

Catalogue of the Arabic, Persian and Turkish Manuscripts in Belgium

Islamic Manuscripts and Books

Christoph Rauch (*Staatsbibliothek zu Berlin*)

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Catalogue of the Arabic, Persian and Turkish Manuscripts in Belgium

Volume 1
Handlist Part 1
Université de Liège

By

Frédéric Bauden



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Preface

A few weeks after my graduation in Oriental History and Philology from the Free University of Brussels in September 1988, Aubert Martin, who had been one of my professors in Brussels but whose main affiliation was with the University of Liège, contacted me and proposed that I catalogue a collection of Arabic manuscripts which had been bequeathed to the latter institution the year before. I soon came to learn that 438 volumes were waiting for me in Liège with no description except some handwritten cards providing, for some manuscripts, a sometimes misleading indication in Arabic of the contents.

In January 1989 I started to work on the collection, first part-time and then, from October of the same year, full-time. During the twenty months that followed, until September 1990, I spent most of my time in the manuscript room. Upon my arrival in Liège, the manuscripts were kept in boxes; my first task was to provide each with a shelf number (from 5000 to 5437) and to foliate thousands of leaves. For the identification process, I could rely on a copy of any cataloguer's bible, C. Brockelmann's *Geschichte der arabischen Litteratur*, whose detailed system I learned to use on the spot, and G. Freytag's edition and Latin translation of Kātib Çelebī's *Kašf al-ẓunūn*. Even with the identification of a title and an author in Brockelmann's *GAL*, I still had to check that the text corresponds and this could only be done by recourse to detailed catalogues of other significant collections. For this, I was lucky to find in Liège a good number of classical catalogues like those of Berlin (W. Ahlwardt, W. Pertsch), Paris (Mac Guckin de Slane, Vajda), Munich (J. Aumer), Gotha (W. Pertsch), Leiden (R. Dozy, P. de Jong, M. J. de Goeje, M. Th. Houtsma, Th. W. Juynboll, P. Voorhoeve), and El Escorial (M. Casiri, H. Derenbourg, H.-P.-J. Renaud) to mention the most useful. Thanks to a minor but nonetheless useful amount of money granted by the authorities of the University of Liège, I was able to add to the collection of catalogues by acquiring those that had appeared during the previous decades. In May 1989 I was fortunate to be authorized to spend three days at the Bibliothèque nationale in Paris where I met and worked with the late Yvette Sauvan, curator of the Arabic manuscripts, and Marie-Geneviève Guesdon, who was then her assistant. Occasionally during this stay, Francis Richard, who was the curator of Persian manuscripts, helped me with some aspects linked to Persian. This short stay helped solve some of the problems I faced (as an unexperienced cataloguer of Oriental manuscripts) and above all familiarized me with the *majribī* handwriting which mainly features in the manuscripts housed in Liège.

In October 1990, I was granted a temporary position (four years) as a doctoral researcher at the Belgian National Fund for Scientific Research (FNRS). Just a month earlier, I had completed my work cataloguing the collection bequeathed in 1987. In the meantime, I had also added descriptions of the manuscripts which had been acquired before this major gift through various donations and acquisitions. Since then, and for a variety of reasons, the handwritten catalogue has remained unpublished. First and foremost, in the years that followed my dissertation required all my attention; I completed it in 1996. Then, a year later, while I was preparing to publish the volume that the reader is currently leafing through, I identified, in the old collection, the manuscript that changed my life: al-Maqrīzī's holograph notebook (MS 2232). I made this identification by comparing this scholar's handwriting with the manuscript kept in Liège, a manuscript in which his name does not appear. I had been unable to establish the link before, but when I saw a reproduction of his handwriting, I immediately recognized it as a familiar script. Since this discovery, I have devoted much of my time to the analysis and study of this unique manuscript. From time to time, I felt the necessity to come back to my early work on the catalogue, conscious that the collection deserved to be brought to the cognizance of the community of scholars. In 2009, I finally managed to update the data and to proceed to the final review. It took another six years before I was able to prepare the indexes and to write the introduction. Twenty-six years have thus passed since this project was started. All in all, my personal conviction is that this delay was in some way useful for the present result. In the course of these years, the catalogue has been improved, thanks to my own experience in the field of manuscript studies. Now almost all the texts, even those that had no title page or any clues to aid in the identification of the author or of its work, are properly listed. It is my hope that this first volume will be followed in a short time by others describing in greater detail the whole collection preserved in Liège. Given that this is the largest in Belgium and that the collections held in other institutions are for the most part uncatalogued, the present project has been extended and will thus include all of the other Belgian collections. A second part of this handlist, covering the other repositories, is now in preparation.¹

1 For a presentation of the Arabic manuscripts preserved in various Belgian institutions and their inventory, see Frédéric Bauden, "Les Manuscrits arabes dans les bibliothèques publiques belges: une introduction," in J. L. Y. Chan and B. W. Lee, *International Association of Orientalist Librarians, Ninth general meeting at the 34 ICANAS, 24–25 August 1993, Hong Kong, Proceedings* (Hong Kong: University of Hong Kong Libraries, 1993), pp. 149–170.

A catalogue of manuscripts is a gateway to unknown texts; preparing it entails countless hours of work and a broad knowledge of the literature to which the texts belong. In the contemporary state of scientific research, it is undervalued and is seldom seen as equivalent to a monograph when it appears in the list of publications of a researcher. Notwithstanding this, I realize how fortunate I was to be chosen for this task. There could be no better training in codicology and paleography, as well as the literatures of Islam, than immersing oneself in the primary materials represented by manuscripts. For this and other achievements, I am eternally grateful to Professor Aubert Martin. His support and encouragement were a permanent source of strength and inspiration throughout this and other academic projects. This tangible result is dedicated to him.

My gratitude also goes to Monique Cohen, who was the director of the department of manuscripts at the Bibliothèque nationale de France in 1989, for allowing me to spend three days with the late Yvette Sauvan, then curator of Arabic manuscripts, and Marie-Geneviève Guesdon, then her assistant, who succeeded her in the position.

During the initial period of this project and in the years that followed, I greatly benefitted from the help and availability of Carmélia Opsomer, then curator of the manuscripts at the University of Liège. Since her retirement, I have experienced the same professionalism from her successors, Olivier Donneau and Cécile Ogier respectively. I am indebted to them all for encouraging me to bring this project to completion and for continuously granting me easy access to the collection.

The authorities of the library were also instrumental in facilitating the launch of this project and the subsequent work I carried out. I would like to express my gratitude to the various directors for their constant support of this initiative: Mrs. Guillitte, M. Joseph Denooz, M. Philippe Vanhoorne, and Mrs. Muriel Van Ruymbeke.

For a professor, there is no better satisfaction than to see a student walking in his steps. I was lucky to have Élise Franssen as a student; her interest in manuscripts was not difficult to spark. From her MA thesis onwards, she devoted time and energy to the study of some of the most significant manuscripts held in the collection, and thus contributed in this way to revealing its importance. She is now collaborating with me on the preparation of the detailed catalogue.

Liège, 25 September 2015

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- 17 *Al-Musāmara* by Muḥammad ibn Muḥammad ibn Abī Bakr ibn Abī Šarīf al-Kūrānī al-Maqdisī (d. 906/1500), copied in 1000/1592, MS 5214, fol. 1a 266
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- 21 *Al-Hidāya al-kāfiya al-šāfiya li-bayān ḥaqā’iq Ibn ‘Arafa al-wāfiya* by Muḥammad ibn al-Qāsim al-Raṣṣā’ al-Tūnisī al-Anṣārī (d. 894/1489), copied in 1002/1594, MS 5322, fol. 1b 270
- 22 *Al-Sīra al-kalā’iyya* by Sulaymān ibn Mūsā ibn Sālim al-Kalā’ī (d. 634/1237), MS 5370, fol. 1b 271
- 23 A commentary on Ḥalīl ibn Iṣḥāq ibn Mūsā al-Ġundī’s (d. 776/1374) *al-Muḥtaṣar* by Bahrām ibn ‘Abd Allāh ibn ‘Abd al-‘Azīz al-Sulamī al-Damīrī al-Qāhirī (d. 805/1402), MS 5374, fol. 1b 272
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- 25 *Al-Ġāmi‘ al-šāḥiḥ* by Muḥammad ibn Ismā‘īl ibn Ibrāhīm al-Buḥārī al-Ġu‘fī (d. 256/870), MS 5386, fol. 1b 274
- 26 *Al-Kawākib al-durrīyya fi ḥulāṣat al-sāda al-‘alawīyya* by ‘Abd al-Maḡīd ibn Maḥmūd ‘Azīz ibn Aḥmad al-Maḡribī al-Ṭarābulusī al-Šāmī (alive in 1348/1929), holograph copy dated 1311/1894, MS 5396, fol. 1b 275
- 27 *Maḥmūd va-Ayyāz* by Muḥammad Ḥasan Ḥ^wānsārī Zulālī (d. between 1016–31/1625–40), copied by ‘Abd al-Salām Šīrāzī in Iṣfahān in 106?/1650–1660, MS W116, fol. 64a 276

List of Abbreviations

- ‘Abd al-Wahhāb ‘Abd al-Ḥafīz Maṣṣūr, *Raṣīd Maktabat Ḥasan Ḥusnī ‘Abd al-Wahhāb* (Tunis, 1975).
- Abdesselem Ahmed Abdesselem, *Les Historiens tunisiens des XVII^e, XVIII^e et XIX^e siècles. Essai d’histoire culturelle* (Paris, 1973).
- Ahlwardt Wilhelm Ahlwardt, *Verzeichniss der arabischen Handschriften*, 10 vols. (Berlin, 1887–1899).
- Bauden Frédéric Bauden, “Maqriziana XII. Evaluating the Sources for the Fatimid Period: Ibn al-Ma’mūn al-Baṭā’ihī’s History and Its Use by al-Maqrīzī (with a Critical Edition of His Résumé for the Years 501–515AH),” in Bruce D. Craig (ed.), *Ismaili and Fatimid Studies in Honor of Paul E. Walker* (Chicago, 2010), pp. 33–85.
- Brunel René Brunel, *Essai sur la confrérie religieuse des ‘Aïssâoua au Maroc* (Paris, 1926).
- Cahen Claude Cahen, *La Syrie du nord à l’époque des croisades et de la principauté franque d’Antioche* (Paris, 1940).
- Chauvin Victor Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l’Europe chrétienne de 1810 à 1885*, 12 vols. (Liège; Leipzig, 1897–1922).
- Al-Faggūn ‘Abd al-Karīm al-Faggūn, *Maṣṣūr al-hidāya fī kašf ḥāl man idda‘a al-‘ilm wa-l-wilāya*, ed. Abū al-Qāsim Sa’d Allāh (Beirut, 1987).
- Fagnan Edmond Fagnan, *Catalogue général des manuscrits des bibliothèques publiques de France. Départements. Tome XVIII: Alger* (Paris, 1893).
- GAL G. Carl Brockelmann, *Geschichte der arabischen Litteratur. Grundwerk*, 2 vols. (Weimar, 1898–1902).
- GAL S. Carl Brockelmann, *Geschichte der arabischen Litteratur. Supplementbände*, 3 vols. (Leiden, 1937–1942).
- GAS Fuat Sezgin, *Geschichte des arabischen Schrifttums*, 12 vols. (Leiden-Frankfurt am Main, 1967–2000).
- Kaḥḥāla ‘Umar Riḍā Kaḥḥāla, *Mu‘jam al-mu‘allifin: tarāğim muṣannifī al-kutub al-‘arabiyya*, 15 vols. (Beirut, n.d.).
- Al-Kattānī ‘Abd al-Ḥayy ibn ‘Abd al-Kabīr al-Kattānī, *Fihris al-fahāris wa-l-atbāt wa-mu‘jam al-ma‘āğim wa-l-mašyağāt wa-l-musalsalāt*, ed. Iḥsān ‘Abbās, 3 vols. (Beirut, 1982).
- Al-Qāsimī Muḥammad Fu‘ād al-Ḥalīl al-Qāsimī al-Ḥasanī, *Fahrasat maḥṭūṭāt al-maktaba al-qāsimiyya, al-Ġazā’ir* (Beirut, 2006).
- Richard I Francis Richard, *Catalogue des manuscrits persans, Bibliothèque nationale de France, Département des manuscrits. Tome 1: Ancien fonds* (Paris, 1989).

- Richard II Francis Richard, *Catalogue des manuscrits persans, Bibliothèque nationale de France, Département des manuscrits*. Tome II: Le Supplément persan. Première partie, 1–524; deuxième partie, 525–1000 (Rome, 2013).
- s. *Sūra*
- Storey Charles Ambrose Storey and François de Blois, *Persian Literature. A Bio-bibliographical Survey*, vols. I–III, V (London and Oxford, 1927–2004).
- Witkam Jan Just Witkam, *Catalogue of Arabic manuscripts in the library of the University of Leiden and other collections in the Netherlands*, 5 fascs. (Leiden, 1982–1989).
- Al-Zirikli Ḥayr al-Dīn al-Ziriklī, *Al-A'lām: Qāmūs tarāğim li-ašhar al-riğāl wa-l-nisā' min al-'Arab wa-l-musta'ribīn wa-l-mustašriqīn*, 8 vols. (Beirut, 1989).

Transliteration Table

Letter	Arabic	Persian	Turkish	Letter	Arabic	Persian	Turkish
ء	¹			ض	ḏ	z	z
ا	ā			ط	ṭ		
ب	b			ظ	ẓ	z̄	z̄
ت	t			ع	‘		
ث	ṭ			غ	ġ		
ج	ğ			ف	f		
چ		č	ç	ق	q		
ح	ḥ			ك	k		
خ	ḫ			ل	l		
خوا		ḫ ^{wā}	ḫ ^ō	م	m		
د	d			ن	n		
ذ	ḏ			ه	h	h, a, e	
ر	r			و	w, ū	v/w, ū	o, u, v
ز	z			ي	y, ī		
ژ		ž	j	ى	ā	ī, ā	ī, i, ı, ā
س	s			ة	a, at		
ش	š			ال	al-		
ص	ṣ						

¹ If not at the beginning of a word.

Introduction

Unlike other European countries, Belgium does not have a long tradition of acquisition of Oriental manuscripts. Unsurprisingly, most of the manuscripts reached the country after it gained independence in 1830. Another reason for the paucity of Oriental material found in its repositories lies in the fact that the country's colonies were located in Central Africa where Islamic manuscripts, even if found in small numbers, did not attract the attention of the settlers or of the recently created institutions.¹ Consequently, most of the manuscripts now found in Belgian libraries originate in private collections acquired, in most cases, by Orientalists who then bequeathed them to an institution to which they were linked in a way or another. Moreover, acquisition policy has ever been initiated on the institutional level like in many other European libraries; this means that the collections grew almost entirely thanks to private donations.

Nevertheless, Oriental manuscripts, particularly those in Arabic script, attracted the attention of scholars. In the late 1960s, Jan Bauwens, a former student of Armand Abel (1903–1973), the great Belgian specialist of Islam, launched a cooperative project entitled *Fichier-index des manuscrits maghrébins*.² The aim was to create a detailed index of the manuscripts in *magribī* housed in Belgium, Morocco, Algeria, and Tunisia. The project was placed under the direction of an association created for this purpose, Association Maghreb-Belgique “Magma^c Albahrayn”, and composed of several members from Belgium and the Maghreb countries, first and foremost librarians and cataloguers.³ The project raised the interest of the Belgian Department of State and the first tangible result was an exhibition held at the Royal Library in Brussels in 1968–1969 where manuscripts from that library were presented together with others from Moroccan, Algerian, and Tunisian libraries.⁴ Two years later, a parallel event was organized in the three North African capitals:

1 Some handwritten and lithographed copies of the Quran as well as letters, sometimes taken as booty from slave traders in eastern and northern Congo and southern Sudan, can be found at the Musée royal de l’Afrique centrale (Tervueren), the Musée royal de l’armée et de l’histoire militaire (Brussels) and in the Liège collection (MS 2234).

2 Jan Bauwens, *Une initiative belge de coopération culturelle: le fichier-index des manuscrits maghrébins* (Brussels, [1967]).

3 Ibid., p. 24.

4 *Maktūb bilyad. Manuscrits arabes à la Bibliothèque Albert 1^{er}* (Brussels, 1968). Exhibition held in Brussels from 21 December 1968 to 26 January 1969. Introduction and catalogue by Jan Bauwens.

Tunis, Algiers, and Rabat.⁵ Unfortunately, despite these initiatives, the project was not financed and fell into oblivion.

The first attempt to list the Oriental holdings of the Belgian collections was made by Émile Vandewoude and André Vanrie under the auspices of a UNESCO program on the sources for the history of nations.⁶ The authors limited themselves to broadly describing the holdings of institutions where archives and manuscripts related to the history of North Africa, Asia, and Oceania were housed without going into detail about the contents. Twenty years later, a more specific inventory of all the libraries with manuscripts in Arabic script was published by Aubert Martin in the *World Survey of Islamic Manuscripts*.⁷ Finally, in 1993, I presented a paper at the 34th International Congress of North African and Asian Studies (Hong Kong) in which I surveyed the Belgian collections that hold Arabic manuscripts and mentioned some of the most significant texts and presented the project of a Union Catalogue.⁸

History of the Collection

In the Belgian context, the significance of the collection housed in Liège must be stressed both for the number of manuscripts and their quality. In what follows I trace the history of the collection and detail the most noteworthy copies. The formation of the Liège collection of manuscripts in Arabic script is closely related to the teaching of Oriental languages and the persons who were in charge of the courses. Instituted in 1817 by William I, king of the Low Countries of which Belgium was then part, the University of Liège was invited to organize courses on “les littératures hébraïque, arabe, syriaque, chaldéenne et les antiquités juives.”⁹ It took twenty years before a position was created and

5 *Livres et manuscrits de la Bibliothèque Albert 1^{er} relatifs aux échanges culturels entre le monde oriental, l’Afrique du Nord et l’Occident* (Tunis, Algiers, Rabat, 1971). Exhibition organized in the frame of the cultural agreements between Belgium and Tunisia, Algeria, and Morocco. Introduction by Armand Abel.

6 Émile Vandewoude and André Vanrie, *Guide des sources de l’histoire d’Afrique du Nord, d’Asie et d’Océanie conservées en Belgique* (Brussels, 1972).

7 Aubert Martin, “Belgium,” in Geoffrey Roper, *World Survey of Islamic Manuscripts*, vol. 1 (London, 1991), pp. 71–82.

8 Frédéric Bauden, “Les Manuscrits arabes dans les bibliothèques publiques belges” (quoted).

9 *Mélanges de philologie orientale, publiés à l’occasion du x^e anniversaire de la création de l’Institut Supérieur d’Histoire et de Littératures Orientales de l’Université de Liège* (Liège-Louvain, 1932), p. v.

filled by a Luxembourger named Pierre Burggraff (1803–1881).¹⁰ Burggraff had studied with two of the most prominent Arabists of his time: Wilhelm Freytag in Bonn, between 1828–1831, and Antoine-Isaac Silvestre de Sacy, between 1833–1836. At that time, he had engaged in the edition and translation of al-Zamaḥṣārī's commentary on the twelfth sura, a text that was still unpublished at that time. He completed his work the year he was hired by the university but never got funding to publish the text. It must be born in mind that in the early nineteenth century the publication of a text with Arabic characters was still an expensive operation. When a complete edition of al-Zamaḥṣārī's *al-Kaššāf 'an ḥaqā'iq al-tanzīl* appeared in 1856, Burggraff definitely abandoned his project.¹¹ Upon his death, he bequeathed all his books on linguistics and Orientalism to the university library while the remainder of his library went to the Progymnasium in Diekirch (Luxembourg). His bequest included the manuscript of his partial edition and translation of al-Zamaḥṣārī's *al-Kaššāf* (MS 1570). It was also during his professorship that a Javanese copy of the Quran, perhaps a gift from the Belgian government, entered the library (MS 2235).

In 1903, a significant donation contributed to increase the number of Oriental manuscripts. In that year, the university accepted a generous endowment by the Baron Adrien Wittert (1823–1903). His personal collection included some 20,000 volumes, including 117 manuscripts and numerous *incunabula* as well as old and rare editions, some 25,000 drawings and engravings, about fifty paintings mostly from the fifteenth and sixteenth centuries, and many other objects. The manuscripts included four volumes of Persian texts (MS W108, W115, W116, W117).¹² The legacy came with an income to be used for the increase of the col-

10 On him, see Alphonse Le Roy, *Liber Memorialis. L'Université de Liège depuis sa fondation* (Liège, 1869), pp. 762–768; Victor Chauvin, *P. Burggraff, sa vie et ses travaux* (Liège, 1884); Auguste Bricteux, "Pierre Burggraff," in *Liber Memorialis. L'Université de Liège de 1867 à 1935. Notices biographiques*, t. I. Faculté de Philosophie et Lettres. Faculté de droit (Liège, 1936), pp. 198–203; Adrien Ries, "Pierre (Peter) Burggraff (1803–1881). Ein Trottener Bürger als (erster Luxemburger?) Professor an der Universität Liège," *De Cliärrwer Kanton* 1990/1, pp. 57–58; 1990/2, pp. 36–40; 1990/3, pp. 36–41.

11 *The Qoran; with the Commentary of the Imam Aboo al-Qasim Mahmood bin 'Omar al-Zamakhshari Entitled "The Kashshaf 'an Haqaiq al-Tanzil,"* ed. W. Nassau Lees, Mawlawis Khadim Hosain, and 'Abd al-Hayl, 2 vols. (Calcutta, 1856). The University of Liège holds a copy under shelf mark 90100c.

12 They were described by Auguste Bricteux in Joseph Brassinne, *Catalogue des manuscrits légués à la Bibliothèque de l'Université de Liège par le Baron Adrien Wittert* (Liège, 1910), pp. 159–160, 171–175.

lections.¹³ Thanks to this income, some manuscripts were purchased on the antiquarian market, including some items in Arabic script (MS 2241).

Since 1872, the chair of Hebrew and Arabic was occupied by one of Burggraff's former students, Victor Chauvin (1844–1913).¹⁴ Chauvin earned his fame by publishing his *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1886* (12 vols., Liège-Leipzig, 1892–1918), a work praised by his contemporaries and still widely used today, particularly by the specialists of the *Thousand and One Nights*. Chauvin was also a bibliophile who made every effort to collect editions, translations, and studies of not only world-renown collections of tales but also of works on Islam in general. In his will, he donated his whole library together with his correspondence and his cards and notes pertaining to his bibliographical project. The printed books amounted to 3,650 volumes. They are now housed in a special warehouse and catalogued with the shelf mark “Ch” (for Chauvin). Chauvin had also bought some manuscripts from sale catalogues. They were catalogued in the decades that followed the donation and were given shelf mark numbers between 2222 and 3826.¹⁵ During my work as a cataloguer, I discovered seven additional manuscripts in the attic of the library where Chauvin's cards had been discarded. It looked like these manuscripts were relegated there because no one could catalogue them. These are now MSS 5439 to 5445.

The collection did not increase again until 1987 when an alumna, Miss Juliette Dargent, bequeathed her collection of Arabic manuscripts to her former alma mater. Miss Dargent held a Master's Degree in geographical sciences, and was employed at the General Library of the University of Liège from 1932 to 1935. Later on, she worked as a civil servant for the UNESCO, during which time she lived in several Arab countries. During those years, she collected four hundred and thirty-eight handwritten volumes, including some lithographs (MSS 5000–5437). With this exceptional donation, the Liège

13 *Ouverture solennelle des cours* (Liège, 1908), p. 75.

14 On Chauvin, see Auguste Bricteux, “Victor Chauvin,” in *Liber Memorialis. L'Université de Liège de 1867 à 1935. Notices bibliographiques*, tome I, Faculté de Philosophie et Lettres. Faculté de Droit (Liège, 1936), pp. 303–313; Urbain Vermeulen, “Chauvin Victor, orientalist, Waals voorman,” in *Nationaal Biographisch Woordenboek* (Brussels, 1968), vol. 3, pp. 134–143.

15 Jean Hoyoux, *Inventaire des manuscrits de la bibliothèque de l'Université de Liège. Tome I: Manuscrits acquis de 1886 à 1960* (Liège, 1970); Idem, *Inventaire des manuscrits de la bibliothèque de l'Université de Liège. Tome III: Manuscrits acquis de 1896 à 1968, continuation et supplément des tomes I et II* (Liège, 1977).

collection became the pre-eminent collection in Belgium, not only in terms of quantity but also of quality.

The last acquisitions were two Ottoman firmans given in 1993 by the former curator of the manuscripts, Carmelia Opsomer (MS 5446).

Contents of the Collection

The collection is composed of 450 manuscripts and 20 lithographs corresponding to 978 textual units.¹⁶ Of these, fifteen are in Persian and six in Ottoman Turkish. The core of the collection (438 manuscripts including the lithographs representing 93%) comes from the bequest of Miss Dargent, whose professional activities mainly took place in the Maghreb, where she acquired the majority, if not all of it. It is thus not surprising that 751 textual units are written in *mağribī* script.

In the collection, there are 372 texts (38%) that are dated from the end of the fourteenth to the beginning of the twentieth century. Their distribution, by century, is as follows:

8th/14th c.: 1	12th/18th c.: 100
9th/15th c.: 4	13th/19th c.: 174
10th/16th c.: 10	14th/20th c.: 46
11th/17th c.: 37	

The geographical origin of the greatest part of the collection determines the main fields covered by the texts. Law and juridical matters are particularly well represented. Interestingly, the collection has no fewer than eleven commentaries of *al-Muḥtaṣar* by Ḥalīl ibn Ishāq ibn Mūsā al-Ġundī (d. 776/1374), composed between the beginning of the ninth/fifteenth and the end of the twelfth/eighteenth century, and two glosses and two abridgements, even though there is just one copy of Ḥalīl's original work. Several copies of texts pertaining to Quranic sciences are preserved. Here one must mention the seven volumes of a commentary by Muḥammad ibn Aḥmad Zaytūna al-Munastīrī al-Tūnisī (d. 1138/1726) on the *Iršād al-'aql al-salīm ilā mazāyā al-kitāb al-karīm* of Muḥammad ibn Muḥammad ibn Muṣṭafā al-'Imādī (d. 982/1574); the collec-

16 Three shelf marks are not included in this calculation. MS 5442 consists of two boards of a lacquered binding from the Qāḡār period while MSS 5198 and 5427 are respectively in Aramaic and Judaeo-Arabic. They are excluded from this handlist for obvious reasons but will be described in the detailed catalogue.

tion also holds a copy of the *Iršād*. The six volumes of *al-Lubāb fī 'ulūm al-kitāb* by Ibn 'Ādil (alive in 880/1475) are also quite valuable. The science of *ḥadīth* (tradition) features as well, with numerous copies of the classical corpuses as well as abridgements and commentaries. The same can be said of grammar and rhetoric. Mysticism occupies a prominent place too, with texts on various orders. There are fewer works on history, belles-lettres, and poetry, but some copies housed in Liège may be described as significant. Sciences in general (mathematics, medicine, astronomy, astrology, and natural sciences) are not as well represented.

We can also assess the contents by focusing on other characteristics, such as the format of the works. The collection has holographs (i.e., works completely in the author's handwriting), apographs (copies made on the basis of the holograph), copies of apographs, copies based on an old original, old copies (dated or dateable), texts for which only a limited number of manuscripts have been identified, and copies deemed precious because of their illumination.

Holograph Copies

These manuscripts are thought to be in the author's handwriting. In some cases, this assumption is based on a statement found in the colophon, while in others it is based on a comparison with other samples of the author's handwriting. These manuscripts are 'presumably holographs'; further analysis is necessary to determine if they are in fact in the author's handwriting.

A significant manuscript in this category is the notebook of al-Maqrīzī (d. 845/1442). MS 2232 was identified as a holograph¹⁷ after it was compared with other manuscripts that were known with certainty to be in his handwriting. This comparison was instrumental because his name never appears in the *Codex Leodiensis* as it may now be defined. The analysis of the contents further confirmed the identification. Composed of summaries and various notes, this manuscript corresponds to what I have termed a notebook, i.e., a place where this author took notes on his readings for use in his own writings. This manuscript has been the subject of numerous studies since its discovery in 1997.¹⁸

17 I.e., entirely in al-Maqrīzī's handwriting, even though some of the leaves are made of reused paper bearing inscriptions (Mamlūk chancery documents). On these documents, see Frédéric Bauden, "The Recovery of Mamlūk Chancery Documents in an Unsuspected Place," in Michael Winter and Amalia Levanoni (eds.), *The Mamluks in Egyptian and Syrian Politics and Society* (Leiden, 2004), pp. 59–76.

18 Frédéric Bauden, "Maqriziana 1: Discovery of an Autograph Manuscript of al-Maqrīzī: Towards a Better Understanding of His Working Method, Description: Section 1", *Mam-*

MS 5020 contains a holograph of *al-Iṣlāḥ wa-al-ṣarḥ bi-al-Īdāḥ* of Ibn Kamāl Pāšā (d. 940/1534); the text was composed in the Madrasat Dār al-Ḥādīṭ in Edirne in 928/1522.

MS 5377 is a unique copy of *Ḥāšiya ‘alā al-Ṣarḥ al-muṭawwal* in the handwriting of its author, Aḥmad al-Nūbī. We know almost nothing about this author, including his date of death. The present copy, dated to 1056/1646, allows us to place his death after that date.

MS 5405 (fols. 5b–85b) holds *Ṣarḥ al-Waraqāt wa-ṣarḥihā li-al-Ġalāl al-Maḥallī*, a work composed by Aḥmad ibn Qāsim al-Abbādī al-Qāhirī al-Šāfi‘ī (d. 992/1584) in the year 952/1545, some thirty-nine years before his death.

In 1172/1759, one year before his death, Muṣṭafā ibn Aḥmad al-Ṭarūdī al-Tūnisī al-Ḥanafī (d. 1173/1759–1760) authored a commentary on a versification

lūk Studies Review VII (2003), pp. 21–68; “Maqriziana IV. Le Carnet de notes d’al-Maqrīzī: l’apport de la codicologie à une meilleure compréhension de sa constitution,” in François Déroche and Francis Richard (eds.), *Scripts, Page Settings and Bindings of Middle-Eastern Manuscripts. Papers of the Third International Conference on Codicology and Paleography of Middle-Eastern Manuscripts (Bologna, 4–6 October, 2000)*, Part 2, *Manuscripta orientalia* St. Petersburg, 9 (2003), pp. 24–36; “Maqriziana I: Discovery of an Autograph Manuscript of al-Maqrīzī: Towards a Better Understanding of His Working Method, Description: Section 2,” *Mamlūk Studies Review* X/2 (2006), pp. 81–139; “Maqriziana II: Discovery of an Autograph Manuscript of al-Maqrīzī: Towards a Better Understanding of His Working Method, Analysis,” *Mamlūk Studies Review* XI/1 (2008), pp. 51–118; “Maqriziana VIII: Quelques remarques sur l’orthographe d’al-Maqrīzī (m. 845/1442) à partir de son carnet de notes: peut-on parler de moyen arabe?,” in Jérôme Lentin and Jacques Grand’Henry (eds.), *Moyen arabe et variétés mixtes de l’arabe à travers l’histoire. Actes du Premier Colloque International (Louvain-la-Neuve, 10–14 mai 2004)* (Louvain-la-Neuve, 2008), pp. 21–38; “De la codicologie à l’archéologie du savoir. Le cas particulier du carnet de notes de l’historien égyptien al-Maqrīzī (m. 845/1442),” in Renaud Adam and Alain Marchandisse (eds.), *Le Livre au fil de ses pages. Actes de la 14^e journée d’étude du Réseau des Médiévistes belges de langue française. Université de Liège, 18 novembre 2005, Archives et Bibliothèques de Belgique* 87 (Bruxelles, 2009), pp. 29–47; “Maqriziana XI. Al-Maqrīzī et al-Ṣafādī: Analyse de la (re)construction d’un récit biographique,” in Frédéric Bauden (ed.), *Les Méthodes de travail des historiens en Islam, Quaderni di Studi Arabi, nuova serie* 4 (Roma, 2009 [2010]), pp. 99–136; “Maqriziana IX: Should al-Maqrīzī Be Thrown Out With the Bathwater? The Question of His Plagiarism of al-Awḥadī’s *Khīṭaṭ* and the Documentary Evidence,” *Mamlūk Studies Review* XIV (2010), pp. 159–232; “Maqriziana XII. Evaluating the Sources for the Fatimid Period: Ibn al-Ma‘mūn al-Baṭā‘ihī’s History and Its Use by al-Maqrīzī (with a Critical Edition of His Résumé for the Years 501–515AH),” in Bruce D. Craig (ed.), *Ismaili and Fatimid Studies in Honor of Paul E. Walker* (Chicago, 2010), pp. 33–85; “Vers une archéologie du savoir en Islam: la méthode de travail d’al-Maqrīzī, historien du xv^e siècle,” *Comptes rendus de l’Académie des Inscriptions et Belles-Lettres* 2009 (2010), pp. 97–111.

of *Nūr al-īdāh wa-nağat al-arwāh* of al-Šurunbulālī (d. 1069/1658). His work is to be found in MS 5305 (fols. 87b–112b).

The following manuscript (MS 5150, fols. 37b–190b) consists of an untitled commentary written by Muḥammad ibn ‘Abd al-Salām ibn Ḥamdūn al-Bannānī al-Nafzī al-Mağribī al-Fāsī (d. 1163/1750) on *al-Ḥizb al-kabīr* by ‘Alī ibn ‘Abd Allāh al-Šādīlī (d. 656/1258), the founder of the Šādīliyya order. He completed his text in Qābis (Gabès in present-day Tunisia) in 1143/1730, twenty years before his death.

The handwriting of the famous French orientalist, Louis-Mathieu Langlès (1763–1824), appears in MS w108. This manuscript contains, among various texts, two grammars of Persian he composed in Latin and French, the former in the year of his death and the latter in 1816. This teaching material was supposedly redacted for his lessons at the École des langues orientales in Paris, an institution he founded and directed and where he taught Persian.¹⁹

Ten additional manuscripts fall under this category (MSS 5026, 5058, 5074, 5075, 5317, 5396, 5398, 5426, 5430, 5432): they were all written by authors who lived in the late nineteenth and early twentieth century.

Apograph Copies or Copies Collated with the Holograph

Two manuscripts specifically state that they were copied from a holograph. The first (MS 5196) is a copy of *‘Iqd al-niẓām fī al-waṭā’iq wa-al-aḥkām*, a work dealing with formularies of juridical documents. Composed by Ibn Salmūn al-Ġarnāṭī (d. 767/1365), the copy held in Liège is dated to 981/1495.

The second (MS 5431, fols. 71b–100), though it is a recent copy (1297/1880) of a commentary written by Aḥmad ibn Aḥmad al-Fāsī Zarrūq (d. 899/1493) on al-Šādīlī’s *Ḥizb al-baḥr*, was executed on the basis of the holograph dated 857/1453. The colophon also specifies that the author finished the work at al-Minya (Upper Egypt).

Some other manuscripts in the collection were copied by scribes who state that they worked on the basis of a copy that was later collated with the holograph. In this category, the following are noteworthy:

MS 5233 holds a copy (fols. 36b–39) of *al-Durra al-mudī’a* composed by the famous scholar Muḥammad Murtaqā al-Zabīdī (d. 1205/1791) in 1195/1781, ten years before his death.

Another interesting copy lies in MS 5410. This volume of *Maṭāli‘ al-su‘ūd wa-faṭḥ al-wadūd ‘alā Iršād Abī al-Su‘ūd* by Abū ‘Abd Allāh Muḥammad ibn Aḥmad

19 Frédéric Hitzel, “Langlès Louis Mathieu,” in François Pouillon (ed.), *Dictionnaire des orientalistes de langue française* (Paris, 2008), p. 559.

Zaytūna al-Munastīrī al-Tūnisī (d. 1138/1726) is a commentary on an exegetical work made in 1262/1846 in Tunis.

Finally, *al-Rawḍāt al-‘aršīyya fī al-kalām ‘alā al-ṣalawāt al-mašīšīyya* (MS 5237, fols. 48b–153), a commentary on a book of prayers authored by Muḥammad Muṣṭafā ibn Kamāl al-dīn ibn ‘Alī al-Bakrī al-Šiddīqī (d. 1162/1749), is dated 1207/1792 but was executed on the basis of a manuscript dated 1161/1748, that is one year before the author’s death. Moreover, its colophon mentions that the copy used by the scribe had been collated with the holograph by a man whose name is given.

Copies Made from an Apograph

This section lists manuscripts that were produced from an apograph. In the three manuscripts noted below, the copyist also stated that he collated his work with the holograph. MS 5300 is a collection of various texts including a copy (fols. 22b–81) of *Ithāf al-murīd*, the great commentary written by ‘Abd al-Salām ibn Ibrāhīm ibn Ibrāhīm al-Laḡānī al-Mālīkī (d. 1078/1668) on his father’s *Ġawharat al-tawḥīd*. MS 5435 holds *al-Ġawāhir al-muntaẓimāt fī ‘uqūd al-maqūlāt*, a commentary written by Šihāb al-dīn Aḥmad ibn Aḥmad ibn Muḥammad al-Suġā‘ī al-Badrāwī al-Šāfi‘ī (d. 1197/1783) in 1182/1768 on his own work, *‘Uqūd al-maqūlāt*. Also notable is MS 5307: it consists of an abridgement that the author, the renowned Maḥmūd ibn Aḥmad al-‘Aynī (d. 855/1451), made of his commentary, *al-Maqāšid al-naḥwiyya*, on *al-Alfiyya* by Ibn Mālīk (d. 672/1274). The abridgement was completed in 853/1449, two years before his death. The copyist used an apograph and collated his work with the holograph.

By contrast, the following two manuscripts were made on the basis of an apograph only.

MS 5127 consists of an untitled abridgement by an unnamed author of *al-Durra al-bayḍā’ fī aḥsan al-funūn wa-al-ašyā’* by ‘Abd al-Raḥmān ibn Muḥammad ibn ‘Āmir Šuġayyir al-Aḥḍarī al-Buntyūsī al-Mālīkī (d. 983/1575). This copy was produced by a scribe from Munastīr (Monastir in present-day Tunisia) in 1275/1858.

MS 5125 contains a copy of a commentary of the *Lāmiyyat al-‘Arab* by al-Šanfarā (d. ca. 525AD) entitled *Tafriġ al-kurab ‘an qulūb ahl al-arab fī ma‘rifat Lāmiyyat al-‘Arab* whose author is Muḥammad ibn Qāsīm Ibn Zākūr al-Fāsī al-Maġribī (d. 1120/1708)

Copies Made from an Old Original

The collection holds a copy of al-Ḥarīrī’s (d. 516/1122) *Maqāmāt* dated 1162/1749 (MS 5272). The scribe based his work on an original dated 618/1221. MS 5276 consists of a copy of the *Muwatta’* of Mālīk ibn Anas (d. 179/795) made from

a manuscript dated 756/1355. And last, the collection has al-Qurṭubī's (d. 671/1273) text on eschatology, *al-Tadkira bi-aḥwāl al-mawtā wa-umūr al-āḥira* (MS 5085); this was copied in Egypt in 1083/1672 from a manuscript dated 817/1414 that had been collated with the holograph.

Old Copies (Dated or Dateable)

The oldest dated manuscript (MS 5086) is a copy of a text for which only a few copies have been preserved: *Daḥā'ir al-'uqbā fi manāqib dawī al-qurbā*. The author, a Meccan scholar whose name is Muḥibb al-dīn Aḥmad ibn 'Abd Allāh al-Ṭabarī (d. 694/1295), devoted it to the Prophet's family. The copy is dated to 797/1395, i.e., exactly one century after the author's death. It is the third oldest known copy.²⁰

MS 5008 may be identified as the oldest dateable manuscript of the collection. It corresponds to a collection of aphorisms attributed to Plato and related, in some way, to the *Fürstenspiegel* genre.²¹ On palaeographical and codicological grounds, we can propose a date of the seventh/thirteenth century.

20 Frédéric Bauden, *Les Trésors de la postérité ou les fastes des proches parents du Prophète (Kitāb Daḥā'ir al-'Uqbā fi Manāqib Dawī al-Ḳurbā) de Muḥibb al-Dīn Aḥmad ibn 'Abdallāh ibn Muḥammad al-Ṭabarī al-Makkī (ob. 694/1295). Édition critique accompagnée d'une traduction annotée et d'une étude sur la vie et l'œuvre de l'auteur.* 4 vols., VII-1604 p. Ph.D. dissertation, Université de Liège, 1996; Idem, "Un auteur mésestimé: Muḥibb al-dīn al-Ṭabarī (m. 694/1295)," *Annales islamologiques* 34 (2000), pp. 9-31.

Muḥibb al-Dīn Aḥmad ibn 'Abd Allāh al-Ṭabarī al-Makkī. *Les Trésors de la postérité ou les fastes des proches parents du Prophète (Kitāb Daḥā'ir al-'Uqbā fi Manāqib Dawī al-Qurbā)*. كتاب ذخائر العقبى في مناقب ذوي القربى. Édition critique et traduction annotée de Frédéric Bauden. 1 volume + cd-rom, x-75 et 579 p. et 3-751 p. Cairo: Institut Français d'Archéologie Orientale ("Textes arabes et études islamiques," n° 40), 2004 (reprinted in 2008).

21 The text was studied, edited, and translated by Frédéric Bauden and Antonella Ghersetti, "« Comment servir le souverain ». À propos d'un traité pseudo-platonicien inédit," *Quaderni di Studi Arabi, nuova serie*, 20-21 (2002-2003), pp. 245-250; Frédéric Bauden and Antonella Ghersetti, "L' Art de servir son monarque. Le *Kitāb Waṣāyā Aflātūn al-Ḥakīm fi ḥidmat al-mulūk*. Édition critique et traduction précédées d'une introduction," *Arabica* LIV/3 (2007), pp. 295-316; Frédéric Bauden and Antonella Ghersetti, "L' Art de servir son monarque. Le *Kitāb Waṣāyā Aflātūn al-Ḥakīm fi ḥidmat al-mulūk*. Édition critique et traduction," *Arabica* LV/1 (2008), pp. 52-77.

Manuscripts with miniatures or illuminations:

Six manuscripts belong to this category. Three (MSS 2630, W115, W116) correspond to Persian texts frequently illustrated (*Šāhnāmah* from Kashmir, *Dīvān-i Ḥāfiẓ*, and *Maḥmūd va-Ayyāz*) while the remaining three consist of two copies of the Quran (MSS 5001 and 5002) produced in the late Ottoman period in which the frontispiece is lavishly illuminated and one copy of al-Ġazūlī's *Dalā'il al-ḥayrāt* (MS 5003) decorated with miniatures, from the same period.²²

Other Notable Copies

Some manuscripts can be mentioned here for the value of the text they contain. This is certainly the case for the *Thousand and One Nights* of which the second volume is found in MS 2241. It belongs to the so-called *ZER*, i.e., Zotenberg's Egyptian Recension produced in the twelfth/eighteenth century; its main distinctive feature lies in the fact that the set is made of four volumes and that the text is divided into one thousand and one nights.²³

A copy of *al-Faraġ ba'd al-šidda* by al-Tanūḥī (d. 384/994) (MS 5087), dated 1005/1597, is remarkable because it is written in *maġribī* script. As such, it is one of the few copies of *al-Faraġ* known to have been made in the Maghreb.²⁴

Another noteworthy text is *Ithāf ahl al-zamān bi-aḥbār mulūk Tūnis wa-'ahd al-amān*, composed by Ibn Abī al-Ḍiyāf al-Tūnisī (d. 1291/1874). No fewer than seven manuscripts of this major historical text are housed in Liège.

Organization of the Material

The aim of this handlist is not strictly limited to manuscripts. Readers will also find documents (official, private) and lithographs detailed here. Gener-

22 Carmélia Opsomer-Halleux and Frédéric Bauden, *Trésors manuscrits de l'Université de Liège* (Brussels, 1989), pp. 91–97.

23 For this copy, see Frédéric Bauden, “Un manuscrit inédit des *Mille et une nuits*: à propos de l'exemplaire de l'université de Liège (ms. 2241),” in Aboubakr Chraïbi (ed.), *Les Mille et une nuits en partage* (Paris, 2004), pp. 465–475; Élise Franssen, *Les Manuscrits de la recension égyptienne des Mille et une Nuits. Étude codicologique, avec édition critique, traduction et analyse linguistique et littéraire du conte de Jānšāh*. 4 vols. Ph.D. dissertation, Université de Liège, 2012.

24 See Élise Franssen, “A *maġribī* copy of the *Kitāb al-Faraj ba'd aš-Šidda*, by the 'Irāqī qādī at-Tanūḥī. Study of a Manuscript of Liège University (Belgium),” *Journal of Islamic Manuscripts* 1 (2010), pp. 61–78; Idem, *Une copie en maġribī du Faraj ba'd aš-Šidda d'at-Tanūḥī. Analyse d'un manuscrit de l'Université de Liège*. MA thesis, Université de Liège, 2008.

ally, we have taken into consideration everything that is handwritten, whatever the process used for its creation. In this, I followed the trend begun by Jan Schmidt in his catalogue of Turkish manuscripts in Dutch collections. Also, as the title makes clear, this handlist, which is part of the project of a Union Catalogue of Belgian Collections, covers various languages using the Arabic script. Beside Arabic, Persian, and Turkish, some collections also own manuscripts in Kiswahili, Urdu, and Berber, for instance.

In a handlist in which only the basic information on each textual unit is provided, there are a limited number of ways to organize the data. I took my inspiration from a handlist that I often used while I was cataloguing the collection: P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections* (second enlarged edition, Leiden, 1980). Using Voorhoeve's handlist was easy and straightforward thanks to the simplicity of the system he adopted. The reader who is not familiar with that system will find the material displayed on the following pages to be rather straightforward or, to use the contemporary expression, user-friendly.

This system adopts an alphabetical arrangement of the titles of the works based on the transliteration in Latin alphabet, keeping in mind that the definitive article *al-* is disregarded and that diacritical dots are not considered: *ḥizāna* thus appears before *ḥizb*, for instance.

Arabic, Persian, and Turkish literatures are famous for the huge number of commentaries, glosses, abridgements, versifications, and the like generated by some of the most emblematic texts. Following the structure adopted by Voorhoeve—who respected the one applied by C. Brockelmann in his *Geschichte der arabischen Litteratur*—each text that corresponds to one of the above-mentioned categories will be found under the title of the work that is commented upon, abridged, or versified. It also implies that a “second degree” gloss (usually expressed through the word *ḥāšīya* in Arabic, i.e., a text glossing a commentary on another text) is found under the title of the work that is the base for these “second degree” texts. This system enables us to resolve the problem of the numerous “second degree” works that have no original or unique titles. This means that one must be aware that the text one is looking for is a commentary or a gloss of some other text: each scholar of Arabic literature (taken in its broadest sense) will know how to search in the handlist. The multiple indexes will be helpful tools as well.

All works titled by their authors are listed under that title in the handlist and whenever the work corresponds to a commentary, a gloss, an abridgement or a versification of another text, the reader will find a cross reference (indicated by the symbol ☞) to the primary title; for instance, the work that is the object of the commentary. This system is also used in cases where a work is known

by various titles for which a system of cross references to the one mentioned in the copy held in Liège (where information regarding the manuscript will be displayed) is put to use.

It is not rare to have to deal with works that were abundantly commented upon. It is thus essential to present the various “second degree” texts in an organized manner. The reader will thus find each of the categories (commentaries, glosses, supracommentaries, abridgements, excerpts, versifications) organized according to the history of the base text: if it is an abridgement of the original text that gave birth to various commentaries, one will first find the abridgement mentioned, followed by the commentary(ies), the gloss(es), and the supracommentary(ies), if any. If more than one text appears in each of these categories, they are ordered chronologically according to the death dates of their authors and numbered. This allows us to clearly indicate, for instance, upon which commentary a gloss is based.

This system does not have a clear way of dealing with textual units like untitled texts that cannot be referenced under some other text, or notes, documents, and the like. In such cases, the only solution is to follow a thematic arrangement and to relegate them to the end of the handlist under the heading *Varia*.

Each entry is typically composed of three sections: the title of the work followed, on the next line, by the name of the author,²⁵ identified first with references to Brockelmann's *Geschichte der arabischen Litteratur (GAL)*,²⁶ then to al-Ziriklī's *al-A'lām* and Kaḥḥāla's *Muḥjam al-mu'allifin*.²⁷ If no indication of the author can be found in these three classical repertoires, other reference works were used. If the author mentions in the text the date when he completed his work (draft or fair copy), it is indicated at the end of the references. The last section, starting as a new paragraph, contains basic information regarding the copy held in the Liège collection: typically, the data taken into consideration are the number of leaves, the volume number in case of a multi-volume

25 If the author is unknown, we indicate this through the expression “by an unnamed author.”

26 The letter G. that follows the acronym of the title is there for *Grundwerk* (the two volumes published between 1898 and 1902) and S. for *Supplementbände* (the three supplementary volumes published between 1937 and 1942). It is worth mentioning that references to *Grundwerk* are to the first edition and not the second, published after the supplementary volumes, because cross references to the *Grundwerk* in the *Supplementbände* are to the first edition only.

27 For Persian texts, I made use of Storey's *Persian Literature*, continued by François de Blois. It was not necessary to make use of a similar reference work for Ottoman Turkish given the nature of the texts preserved in that language in Liège.

work, the name of the copyist, the date (unless otherwise noted according to the Muslim era) and place of copy, the patron, and, finally, the nature of the handwriting. For the latter, indication is only given for the *mağribī*, which is the most commonly represented style in the Liège collection; if this information is missing, the manuscript is written in one of the styles prevailing outside the Maghreb.²⁸ Other information related to the importance of the copy (holograph, apograph, copied from an apograph with or without collation, copied on an old manuscript) are also detailed. A copy can be undated but one of its paratextual elements (ownership mark, note of consultation, seal imprint, etc.) might offer a *terminus* that helps to locate it chronologically. This kind of information, placed between brackets, is also detailed in order to give a rough indication of its date of production. In the absence of such elements, I avoided estimating the dates of manuscripts on the basis of palaeographical features since this method relies more on personal experience than sound scientific grounds.

Copies of the Quran are listed under the title *al-Qurʿān*; the numbers of the suras are recorded if the manuscript contains only a part of the text. This system also applies to the commentaries of the Quran.

Indexes appear at the end of the handlist to allow readers to use it in a variety of ways and for multiple purposes. These indexes include a list of dated manuscripts, of manuscripts with miniatures and/or illuminations, of lithographs, of authors, of copyists, of patrons, and of places of copy. Finally, the index of shelf marks helps reconstruct the collections (*mağmūʿa*, pl. *mağāmīʿ*) containing several textual units.

28 I refrained, for instance, from using the all purpose word *nash*, as it covers a wide range of handwritings.