān	Maktabat Ḥammūd b. Muḥammad Šaraf al-Dīn	Its holdings were divided among his heirs and a portion of the library now belongs to the library of his son, Maktabat ʿAlī b. Ḥammūd Šaraf al-Dīn (see above)	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 304–354; Qāsim, "Ḥaṣr," 2010, no. 4
Kawkabān	Maktabat Yaḥyā b. Ḥusayn b. ʿAbd al-Karīm Šaraf al-Dīn		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2

Namāra	Maktabat Madrasat Namāra		"Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991 p. 252 no. 1652
Rāziḥ	Maktabat Sālim Manṣūr Bādī	Destroyed? Hollenberg & Regourd, "Manuscript Destruction," 2016, p. 167	
Rāziḥ	Maktabat ʿAlī Ṣāliḥ al-Rāziḥī	Destroyed? Hollenberg & Regourd, "Manuscript Destruction," 2016, p. 167	
Rāziḥ	Markaz Zayd b. ʿAlī	Destroyed? Hollenberg & Regourd, "Manuscript Destruction," 2016, p. 168	
Ṣaʿda	Maktabat Āl al-ʿAnṯārī		al-Muʾayyad, "Yemen," 1994, pp. 659–660
Ṣaʿda	Maktabat Āl al-Ḍawʾ		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 279–289
Ṣaʿda	Maktabat Āl al-Hāšimī/Maktab at Bayt Hāšimī (Maktabat Ṣalāḥ al-Hāšimī wa-Muḥammad b. Qāsim al-Hāšimī)		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 322–415; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; al-Muʾayyad, "Yemen," 1994, pp. 660–661; Sizkīn, *Tārīḫ*,1411/1991, p. 250 no. 1631; al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 7, pp. 120–121 no. 2528, p. 124 no. 2531; Qāsim, "Ḥaṣr," 2010, no. 12
Ṣaʿda	Maktabat Āl Suhayl		al-Muʾayyad, "Yemen," 1994, p. 660
Ṣaʿda	Maktabat al-Madrasa al-ʿilmiyya (Maktabat Ǧāmiʿ al-Imām al-Hādī)		al-Muʾayyad, "Yemen," 1994, p. 661; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 429–514; al-ʿIzzī, *Fihrist*, 1425/2004; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1630
Ṣaʿda	Maktabat al-Ḥasan b. Muḥammad al-Fīšī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 151–158
Ṣaʿda	Maktabat Ḥasan b. Yaḥyā Suhayl		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 159–161

Ṣaʿda	Maktabat Maǧd al-Dīn b. Muḥammad al-Mu'ayyadī		al-Mu'ayyad, "Yemen," 1994, p. 662; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 204–271
Ṣaʿda	Maktabat Muḥammad b. Aḥsan al-Mutamayyiz		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 162–174
Ṣaʿda	Maktabat Muḥammad b. Ḥasan b. Qāsim al-Ḥūṯī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 189–203
Ṣaʿda	Maktabat Muḥammad Ḥūriyya		Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 15
Ṣaʿda	Maktabat Ṣalāḥ b. Aḥsan Nūr al-Dīn		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 558–577
Ṣaʿda	Maktabat Yaḥyā b. ʿAbd Allāh rāwiyat al-Ḏamārī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 515–540
Šahāra	Maktabat ʿAlī b. Muḥsin al-Ānisī		al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Šahāra	Maktabat Ǧāmiʿ al-Madān bi-al-Ahnūm		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 403–412
Šahāra	Maktabat Ǧāmiʿ Madīnat Šahāra		al-Mu'ayyad, "Yemen," 1994, p. 671; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 593–623; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Šahāra	Maktabat Šaraf b. Qāsim al-Waǧīh		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 649–660; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat ʿAbd Allāh b. ʿAbd Allāh b. Aḥmad al-Ḥūṯī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 557–592

Sanaa	Maktabat ʿAbd Allāh b. ʿAbd al-Wahhāb al-Šamāḥī		Qāsim, "Ḥaṣr," 2010, no. 38
Sanaa	Maktabat ʿAbd Allāh b. Ismāʿīl Ġamḍān		al-Muʾayyad, "Yemen," 1994, pp. 670–671; al-Ḥibšī, *Fihris*, 1994, pp. 6–32
Sanaa	Maktabat ʿAbd Allāh Muḥammad al-Ḥibšī		Sizkīn, *Tārīḫ*, 1411/1991, p. 252 no. 1648; Qāsim, "Ḥaṣr," 2010, no. 41
Sanaa	Maktabat ʿAbd Allāh b. Muḥammad b. Muḥammad b. Ḥusayn Ġamdān	Collection has been donated to Sanaa University Library (see al-Muʾayyad, "Yemen," 1994)	al-Muʾayyad, "Yemen," 1994, pp. 663–664, 669; al-Ḥibšī, *Fihris*, 1994, pp. 245–305
Sanaa	Maktabat ʿAbd al-Ḥafīẓ b. ʿAbd al-Raḥmān b. Ḥusayn al-Maḥbašī al-Šahārī (Maktabat Āl al-Maḥbašī)	YMDP; images available through vHMML	al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat ʿAbd al-Karīm b. Aḥmad al-ʿAnsī		Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 288–289 no. 812
Sanaa	Maktabat ʿAbd al-Malik b. ʿAbd al-Karīm b. ʿAbd Allāh al-Mutawakkil		al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat ʿAbd al-Malik b. ʿAlī b. Ismāʿīl al-Marwanī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 541–555
Sanaa	Maktabat ʿAbd al-Qādir b. ʿAbd Allāh b. ʿAbd al-Qādir Šaraf al-Dīn	YMDP; images available through vHMML	Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 10

Sanaa	Maktabat ʿAbd al-Raḥmān b. ʿAbbās al-Waǧīh	Part of Maktabat Muḥammad b. ʿAbbās al-Waǧīh (Sanaa)	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 313–321
Sanaa	Maktabat ʿAbd al-Raḥmān Ḥusayn al-Šāmī		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432 ("min al-kutub al-muṣādara"); *Qāʾima*, 1967, pp. 14 no. 132, 29 no. 258, 31 no. 279, 54 no. 453; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 7
Sanaa	Maktabat ʿAbd al-Salām ʿAbbās al-Waǧīh		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 169–185
Sanaa	Maktabat Aḥmad b. ʿAlī b. Ḥusayn al-Mutawakkil		al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat Aḥmad b. ʿAlī Nūr al-Dīn al-Ānisī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 661–676
Sanaa	Maktabat Aḥmad b. ʿAlī Zabāra		Qāsim, "Ḥaṣr," 2010, no. 37
Sanaa	Maktabat Aḥmad Muḥammad Aḥmad al-Mahdī	YMDP; images available through vHMML	
Sanaa	Maktabat Aḥmad b. Muḥammad Zabāra	The holdings of the library were divided between Aḥmad b. Muḥammad Zabāra's heirs	"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 56–57; Sizkīn, *Tārīḫ*, 1411/1991, p. 252 no. 1650; Qāsim, "Ḥaṣr," 2010
Sanaa	Maktabat Aḥmad b. Qāsim al-Dawla		al-Muʾayyad, "Yemen," 1994, pp. 662–663
Sanaa	Maktabat Āl al-Wazīr (Maktabat Bayt al-Wazīr)		al-Muʾayyad, "Yemen," 1994, p. 663; al-Ḥibšī, *Fihris*, 1994, pp. 33–68; Sizkīn, *Tārīḫ*, 1411/1991, p. 251 no. 1635

Sanaa	Maktabat ʿAlī b. ʿAbbās b. ʿAbd al-Raḥmān al-Waǧīh	Held by the heirs of the library's founder	al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat ʿAlī b. Aḥmad Abū al-Riǧāl		Qāsim, "Ḥaṣr," 2010, no. 46
Sanaa	Maktabat ʿAlī b. Ibrāhīm		al-Muʾayyad, "Yemen," 1994, p. 664; al-Ḥibšī, *Fihris*, 1994, pp. 69–141
Sanaa	Maktabat ʿAlī b. Muḥammad b. Ibrāhīm		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955 p. 213; Sayyid, *Maṣādir*, 1974, pp. 431–432, "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 5
Sanaa	Maktabat ʿAlī b. Qāsim al-Šāmī		al-Muʾayyad, "Yemen," 1994, p. 670
Sanaa	Maktabat al-Awqāf (al-Maktaba al-šarqiyya)		al-Muʾayyad, "Yemen," 1994, pp. 665–667; al-Ḥaǧarī, *Fihrist*, [1900?]; Nāmī, *Baʿṯa*, 1952, pp. 17–37; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, pp. 194–209; *Qāʾima*, 1967, passim; "Al-maḫṭūṭāt allatī ṣawwarathā baʿthat al-Maʿhad," 1976, pp. 4–27; Haddū, "Maḫṭūṭāt min Ḫizānat al-awqāf," 1980; al-Ruqayḥī [et al.], *Fihrist*, 1404/1984; Sizkīn, *Tārīḫ*, 1411/1991, pp. 250–251 nos. 1637–1640; Bābulī, *Fihrist*, 1387–1388/2008–2009, vol. 3, pp. 32–35 no. 1010
Sanaa	Maktabat Banī al-Wazīr	Dār al-maḫṭūṭāt, Sanaa	"Taqrīr," 1976, p. 100
Sanaa	Maktabat Bayt al-ʿAmrī		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 213; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 3
Sanaa	Maktabat Bayt al-Ǧarāfī (Āl al-Ǧarāfī)		Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 8

Sanaa	Maktabat Ǧāmiʿ al-Rawḍa		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 57–58; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 211; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 251 no. 1641
Sanaa	al-Maktaba al-ġarbiyya (Dār al-maḫṭūṭāt)		ʿInān, "Baʿḍ al-maḫṭūṭāt," 1399/1979; "Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 28–51; al-ʿĪsawī & al-Malīḥ, *Fihris*, 1978; al-ʿĪsawī [et al.], *Fihris*, 1426/2005; al-Mašriqī & al-Qāḍī, *Ṭāwūs yamānī*, 1421/2001; Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 311–312 no. 834, pp. 316–18 nos. 840, 841, pp. 351–353 nos. 873–875ʿ; Bābulī, *Fihrist*, 1387–1388/2008–2009, vol. 3, pp. 52–54 no. 1020, pp. 201–203 no. 1100, p. 503 no. 1216; vol. 4, pp. 128–129 no. 1362; Sizkīn, *Tārīḫ*, 1411/1991, p. 251 no. 1642
Sanaa	Maktabat Ḥasan ʿAbd Allāh Muḥammad al-Miḍwāḥī	YMDP; images available through vHMML	
Sanaa	Maktabat Ḥusayn b. Aḥmad al-Siyāġī	Status uncertain; see Thiele, "Causalité," 2012, pp. 293–294. According to Qāsim, "Ḥaṣr," 2010, no. 9, the holdings of the library were possibly donated to Maktabat al-Awqāf in Sanaa	Nāmī, *Baʿṯa*, 1952, p. 42; *Qāʾima*, 1967, pp. 7 no. 63, 9 no. 79, 17 no. 155b, 22 no. 195, 27 no. 249, 28 no. 250, 31 no. 276, 40–41 nos. 347, 348, 42–43 no. 354, 45 no. 375, 48 no. 407 ("Maktabat al-Ḥasan b. Aḥmad al-Siyāġī bi-Ṣanʿāʾ"), 50 no. 418, 52 no. 442, 53 no. 450; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; "Taqrīr," 1976, p. 101; Sayyid, *Maṣādir*, 1974, pp. 431–432; Qāsim, "Ḥaṣr," 2010, no. 9

Sanaa	Maktabat Ibrāhīm b. al-Imām Yaḥyā	Dār al-maḫṭūṭāt, Sanaa	"Taqrīr," 1976, p. 100
Sanaa	Maktabat al-Imām Yaḥyā	Dār al-maḫṭūṭāt, Sanaa	Nāmī, *Baʿṯa*, 1952, pp. 37–39; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, pp. 209–211; *Qāʾima*, 1967, pp. 2 no. 18, 3 no. 27, 4 no. 34, 8 nos. 74, 75, 12 no. 108, 16 no. 149, 22 no. 203, 23–24 no. 251, 25 nos. 225, 230, 26 no. 239, 28 nos. 253, 254, 29 no. 263, 44 no. 368, 52 no. 441; al-Maġribī, "Maḫṭūṭāt," 1953
Sanaa	Muʾassasat al-Imām Zayd b. ʿAlī al-ṯaqāfiyya (founded in 1994)		Unpublished .xls file with basic metadata, arranged according to CD numbers, and number of items on each CD. The whereabouts of the original codices are not recorded
Sanaa	Maktabat Ismāʿīl al-Akwaʿ (Maktabat al-Akwaʿ)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 52; Sizkīn, *Tārīḫ*, 1411/1991, p. 252 no. 1647; Qāsim, "Ḥaṣr," 2010, no. 22
Sanaa	Maktabat Luṭf Muḥammad al-Ḥaymī		*Qāʾima*, 1967, p. 24 no. 219
Sanaa	Maktabat al-ʿIzz al-Šarafī	Dār al-maḫṭūṭāt, Sanaa	*Qāʾima*, 1967, pp. 11 no. 106 ("al-kutub al-muṣādara min Maktabat al-ʿIzz al-Šarafī bi-Ṣanʿāʾ"), p. 49 no. 417 ("Maktabat al-ʿIzz al-Šarafī bi-Ṣanʿāʾ")
Sanaa	Maktabat Markaz Badr al-ʿilmī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 251–257
Sanaa	Maktabat Muḥammad b. ʿAbbās al-Waǧīh	Original holdings (ca. 400 manuscripts) were divided among the heirs after Muḥammad b. ʿAbbās al-Waǧīh's demise, ʿAbd al-Raḥmān b. ʿAbbās al-Waǧīh and Yaḥyā b. Muḥammad b. ʿAbbās al-Waǧīh al-Mutawakkil	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 42, 157–168; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"

Sanaa	Maktabat Muḥammad b. ʿAbd al-Ḫāliq al-Amīr		Qāsim, "Ḥaṣr," 2010, no. 40
Sanaa	Maktabat Muḥammad b. ʿAbd al-Raḥmān al-Ribāʿī		Nāmī, *Baʿṯa*, 1952, p. 41; *Qāʾima*, 1967, p. 3 no. 25; Qāsim, "Ḥaṣr," 2010, no. 42
Sanaa	Maktabat Muḥammad ʿAbduh Ġānim		Qāsim, "Ḥaṣr," 2010, no. 47
Sanaa	Maktabat Muḥammad al-Badrī		Qāsim, "Ḥaṣr," 2010, no. 48
Sanaa	Maktabat Muḥammad al-Barʿī		Qāsim, "Ḥaṣr," 2010, no. 50
Sanaa	Maktabat Muḥammad al-Ḏāriḥī		al-Muʾayyad, "Yemen," 1994, pp. 667–668
Sanaa	Maktabat Muḥammad Ismāʿīl al-Ḥaǧǧī		Qāsim, "Ḥaṣr," 2010, no. 25
Sanaa	Maktabat Muḥammad b. Muḥammad b. Ismāʿīl al-Kibsī	The library was transferred from Šahāra to Sanaa after the death of its founder in 1962, unto the premises of Yaḥyā b. Aḥmad b. ʿAbd al-Raḥmān al-Mutawakkil (d. 2010). Images available through YMDI at http://pudl.princeton.edu/collections/pudl0079	al-Muʾayyad, "Yemen," 1994, pp. 668–669; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 186–250; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"

Sanaa	Maktabat Muḥammad b. Muḥammad b. Ismāʿīl al-Manṣūr		al-Ḥibšī, "Al-maḫṭūṭāt al-ʿarabiyya fī Maktabat al-ʿAllāma Muḥammad b. Muḥammad b. Ismāʿīl al-Manṣūr," 1398/1978; al-Ḥibšī, *Fihris*, 1994, pp. 360–415; Nāmī, *Baʿṯa*, 1952, p. 41; *Qāʾima*, 1967, pp. 4 no. 37, 5 no. 43, 22 no. 200, 49 no. 410; "Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 53–55; Sayyid, *Maṣādir*, 1974, pp. 431–432; Bābulī, *Fihrist*, 1387–1388/2008–2009, vol. 4, pp. 262–263 no. 1433 ["Muḥammad b. Muḥammad b. Ismāʿīl b. Muṭahhar al-Manṣūr al-Šahārī al-Ṣanʿānī"]; "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 252 no. 1649; al-Aškawārī, *Fihrist-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 4, pp. 257–258 no. 1414; vol. 5, p. 431 no. 1977; Qāsim, "Ḥaṣr," 2010, no. 19; Schmidtke, "Intricacities of Capturing the Holdings," forthcoming.
Sanaa	Maktabat Muḥammad b. Muḥammad Zabāra	The library was inherited by Muḥammad Zabāra's son, Aḥmad b. Muḥammad Zabāra (see above)	al-Ḥibšī, "Maḫṭūṭāt Maktabat al-Muʾarriḫ Muḥammad b. Muḥammad Zabāra bi-Ṣanʿāʾ," 1394/1974; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; al-Ḥibšī, *Fihris*, 1994, pp. 190–244; Ḥāʾirī, *Fihrist*, 1369-1370/[1990–1991], vol. 1, pp. 191–192 no. 209; "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 252 no. 1651; Qāsim, "Ḥaṣr," 2010, no. 6
Sanaa	Maktabat Muḥammad b. Muḥsin b. Muḥammad al-ʿIzzī	YMDI; images available through http://pudl.princeton.edu/collections/pudl0079 Contains also the books that were in the possession of his father, Muḥammad b. Ḥasan al-ʿIzzī al-Mutawakkil	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 547–557; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"

Sanaa	Maktabat Muḥammad b. Qāsim al-Waǧīh	The holdings are now kept by the library founder's son, ʿAbbās b. Muḥammad b. Qāsim al-Waǧīh	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 625–647; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat Muḥammad al-Sārī		Qāsim, "Ḥaṣr," 2010, no. 49
Sanaa	Maktabat Muḥammad al-Šarafī		Qāsim, "Ḥaṣr," 2010, no. 50
Sanaa	Maktabat al-Murtaḍā b. ʿAbd Allāh b. ʿUṯmān al-Wazīr		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 355–402
Sanaa	Maktabat Nadīm b. Muḥammad b. Ṣāliḥ ʿAbbādī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 413–428
Sanaa	Maktabat Qāsim b. ʿAlī Ḥusayn al-Mutawakkil		al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra".
Sanaa	Maktabat Qubbat Ṭalḥa (Maktabat al-Imām al-Mahdī ʿAbd Allāh b. al-Imām al-Mutawakkil Aḥmad/Maktabat Qubbat al-Mahdī)	Dār al-maḫṭūṭāt, Sanaa	Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 212; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; "Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 51–52; Sizkīn, *Tārīḫ*, 1411/1991, p. 251 no. 1646
Sanaa	Maktabat Ṣafī al-Dīn Aḥmad al-Siyāġī		Nāmī, *Baʿṯa*, 1952, pp. 40–41; *Qāʾima*, 1967, p. 50 no. 425
Sanaa	Sanaa University Library		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 26 (catalogue announced as forthcoming)
Sanaa	Maktabat Šaraf Aḥmad Qāsim al-Mutawakkil	YMDP; images available through vHMML	

Sanaa	"Maktabat Sayf al-Islām ʿAbd Allāh [wazīr al-ḫāriğiyya]"	Dār al-maḫṭūṭāt, Sanaa	*Qāʾima*, 1967, pp. 35 no. 315, 45 no. 371, 48 no. 399
Sanaa	Maktabat Yaḥyā b. ʿAbbās ʿĀmir		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 258–261
Sanaa	Maktabat Yaḥyā b. ʿAlī al-Ḏāriḥī	The holdings of Yaḥyā b. ʿAlī al-Ḏāriḥī's (1914–1975) library are now part of the library of his son, Muḥammad b. Yaḥyā	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 113–128
Sanaa	Maktabat Yaḥyā b. Ḥusayn al-Daylamī	YMDP; images available through vHMML	
Sanaa	Maktabat Yaḥyā b. Muḥammad b. al-ʿAbbās al-Mutawakkil	The holdings of the library were transferred from Šahāra to Sanaa shortly before the revolution. Most of its books have been stolen in the meantime	al-Muʾayyad, "Yemen," 1994, p. 669; al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 129–155; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat Yaḥyā b. Muḥammad b. ʿAlī b. Ismāʿīl al-Mutawakkil		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, pp. 262–278; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Sanaa	Maktabat Yaḥyā b. Muḥammad al-Iryānī	The holdings of the library were divided between his heirs, ʿAbd al-Raḥmān b. Yaḥyā al-Iryānī and Muḥammad b. Yaḥyā al-Iryānī	Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Qāsim, "Ḥaṣr," 2010, no. 11
Taʿizz	Maktabat ʿAbd al-Raḥmān b. Ḥusayn al-Mutawakkil (Maktabat al-Mutawakkil)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 76–77; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 no. 1623; Qāsim, "Ḥaṣr,"2010, no. 31

Taʿizz	Maktabat Aḥmad b. Muḥammad b. ʿAlī al-Muǧāhid (Maktabat Ḥākim Taʿizz/Maktabat al-Muǧāhid al-ḫāṣṣa / Maktabat al-Muḥammad b. ʿAlī al-Muǧāhid)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 76; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 213; Sayyid, *Maṣādir*, 1974, pp. 431–432; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1620; Qāsim, "Ḥaṣr," 2010, no. 2
Taʿizz	Maktabat Ǧāmiʿ al-Muẓaffar (Maktabat Masǧid al-Malik al-Muẓaffar)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 64–66; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 211; Sayyid, *Maṣādir*, 1974, pp. 431–432, "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1617
Taʿizz	Muʾassasat Hāʾil Saʿīd/Maktabat al-Saʿīd al-ʿāmma (founded in 1996)		Regourd, "L'inventaire du fonds manuscrit," 2009
Taʿizz	Maktabat Ibrāhīm b. ʿAqīl (ʿUqayl)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," p. 75; Sizkīn, *Tārīḫ*, p. 248 no. 1619; Qāsim, "Ḥaṣr," no. 30
Taʿizz	Maktabat Muḥammad b. ʿAlī al-Akwaʿ (Maktabat al-Akwaʿ)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 66–79; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1618; Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 1, pp. 96–7 no. 93 ["Kitābḫāna-yi Qāḍī Muḥammad ʿAli al-Akwaʿ al-Ṣanʿānī"], p. 111 no. 112; Qāsim, "Ḥaṣr," 2010, no. 28

Taʿizz	Maktabat Muḥammad b. Muḥammad b. ʿAbd al-Qādir al-Ahdal (Maktabat Bayt al-Ahdal)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 81; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 212; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 250 no. 1633; Qāsim, "Ḥaṣr," 2010, nos. 1, 36
Taʿizz	Maktabat Muḥammad b. Yaḥyā b. al-Muṭahhar		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 2, pp. 272–303; al-Waǧīh, "Maḫṭūṭāt Madīnat Šahāra"
Taʿizz	Maktabat Mušarraf (Šaraf) b. ʿAbd al-Karīm		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 70–74; Sizkīn, *Tārīḫ*, 1411/1991, p. 249 nos. 1621, 1622; Qāsim, "Ḥaṣr," 2010, no. 29
Taʿizz	al-Maṯḥaf al-waṭanī li-al-āṯār	Destroyed; Hollenberg & Regourd, "Manuscript Destruction," 2016, p. 171	"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 66; Sizkīn, *Tārīḫ*, 1411/1991, p. 248 no. 1616
Tarīm	Maktabat Yaḥyā al-Ḏārī		Sayyid, *Maṣādir*, 1974, pp. 431–432; Qāsim, "Ḥaṣr," 2010, no. 14
Tarīm	Maktabat al-aḥqāf (founded in 1972)		al-ʿAydarūs & Ibn Šihāb, *Fihrist-i nusḫa-hā-yi ḫaṭṭī*, 1383/[2004]; al-ʿAydarūs et al., *Fihris al-maḫṭūṭāt*, 1430/1388/2009; al-Aškawārī, *Fihirst-i nusḫa-hā-yi ʿaksī*, 1377–1387/1998–2008, vol. 1, p. 432; van der Boogert, "Manuscript Library," 1994
Tihāma	Maktabat Qāsim al-Ahdal		Sayyid, *Maṣādir*, 1974, pp. 431–432; Qāsim, "Ḥaṣr," 2010, no. 13
ʿUtma	Maktabat Muḥammad b. ʿAbd al-Ǧabbār al-Samāwī		Qāsim, "Ḥaṣr," 2010, no. 39

Zabīd	Maktabat ʿAbd al-Qādir al-Inbārī (Maktabat Bayt al-Inbārī)		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 79–80; Sayyid, "Maḫṭūṭāt al-Yaman," 1375/1955, p. 214; Sayyid, *Maṣādir*, 1974, pp. 431–432; "Taqrīr," 1976, p. 101; Sizkīn, *Tārīḫ*, 1411/1991, p. 250, no. 1634; Qāsim, "Ḥaṣr," 2010, nos 16, 34
Zabīd	Maktabat ʿAbd al-Raḥmān b. ʿAbd Allāh al-Ḥaḍramī		Qāsim, "Ḥaṣr," 2010, no. 4.
Zabīd	Maktabat Aḥmad b. ʿAbd al-Qādir al-Ahdal		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, pp. 76–78; Sizkīn, *Tārīḫ*, 1411/1991, p. 250 no. 1632; Qāsim, "Ḥaṣr," 2010, no. 32
Zabīd	Maktabat Aḥmad b. Muḥammad al-Sālimī		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 79; Sizkīn, *Tārīḫ*, 1411/1991, p. 250 no. 1636; Qāsim, "Ḥaṣr," 2010, no. 33
Zabīd	Maktabat Aḥmad Nāṣir		Qāsim, "Ḥaṣr," 2010, no. 43
Zabīd	Maktabat Muḥammad b. ʿAbd al-Ǧalīl al-Ġuzzī		"Al-maḫṭūṭāt allatī ṣawwarathā baʿṯat al-Maʿhad," 1976, p. 80; Sizkīn, *Tārīḫ*, 1411/1991, p. 250 no. 1635; Qāsim, "Ḥaṣr," 2010, no. 35
	Maktabat Āl al-Naʿmī		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 27 (catalogue announced as forthcoming)
	Maktabat Muṭahhar b. Yaḥyā ʿĀmir		al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 27 (catalogue announced as forthcoming)
	Maktabat Aḥmad b. ʿAlī al-Kuḥlānī		Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 341–342 no. 863
	Maktabat ʿImād al-Dīn Yaḥyā b. Ṣāliḥ al-Sirrāǧī		Ḥāʾirī, *Fihrist*, 1369–1370/[1990–1991], vol. 2, pp. 364–365 no. 885
	Maktabat Masǧid al-Nahrayn	Holdings transferred to the Maktaba al-šarqiyya, Sanaa	"Taqrīr," 1976, p. 101

	Maktabat Muḥammad b. Aḥmad Mūsā	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat al-Ḥasan b. ʿAlī b. Yaḥyā b. Mūsā	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	"baʿḍ maktabāt li-quḍāt Āl al-Ġašm"	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat al-Qāḍī Ḥasan al-ʿAyzarī	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat al-Qāḍī Muḥammad b. ʿAbd Allāh al-Zubayrī	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat Ḥusayn b. Aḥmad Zabāra	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat Yūsuf b. Ḥasan b. Muġl al-Ġarbānī	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat al-Qāḍī ʿAlī al-Ġuṣaynī	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat Ḥusayn b. Aḥmad al-Ḥarafī	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	Maktabat Isḥāq b. Aḥmad al-Mutawakkil	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	"baʿḍ maktabāt li-Āl al-Mutawakkil"	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36
	"baʿḍ al-maktabāt Āl al-Ḥilālī"	Destroyed in 1982 earthquake	al-Waǧīh, *Maṣādir*, 1422/2002, vol. 1, p. 36

	Maktabat Muḥammad b. ʿAbd al-ʿAẓīm al-Ḥūṯī		

Appendix 2

Request Rudolf Strothmann to the Austrian National Library for Information on the Glaser Collection (Österreichische Nationalbibliothek, shelf mark: 48/1912, http://data.onb.ac.at/rec/DZ00016520)

K.k. Hofbibliothek Z. 555, Präsentiert am 5. IV 1911

Bitte des Oberlehrers und Pastors Strothmann um Auskunft über die von einem hohen k.k. Ministerium angekauften arabischen Handschriften

An ein hohes k.k. Unterrichts-Ministerium zu Wien.

Pforta, den 5. März 1911

Einem hohen k.k. Unterrichts-Ministerium gestattet sich der Unterfertigte eine Bitte vorzutragen.

Ich habe die Bearbeitung der "Literatur der Zaiditen" übernommen auf Grund der arabischen Handschriften, die in den letzten Jahrzehnten von Jemen nach Europa gebracht sind. Es handelt sich um folgende Sammlungen:

1. Sml. Graf Landberg in Rijks Bibliothek zu Leiden;
2. Sml. Dr. Ed. Glaser a) in Kgl. Bibliothek zu Berlin, b) in British Museum zu London, c) k.k. Hofbibl. zu Wien,
3. Sml. G. Caprotti, a) kgl. Hof- und Staatsbibl. München, b) Biblioteca Ambrosiana zu Mailand c) Privatbibl. Caprotti Griffini zu Mailand.

Meine Arbeit ging von dem unter 2a) genannten Material aus. Doch war ich bei der Zerstreuung der Manuskripte auch auf die gütige Unterstützung der anderen Bibliotheken angewiesen. Ich fand sie reichlich in Leiden, London, München und an den beiden Mailänder Stellen. Leider habe ich trotz wiederholter Gesuche keine näheren Auskünfte von der k. k. Hofbibliothek zu Wien erlangen können. So habe ich mich entschliessen müssen, die (hier in Anl. 2 u. 3) beigelegten Skizzen,[137] die die Einleitung meiner Studien darstellen, zu veroeffentlichen, ohne eine Übersicht über das ganze derzeit vorhandene Material zu haben. Und auch meine erste grössere Abhandlung "Das Staatsrecht der Zaiditen" habe ich im Manuskript abschliessen müssen mit der Unsicherheit, ob die Lücken, welche selbst nach der Heranziehung der

[137] R. Strothmann, "Die Literatur der Zaiditen" 1910, pp. 354–368; 1911, pp. 49–78.

bei weitem reichsten und jüngsten Sammlung, die der Ambrosiana geblieben ist, nicht noch nach dem Wiener Bestande, der einste vor siebzehn Jahren auf dem Orientalistenkongress so überaus gerühmt wurde, ausgefüllt werden könnten. Da ich nun nach Anl. l. S. 36 oben annehmen darf, dass ein hohes k. k. Unterrichtsministerium über ein genaues Verzeichnis der Handschriften verfügt, so gestatte ich mir die ehrerbietige Bitte:

"Hohes K. K. Ministerium wolle mir gütigst die Einsicht in die Nummern über 'Zaiditisches Recht' (Anl. l. 39 Abs. 8–40 oben) und die "Dogmatik der Sektirer" (S. 41 oben) vermitteln oder geneigte Auskunft erteilen ob folgende Autoren in der Sammlung vertreten sind:

1. Zaid b. ʿAlī (gest. 122/740) etwa mit einem maǧmūʿ al-fiqh
2. Muḥammad b. ʿAbdallāh an Nafsazzakīja (gest. 145/762) kitāb as sijar
3. An Naṣirlil hagg al Hasan b. ʿAlī al Uṭrūš (gest. 304/916) irgendein Werk
4. Ad Dāʿī al Ḥasan b. Zaid b. Muḥammad (gest. 250/864) irgendein Werk

Ein hohes k. k. Ministerium ehrerbietigster Rudolf Strothmann m. p.

Oberlehrer u. Pastor an der kgl. Landesschule Pforta

K. Naumberg s/S. Deutschland

K.k. Hofbibliothek Z. 555 ad, Präsentiert am 5. IV 1911

An Sr. k. u. k. Apost. Majestät

Oberstkämmereramt

Wien, am 3. April 1911

Das k. k. Ministerium für Kultus und Unterricht hat an S^{e}. k. u. k. Apost. Majestät Oberkämmereramt ein Gesuch des Oberlehrers und Pastors R. Strothmann übermittelt, in welchem sich dieser über den Mangel an Entgegenkommen seitens der k. k. Hofbibliothek bei der Abfassung seiner Arbeit "Die Literatur der Zaiditen"[138] beschwert, eine Arbeit, zu welcher er auch die seinerzeit vom k. k. Ministerium für Kultus und Unterricht angekauften und der k. k. Hofbibliothek überlassenen arabischen Handschriften aus der Sammlung E. Glaser benötigte.

S^{e}. k. u. k. Apost. Majestät Oberkämmereramt hat mit Erlaß vom 30. März d. J. Z. 1001 die unterzeichnete Direktion zur Äußerung in dieser Angelegenheit aufgefordert und die unterzeichnete Direktion beehrt sich nun folgendes zu berichten:

Das an die k. k. Hofbibliothek gestellte Ansuchen des Oberlehrers und Pastors R. Strothmann um Auskunft über den hiesigen Bestand an [z]aiditischen Handschriften (aus der Sammlung E. Glaser) wurde zunächst mit dem Hinweise auf eine in den

[138] R. Strothmann, "Die Literatur der Zaiditen, " 1910, pp. 354–368; 1911, pp. 49–78.

"Actes du X. Congrès des Orientalistes 1894" enthaltene kurze Beschreibung der wichtigsten im Besitze der k. k. Hofbibliothek befindlichen Handschriften (Sammlung E. Glaser) beantwortet.[139] Diese Beschreibung ist ein Auszug des vollständigen von Universitätsprofessor Grünert seinerzeit im Auftrage des k. k. Ministeriums für Kultus und Unterricht verfaßten Kataloges, der sich nur handschriftlich in der k. k. Hofbibliothek befindet. Da diese kurze Beschreibung Herrn Strothmann nicht genügte, ersuchte er um Übermittlung einer vollständigen Liste der hiesigen [z]aiditischen Handschriften und die Identifizierung von mehr als 40 in den Bibliotheken zu Berlin, London und Leiden vorhandenen anderen zaiditischen Handschriften mit denen im Besitze der k. k. Hofbibliothek befindlichen. Da ein solches Ansuchen den Rahmen der Auskünfte, welche von Bibliotheken an Gelehrte gewöhnlich erteilt werden, weit überschreitet und seine Beamten auf unverantwortliche Weise auf längere Zeit dem regulären Dienste entziehen müsste, konnte die unterzeichnete Direktion ein derartiges Ansinnen und die Ausnützung fremder Kräfte für Privatzwecke nicht billigen. Zu dem kommt noch, daß der obenerwähnte von Prof. Grünert verfasste Katalog der Glaser'schen Sammlung nur nach Materien geordnet ist, weshalb beim Fehlen eines Verfasser- und Titelindex eine Arbeit in dem von Herrn Strothmann gewünschten Ausmaße sehr erschwert wird.

Um diesem Übelstande abzuhelfen und Herrn Strothmann eventuell einigermassen entgegenkommen zu können, hat die u. D. die sofortige Indizierung des Glaser'schen Handschriftenbestandes angeordnet, die soeben in Durchführung begriffen ist. Selbstverständlich würde Herr Strothmann, wenn er, wie andere Gelehrte in solchen Fällen, seine Nachforschung persönlich hier vornehmen wollte, des weitestgehenden Entgegenkommens sicher sein.

Zum Schluße gestattet sich die unterzeichnete Direktion auf den gewiß bezeichnenden Umstand hinzuweisen, daß Herr Strothmann sofort nach Empfang unseres bibliographischen Hinweises und der in freundlichster Weise gegebenen Versicherung größten Entgegenkommens bei persönlichen Forschungen folgenden Passus zu veröffentlichen angemessen hielt (Der Islam. Zeitsch. für Geschichte u. Kultur des islam. Orients, Bd. I, S. 357): "Dagegen ist es mir bislang nicht gelungen, von Wien nähere Auskunft zu erhalten über das Fehlen oder Vorhandensein wichtiger Werke."

Der k. u. k. Hofrat und Direktor der k. k. Hofbibliothek: Karabacek[140]

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[139] M. Grünert, "Über Ed. Glaser's jüngste arabische Handschriften-Sammlung," 1897, pp. 35–43.

[140] Josef Ritter von Karabaček (1845–1918) served as Director of the Hofbibliothek in Vienna from 1889 through 1917. See https://www.deutsche-biographie.de/sfz39805.html (with further references).

K. k. Hofbibliothek Z. 48, Präsentiert am 23. I. 1912

Sr. Hochwohlgeboren Herrn Dr. Max Grünert
o.ö. Universitätsprofessor
Prag
Deutsche Universität

Wien, am 22. Januar 1912

Die k. k. Hofbibliothek besitzt einen handschriftlichen Katalog über die in ihrem Besitze befindliche Glaser'sche Sammlung von arab. Handschriften, die Euer Hochwohlgeboren seinerzeit im Auftrage des k. k. Unterrichtsministeriums abgefasst haben. Da der seinerzeit nach Materien geordnete Katalog keinen Autoren- u. Titelindex hat, sah sich die unterzeichnete Direktion veranlaßt, einen solchen herstellen zu lassen, um die verschiedenen Anfragen von Gelehrten und Bibliotheken über in der erwähnten Sammlung enthaltenen Handschriften ohne viel Zeitverlust beantworten zu können. Dieser Index ist nun fertig und die unterzeichnete Direktion beabsichtigt denselben zu veröffentlichen, um auch den übrigen Bibliotheken ein bibliographisches Hilfmittel an die Hand zu geben, sich erforderlichenfalls über die in unserer Glaser'schen Sammlung enthaltenen Handschriften informieren zu können. Da der erwähnte Index streng auf Grundlage des von Eurer Hochwohlgeboren verfaßten Kataloges verfaßt wurde—eine eingehende Beschreibung und Durchsicht der erwähnten Handschriften muß einem späteen Zeitpunkte vorbehalten werden—, beehrt sich die unterzeichnete Direktion Euer Hochwohlgeboren um die Zustimmung zu der beabsichtigten Publikation zu ersuchen.

Der k. u. k. Hofrat u. Direktor der k. k. Hofbibliothek: Karabacek

K. k. Hofbibliothek Z. 48, Präsentiert am 26. I. 1912

Hochverehrter Herr Hofrat!

Gerne gebe ich meine Zustimmung zur Publikation des Autoren- und Titelindex zu der Glaser'schen Sammlung von arab. Mss.

Auch würde es mich freuen, wenn recht bald eine eingehende Beschreibung und Durchsicht der erwähnten Mss. stattfinden würde.

Viele und herzliche Grüsse!

Max Grünert

Prag 25. I. 1912