

History of Libraries in the Islamic World: *A Visual Guide*

by Celeste Gianni

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PREFACE

This publication is very much a basic tool intended to help researchers working in the field of library studies, and in particular the history of library development in the Islamic world or in comparative contexts.

I decided to create this visual guide in order to provide a general context for those who are starting to look at some particular cases related to this field, because I was myself facing the issue of placing my own PhD research in the context of library studies in the Islamic world.

In fact, aside from some general and short references in a few encyclopaedic works, I found it very difficult to grasp the general context of the history and development of libraries in the Islamic world. At the beginning of my research project, I only managed to gather specialised studies focused on particular historical periods or regions. However, by the end of the first year I collected a considerable amount of articles, publications, and unpublished research dealing with different aspects of libraries in the Islamic world. Altogether, these materials helped me to pinpoint the essential groundwork in the field, so that I felt confident to start focusing on the specific subject of my thesis (i.e. library catalogues in the Arab provinces of the late Ottoman Empire).

Still, I had to go back to look at this or that study to compare it with my own and I was struggling to navigate all the sources without getting lost or forgetting some major work. Therefore, I decided that a possible solution was to create a timeline for the history of libraries in the Islamic world organised by historical periods (until the end of the Ottoman Empire), dynasties, and regions, listing the establishment of

different types of libraries by date, each linked to a reference so that it would be easier to get to the right source for more details on that library or institution.

Far from being a complete work, this publication should be regarded instead as the starting point for later projects in the field of library studies in the Islamic world. Nowadays, such visual works have their best potential in digital platforms.

For example, this timeline could easily be expanded if it was transferred into a digital platform that allowed for researchers to add their findings (contents and references).

The sources quoted in the bibliography are also just a starting point for the study of libraries in the Islamic world, with the hope to further expand this bibliography in future. Those listed are all I could consult directly, but each reference includes other works that I could not consult myself, so I recommend consulting those listed for further research. In this regard, I thank the library at al-Furqan Islamic Heritage Foundation - where I work as part-time librarian – that provided most of the sources needed to compile this work, including its Digital Portal at www.al-furqan.com.

Finally, I would like to point out that this is very much a family-made publication. I would like to thank my father, Michele Gianni, for agreeing to be the publisher of this work, and my partner, Maciej Rackiewicz, for designing the publication.

INTRODUCTION

Defining the field: challenges and possible solutions

Extending from Spain in the west to Persia and India in the east, the Islamic lands have not only hosted great political and military powers, but they have embraced some of the most literate and bookish societies, from the early days of Islam to the present day. Libraries have been part of this fervent cultural context and during the history of this vast region they have experienced several changes in their structure and social function, whilst remaining important centres of cultural activities, whether as independent libraries or as part of specialised institutions (such as universities, *madrasas*, mosques, etc.). With such a large timescale and vast region, is it at all possible to define a field like the history of libraries in the Islamic world?

Looking at the available literature on libraries in the Islamic world, there are some major issues that problematize the field definition. The field of history itself is mined by the existence of artificial and static paradigms created to define, circumscribe, and make it possible to contextualise a certain event in time and space.¹ The study of the history of libraries in the Islamic world has been affected by the use of such paradigms; in particular, by the use of artificial geographical areas and periodization schemata which are at the base of the great disparity in availability of studies for the different regions and periods of the Islamic world and of the existence of different approaches and inhomogeneous methodology applied for studies in the field.

Artificial geographical areas used to describe different phases of the history of libraries derive from the establishment of paradigmatic concepts (such as empire, nation, the adjective “Islamic”, etc.) that have become a static embodiment of specific features for certain

geographical regions. For example, in order to write the history of contemporary Arab nations the result has been the writing of a series of disconnected and distorted histories (including histories of libraries by nations), which were at certain times part of the same larger and more complex context (i.e. the empire). At the same time, the history of empires is problematic in relation to the strictly defined characteristics of each empire, in contrast with the complexity of the realities it embraced (i.e. the realities of the Arab provinces of the Ottoman Empire; or the complex history of sacred cities such as Makkah, Madinah, and Jerusalem under the different dynasties that conquered them). Even more questionable is the use of the term “Islamic” to define geographical borders. The religious connotations of the term connect the geographical space only to part of the population that occupied it (i.e. the Muslim population). However, the fear of using the term “Islamic”² because of its religious-cultural connotations has pushed scholars to redefine their studies by linguistic areas (Arabic, Persian, Turkish, etc.), by territorial areas (North Africa, Middle East, MENA region, etc.), and other criteria, creating barriers and borders to areas that share similar realities, yet maintain the specificities of their context.³

In regard to the artificial periodization schemata used to describe different phases of the history of libraries in the Islamic world, a very popular one divides cultural stages of history into the following categories: an age of traditional Arab culture (up to the 1st/7th century); a transitional century of Arab-Islamic culture assimilating the Hellenistic and Syro-Persian civilisations (from the mid-1st/7th to mid-2nd/8th century); the classical age of Arab-Islamic culture (from the mid-2nd/8th to 7th/13th century); a medieval era characterised by

fragmented Arab-Islamic societies (from the 7th/13th to late 10th/16th century); and an age of economic-cultural stagnation (from the late 10th/16th century into the 12th/18th century).⁴

This kind of periodization reinforces inflexible and static paradigms derived from the association of certain periods and regions to culturally established terms such as “classical”, “medieval”, “pre-modern”, and “modern”.⁵ This labelling process had strong consequences for the field of the history of libraries in the Islamic world, including the great disparity of studies available for popular periods (i.e. the early, classical, and medieval periods) and regions (the Middle East) compared to that of underrated ones (the pre-modern period in particular), as well as encouraging the application of very different methodologies to approach each period.

In fact, the so-called “classical age” of Islam (1st/7th to early 5th/11th century) has been extensively studied in several disciplines based on its reputation as the age of great military conquests and expansion of the Islamic empires under a central authority and strong dynasties, and of flourishing cultural activities that benefitted written and oral literary productions in particular. The same trend is reflected in studies on libraries of the Islamic lands, since for this period (up to the 5th/11th century) there are a significant amount of comprehensive studies available.⁶ More recently, there has been a shift of interest towards the so-called medieval period, and studies have flourished in different fields including the study of libraries and cultural institutions of the Islamic world.⁷ As for more recent historical ages – in particular the late Ottoman period – the stigma of being characterized by cultural and social stagnation is still strong. The major study in the field of history of libraries in the Ottoman period is mainly concerned with the Turkish lands of the Empire,⁸ otherwise there is no comprehensive study for libraries of this age in the rest of the Islamic world

(i.e. an equivalent of Eche’s work for earlier periods).⁹ However, for the pre-modern (12th/18th through 13th/ 19th centuries) and contemporary ages, a fundamental instrument of research is the “World Survey of Islamic Manuscripts”,¹⁰ now available to browse and research by useful filters (such as “library date of establishment”) at al-Furqan Islamic Heritage Foundation’s digital portal (www.al-furqan.com). This digital tool allows one to easily pinpoint the activity of cultural institutions even at times assumed to be of cultural inertia.

These periodization trends have caused, in addition, a discrepancy in the methodologies and approaches to the field of history of libraries in the Islamic world. In fact, when it comes to primary sources and original documentation, it is interesting to note that there is very little documentation such as inventories, catalogues, endowment deeds, or administrative documents that have survived from libraries of the so-called early and classical periods. Most of the information we have about those institutions derive from eyewitness accounts, scholars, or other visitors who included in their writings some description of the libraries they visited or the catalogues they consulted.

This means that the majority of studies discussing libraries at these historical stages are in fact based on literary accounts or sometimes on works of later periods that often describe the libraries of the golden age inspired by literary *topoi* such as the enormous quantity of holdings attributed to certain libraries and the destruction and plunder of the great Islamic libraries.¹¹ Nevertheless, studies such as Eche’s, Mackensen’s, and Pinto’s deserve high regard since, thanks to their work, numerous accounts contained in primary sources treating libraries in these periods have been gathered together so to allow at least a picture of what the cultural attitude towards these institutions was like at the time those accounts were written.

A different approach has been applied by scholars of the so-called medieval and pre-modern periods of the Islamic world. In fact, for these historical stages there are more primary sources available, including library catalogues and legal documents such as endowment deeds and seals impressed in the books of certain collections. This availability allows a more archive-based methodology to studies in the field¹² and also opens more possibilities for further investigation of unstudied cases by the constant retrieval and discovery of documents or archive material. However, there is still the tendency to give more relevance to “medieval” cases compared to the “pre-modern” ones, again, on the basis of the above mentioned periodization that still assumes a cultural stagnation phase in the 12th/18^h and 13th/19th centuries.

So what can be done to overcome these issues that very much belong to the current status of the field of the history of libraries in the Islamic world?

Scholars could very well abandon the idea of the field itself, by focusing on the specific case they are studying (grounded in archival research and contextual analysis) and place it in the global context of the history of libraries in the world, rather than in the narrower context of history of libraries in the Islamic world. Or they could sensibly connect realities that share some common ground, still pointing out their context and specificities, being aware of the paradigms they are using (i.e. the concept of “Islamic” used in such a study) and why they are using it (in this case, the need to connect similar realities in the field of library development that have occurred in such a vast region) being opened to deconstruct the paradigm they are using in order to extend the scope of their research step by step (i.e. this study could be seen as a first step towards the creation of a global platform to discuss the history of libraries).

Therefore, I would suggest to scholars in the field not to use periodization schemata (i.e. classical, medieval, modern, and pre/post-modern) or geographical concept (nation, empire, etc.) that carry preconceptions and stereotypes about certain historical periods and regions, or at least acknowledge the implications of the use of certain terms, and explain in detail the meaning each scholar is attributing to it. This being said, an historical approach, defining timeframe or dynasties, could be a considered solution for describing libraries of a certain period.

Secondly, I would suggest to scholars in the field to define their approach to the study of their subject within the framework of possible approaches, taking into consideration the nature of the material available. There is no right or wrong approach - either with the ones based on literary accounts narrating about libraries in the Islamic world, or those based on the study of documents and primary sources. However, a clear statement on the sources used for the research should help to identify what type of research the scholar is carrying out - if it is historical, archaeological, or cultural/literary research. All could be incorporated in the field of the history of libraries in the Islamic world - which is indeed an interdisciplinary field - but with a clarification about the nature of the study to allow a better understanding of each case analysed.

Finally, when approaching the study of a specific library, there are some essential elements that could help to contextualise and compare the selected case study in the field of the history of libraries in the Islamic world. In section B of this introduction I will describe some of these elements and include relevant terminology.

Introduction to the field: the essentials

The term *maktabah* is the modern Arabic word used for library, however it is a very recent term,¹³ and a variety of appellatives have been used in the past instead, including *bayt al-ḥikma* (house of wisdom); *khizanāt al-ḥikma* (repository/storehouse of wisdom); *dār al-ḥikma* (house/complex of wisdom); *dār al-ʿilm* (house of science); *dār al-kutub* (house/complex of books); *khizanāt al-kutub* (repository/storehouse of books); *bayt al-kutub* (house of books).¹⁴ Moreover, terms in other languages (Persian, Turkish, Urdu, etc.) have been used in non-Arabic speaking areas for libraries.

This variety of appellatives is indicative of the existence of various types of libraries throughout the history of libraries in the Islamic world. All types existed more or less in parallel to one another. The main types of libraries were: palace or royal libraries;¹⁵ private collections;¹⁶ independent libraries;¹⁷ and libraries annexed to other institutions, such as mosques,¹⁸ *madrasas*,¹⁹ caravanserais (*ribāt*),²⁰ hospitals (*bīmāristān*),²¹ mausoleums (*mashhad*),²² and any other public building. It is important to point out that most palaces or private libraries were to some extent semi-public, since it was a common practice to let scholars, students, and members of the court or of the urban elite access royal libraries or libraries of important families.²³

These different types of libraries could greatly vary in shape, dimension and organisation. From a small cabinet (*khizānah*) of *Qurʾān* copies in a mosque to designated rooms annexed to the main building of a palace, *madrasah*, *mashhad*, *ribāt*, etc. Surviving manuscript illustrations such as the ones by al-Ḥarīrī of Basrah (d. 515/1122) depicting a library suggest that if there was a separate room designated for the library, the shelves would usually be by the walls, leaving an empty space for readers and copyists in the middle of the carpeted

room (a common feature in Islamic architecture).²⁴ The shelves (*rufūf*) would be generally directly accessible by users, and the manuscripts (*makhṭūṭāt*) would be placed horizontally, divided by size and organised by subject.²⁵ The size of the collections would also vary. It is very difficult to evaluate the size of libraries up to the 5th/11th century, due to the narrative features of the accounts that usually attest to their existence and describe them.²⁶ However, a few surviving endowment deeds and library catalogues of later stages reveal that even small libraries had considerable collections.²⁷

The organisation of the collection by subject was reflected not only in the physical space of the library, but also in the library catalogues. The word for catalogue is *fihrist*, while *daftar* indicates an inventory (less detailed than the catalogue). The *waqfiyyah* itself could provide an inventory of the books. The existence of library catalogues up to the 5th/11th century is mostly attested by literary accounts;²⁸ from the 5th/11th century up to the 11th/17th century, few catalogues have been retrieved and studied, but they offer an accurate picture of the structure of the catalogue and the classification systems generally used.²⁹ More catalogues and inventories are available for later periods, in particular for the Ottoman period, and for different types of libraries. By comparing the literary accounts describing earlier catalogues, the first surviving catalogues, and the most recent ones, it is possible to say that they were mostly organised by subject or in alphabetical order by title. The subject categories varied case by case, but there was a tendency to follow the general practice used in works on the classification of knowledge (i.e. following a hierarchal order, from the religious sciences to the physical sciences).³⁰

A series of professional figures were employed in all types of libraries, in accordance to the size of the library and available funding for employing personnel. The main figures working in the library were: the general administrator (*nāzir al-‘āmm*), the private administrator (*nāzir al-khāṣṣ*), the director (*wakīl*), the librarian (*khāzin al-kutub*), the deputy librarian (*mushrif*), the library assistant (*munāwil*), but also the copyist (*nāsikh*), the calligrapher (*khiṭāṭ*), the lecturer (*khaṭīb*), the teacher (*mu‘īd*), the translator (*mutarjim*), the imam, and many others involved in the various activities specific for each library.³¹ If the library was small and annexed to another building such as a *madrasah* or a mosque, often the role of librarian was covered by a teacher or imam. In very rich libraries, such as palace libraries, all sorts of activities were carried out by specialised personnel, from translation and composition of works, to copying, binding, illustrating, and illuminating manuscripts.

If the libraries were annexed to other institutions, they would remain accessible to users during their usual opening time. Otherwise, opening times of independent libraries varied in accordance to the available funding for paying the personnel. The practice of lending books was not uncommon; however, never returned or damaged books were such a common incident that many libraries changed their policy to avoid such a persisting issues.³²

One major turning point for the history of libraries in the Islamic world, and a feature that is very unique to this vast region, is the extension of the *waqf* system (legal endowment deeds) to books, despite their being movable items. In fact, originally, *waqf* donations involved immovable properties only: they constituted private donations that were meant to guarantee a source of income devoted to the benefits of the community (i.e. by financing the construction and maintenance of mosques, *madrasas*, hospitals, fountains, etc.). The extension of this

system to movable properties would have affected the perpetual nature of the deed and could have also lead to its exploitation for profit.³³ However, soon the need to entrust books to certain institutions (in particular mosques and *madrasas*) as perpetual donations from private benefactors pushed the law to extend the *waqf* system to books as well, in different ways: by writing on the book the name of the donor and his intention to donate it to a certain institution; by writing on the book the names of the witnesses to the transaction from private to donated property; or by compiling an inventory of books, if the donation consisted of several books, at a religious court.³⁴ If the library itself (including the building) was founded by *waqf* donations, provisions for maintaining a librarian and other personnel were usually stated in the foundation deed, together with the list of the endowed furniture, books, and other materials for the library.

It is mostly through *waqf* donations and the activity of copying manuscripts that libraries increased their collections. The legal nature of the *waqf* system assured their existence and stability through time, and until today it represents an important instrument to determine in detail the nature of endowed collections of books and, in general, to retrieve the history of libraries and their holdings.³⁵ However, despite legal intervention, several endowment deeds have been breached during the history of their libraries. It appears that when endowed libraries have undergone a period of crisis, items protected by *waqfiyyah* were nevertheless stolen or removed from the collection, often going on to enrich private collections or used for the establishment of other libraries.³⁶ During periods of prosperity for a certain library, its collection would increase also from private donations by local scholars.³⁷

In conclusion, the variety of types of libraries and the great amount of these institutions across the Islamic world demonstrates the vibrant and continuous cultural and intellectual activities across

this vast region and at different historical stages. By taking into account these essential notes and the gathered references, it is possible to expand and reinforce the field of the history of libraries in the Islamic world. This would certainly benefit comparative studies related to history and development of libraries worldwide, but also the development of other disciplines - in particular cultural studies – for as-yet underrated stages of Islamic history.

Notes

1 A new approach to history seen in a global perspective developed in order to tackle the issues derived by historical paradigms. See: Mazlish, B. & R. Buultjens. *Conceptualizing Global History*. Boulder: Westview, 1993.

2 For example, Marshall Hodgson coined the term “Islamicate” to distinguish it from the religious term “Islamic” in order to define those phenomena produced in “Islamic space and time” but not religious in nature. See: Hodgson, M. “The Venture of Islam. Conscience and History in a World Civilization”. Chicago: The University of Chicago Press, 1974.

3 In this sense, the barrier in this study is the use of the term “Islamic” to designate the studied area. In fact, libraries belonging to other religious groups (Christians and Jews) living in the same territories have not been included, despite being large in number and having a long history (i.e. the numerous libraries in the monasteries of the Maronites in Lebanon, or the Copts in Egypt, etc.). I would be glad to consider extending this work in future to the “excluded libraries” as well, on the basis of a common understanding and use of the term “Islamic”.

4 Green (1988).

5 For a critical study on the use of the term “classical” in relation to the Islamic world, see: Thomas Bauer. “In Search of ‘Post-Classical Literature’: A Review Article.” *Mamluk Studies Review* XI (2007): 137-167.

6 See: Balty-Guesdon (1992), Bashiruddin (1967), Eche (1967), Elayyan (1990), Imamuddin (1983), Kabir (1959), Mackensen (1936-1939), Ibn Dohaish (1988), Pinto (1929), Pourhadi (1994), Qasimi (1958), Wiet (1963), and others.

7 See: Hirschler (2013; 2016), Kohlberg (1992), Liebreznz (2013), Subtelny (2001).

8 Erünsal (2008).

9 Eche (1967).

10 Roper (1992-1994).

11 Hirschler (2013), 128-129.

12 See Hirschler (2016), Kohlberg (1992), Liebreznz (2013), Subtelny (2001), but also Eche (1967) for his study of libraries in Syria based on primary sources he consulted in the *Zāhiriyyah* Library in Damascus (now al-Assad Library).

13 The term *maktabah* is not reported to mean “library”, for example, in Lane (1984) and Ibn Manẓūr (1996).

14 Eche (1967), 2.

15 From *Bayt al-Ḥikmah* in the palace of the Caliph Hārūn al-Rashīd in the 1st/8th century [see: Pinto (1929), 220; Eche (1963), 26; Elayyan (June, 1990), 123; Balty-Guesdon (1992), 132] to the great palace libraries of the Ottoman rulers in the 9th/15th century, such as the Galata Palace library founded by Bayezid II or the palace library founded by Mehmed the Conqueror in Istanbul [see: Erünsal (2008), 18-25], and many other palace libraries founded by all dynasties of the Islamic world, from Islam’s earliest days to the present.

16 From the very first collections of *ḥadīth*, legal documents, poetry, etc. of ‘Urwah bin al-Zubayr (d. 9/712) and al-Zuhrī (d. 124/742) [see: Mackensen (July, 1937), 240-242] to the large private collections of scholars such as Raḍī al-Dīn Ibn Ṭāwūs (d. 664/1266) in Baghdad [see: Kohlberg (1992)].

17 The first one is thought to be Dār al-‘Ilm in Fatimid Cairo founded in

395/1004. See: Eche (1963), 75; Elayyan (June, 1990), 128. Independent libraries were not very common, however several were founded during the Ottoman period throughout the Empire, such as the Köprülü, founded in 1089/1678, and several founded during the Tulip Period. See: Erünsal (2008), 36-46.

18 The Great Mosque in Damascus is a clear example, having several annexed libraries, including the *Qubbat al-Khaznah* (built in 173/789), the *Turbat al-Ashrafiyyah* (7th/13th century), and several other cabinets containing endowed collections of books. See: Hirschler (2016) and Eche (1967), 202-208.

19 The most famous are the *Mustanşiriyyah* founded by the Caliph al-Mustanşir in 625/1227 in Baghdad and the *Nizamiyyah* founded as well in Baghdad in 457/1064 by the Persian scholar and *wazir* of the Seljuk Empire, Nizām al-Mulk Abū ‘Alī al-Ḥasan bin ‘Alī bin Ishāq al-Ṭūsī.

20 For example, the *Marzubāniyyah* founded under the reign of al-Nāṣir li-Dīn Allāh in Baghdad or the *Ṣalāhiyyah* in 8th/14th century Cairo. See: Eche (1967), 188-189; 261.

21 Such as *al-Bīmāristān al-Nūrī* in Damascus founded by Nūr al-Dīn al-Zankī (d. 569/1173).

22 From the library in the mausoleum of Abū Hanīfa completed in 459/1066 in Baghdad to the one of Caliph Ali and Musa Kazım founded in 10th/16th century.

23 For instance, the first private libraries in 1st/7th century Madinah, such as *Bayt al-Jumālī* or *Bayt Ibn Abī Laylā* were open to the city scholars. Most palace libraries, from Spain to Iran and India, were opened to the court entourage. See: Mackensen (July, 1937); Binebine (1992); Ribera (1896); Eche (1967).

24 Wilkins (1994), 306.

25 Hirschler (2013), 124-163.

26 Hirschler (2013), 128-130.

27 For example, the catalogue of the library at the *Ashrafiyyah* mausoleum, most

probably written by the librarian al-Anṣārī in the 670s/1270s, lists more than 2,000 books, quite a large collection for a minor library [see: Hirschler (2016), p. 60]. The same could be said for the large private library of Ibn Ṭawūs [see: Kohlberg (1992)].

28 For example, the account of the geographer Maqdisī (d. 380/990) included in “*Aḥsan al-Taqāsīm fī Ma‘rifat al-Aqālīm*” (The Best Divisions for Knowledge of the Regions) on his visit to the library founded by the Buyid ruler ‘Aḏūd al-Dawlah in Shīrāz (367/977) [see: Pinto (1929), 228]; or the account by Ibn Khaldūn that attested to the existence of a catalogue in Al-Ḥakam II library [see: Pinto (1929), 230]; or the account by Sibṭ ibn al-Jawzī (d. 654/1256) that includes an interesting description of the catalogue of *Dār al-‘Ilm* of Shābūr, vizir of the Buyid Bahā’ al-Dawla, established in 381/991 or 383/993 in the al-Karkh quarter in Baghdad [see: Pourhadi (1994), 454]; or the account by the historian Ibn al-Fuwaṭī (d. 723/1323) on the catalogue of the library at the *Bashiriyya madrasah* in Baghdad [see: Eche (1967), 322].

29 Among the first surviving catalogues, the catalogue of the library at the *Ashrafiyyah* mausoleum (7th/13th century) [see: Hirschler (2016)], the catalogue of the private library of Ibn ‘Abd al-Hādī (896/1490) [see: “Fihrist al-kutub li-Ibn ‘Abd al-Hādī (896 A.H).” Damascus: Al-Assad Library. MS 3190. Microfilm: 7393], and the catalogue of the library at the Great Mosque in Kairouan dated 693/1294 [see: Voguet (2003)].

30 Wilkins (1994), 304-307.

31 Eche (1967), 339-381.

32 Eche (1967), 383-391.

33 Wilkins (1994), 304.

34 Wilkins (1994), 305.

35 Professor François Déroche, during the session on “Medieval Libraries of the Islamic World”, held within the framework of the “Second Training Course on the Codicology of Islamic Manuscripts”, organised by Al-Furqan Islamic Heritage Foundation in San Lorenzo de El Escorial (Spain, July 2015), pointed out that not

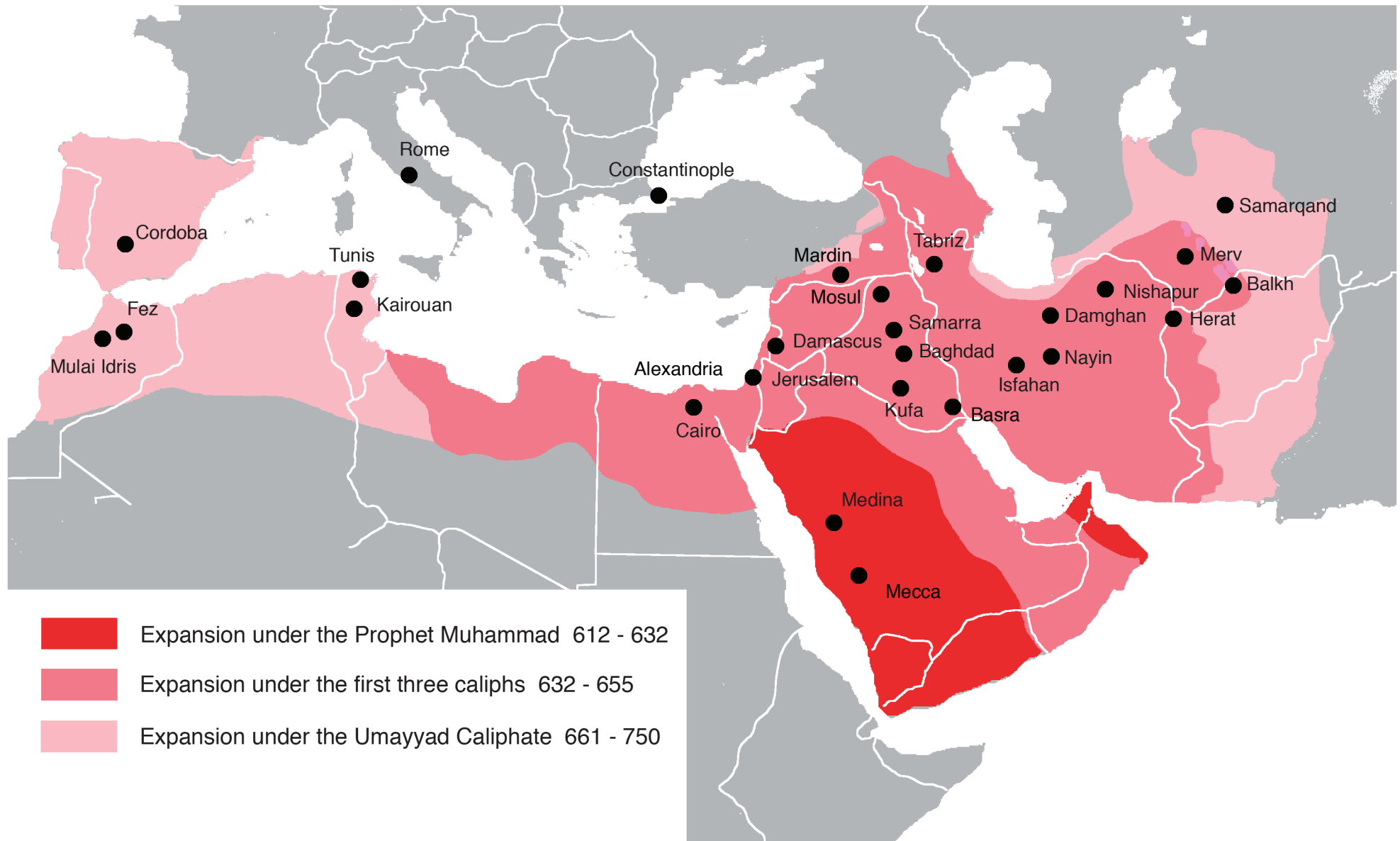
enough research has been carried out so far on the study of libraries in the Middle Period, despite the availability of documentation, in particular research based on the *paratext* elements of manuscripts (including *waqf* notations, seals, ownership statements, etc.), that offer major possibilities for reconstructing the history of several institutions and their libraries.

36 For example, al-Qāḍī al-Fāḍil (6th/12th century) - the head of Saladin's chancery and an important figure in the constitution of the Ayyubid regional power - endowed a substantial part of his private collection of manuscripts that had been plundered in Syria, northern Mesopotamia, and Egypt during the military campaign of Ṣalāḥ al-Dīn, to the Fāḍiliyah madrasah in Cairo. His donations remained in the madrasah until the famine of 694/1294, when students and scholars exchanged the library's holdings for food. See: Hirschler (2013), 131.

37 For example, the collection of the Nizāmīyah madrasah, founded by the Seljuk Wazir Nizām al-Mulk, grew substantially thanks to the donation by the Iraqi scholar ʿAbd al-Salām al-Qazwīnī (d. 488/1095) after he acquired several manuscripts including rare copies for a good price, thanks to a famine crisis occurring during his travel to Egypt. See: Hirschler (2013), 134.

History of Libraries in the Islamic World: A Visual Guide

Map 1



Map 1: The First Four Caliphs (10/632 - 40/661) & the Umayyad Caliphate (40/661 - 132/750)

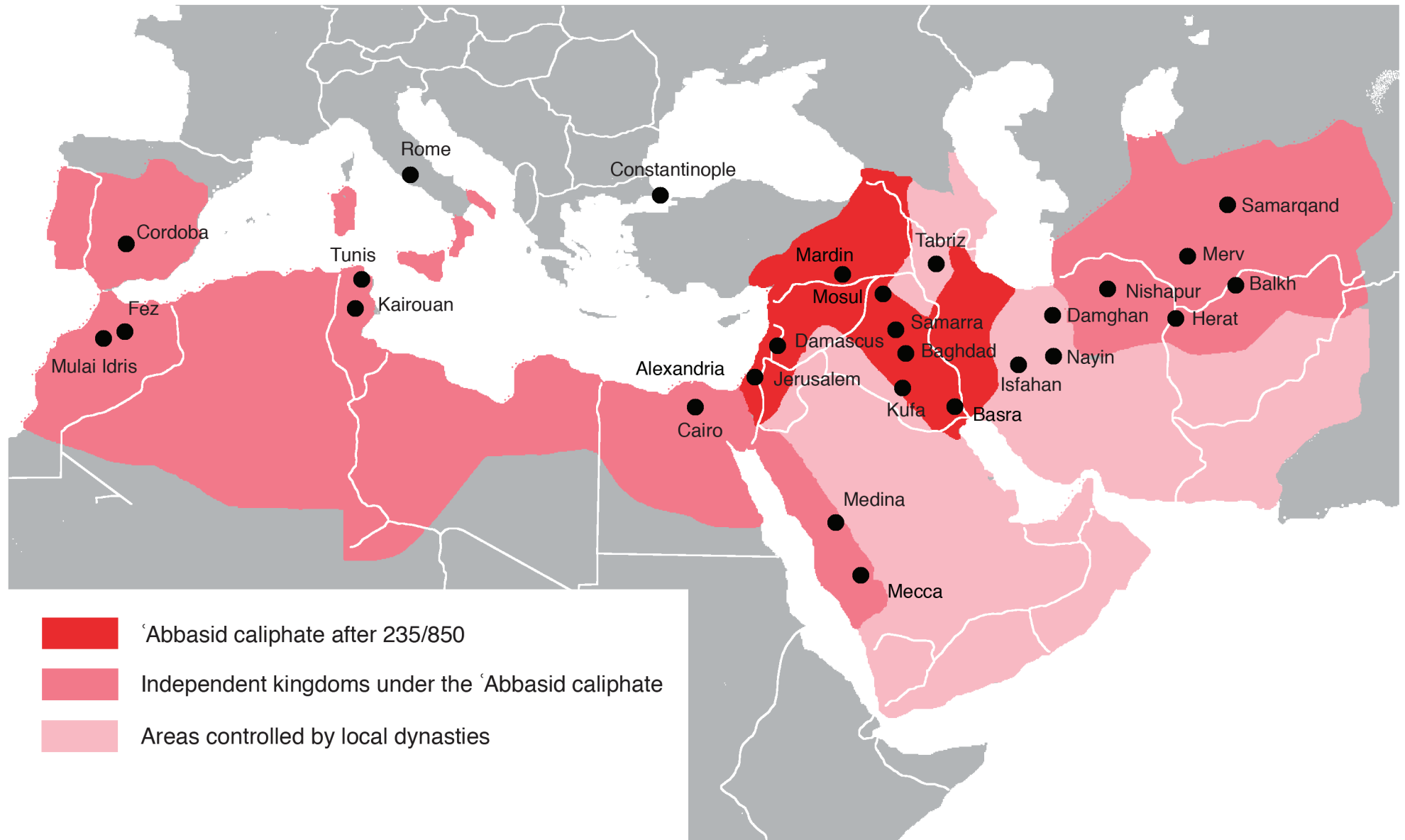
14/609 - 10/632	Revelation of the <i>Qurʾān</i> (-14/609 to 10/632)
10/632 - 40/661	The era of the <i>Rāshidūn</i> Caliphs
1 st /7 th century	The Caliph ʿUthmān (d. 36/656) established the formal text of the <i>Qurʾān</i>
1 st /7 th century	The first semi-public library was founded by Muʿāwiyah I (d. 60/680) and inherited by Khalīd bin Yazīz bin Muʿāwiyah (d. 85/704) in Damascus . ¹
1 st /7 th century	A private library was established in Madinah (<i>Bayt al-Jumaḥī</i>), in the house of ʿAbd al-Ḥakam bin ʿAmr bin ʿAbd Allāh bin Ṣafwān al-Jumaḥī.
85/704	A private library was established in Madinah (<i>Bayt Ibn Abī Laylā</i>) in the house of ʿAbd al-Raḥmān bin Abī Laylā.
96/715	The Great Mosque of Damascus was built.
2 nd /8 th century	The first libraries were collections of <i>ḥadīth</i> , legal documents, notes and poetries, such as the ones of ʿUrwah bin al-Zubayr (d. 9/712) and al-Zuhri (d. 124/742) ²
2 nd /8 th century	Private libraries in Madinah , Damascus , Basra , Kufa and Egypt included <i>Qurʾān</i> copies, <i>ḥadīth</i> , <i>sirāt Muḥammad</i> , <i>maghāzī</i> , <i>khuṣṣas</i> , poetries, public records, legal texts, biblical accounts or <i>Israiliyāt</i> , pre-Islamic desert literature including proverbs and sayings, <i>muʿallaqāt</i> , early grammar and language studies, early exegesis of the <i>Qurʾān</i> , early theological and philosophical studies, and translations of Greek philosophical and scientific texts ³

1 Eche (1967), 11.

2 Mackensen (July, 1937), 240-242.

3 Mackensen (July, 1936); Mackensen (October, 1937); Mackensen (July, 1937); Mackensen (April, 1939).

Map 2



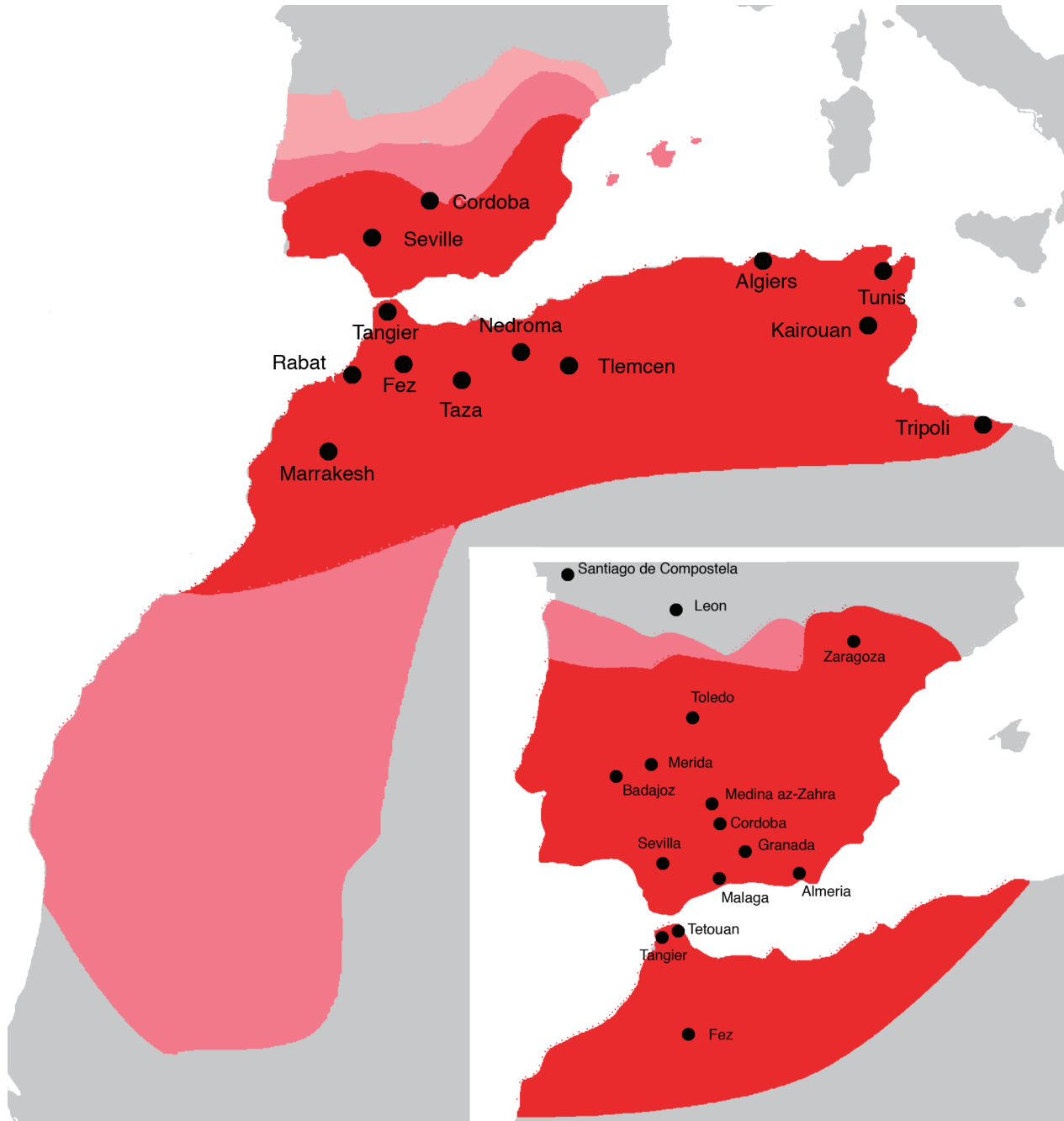
Map 2: The ‘Abbasid Caliphate 132/750 - 656/1258

132/750	Abū al-‘Abbas al-Saffāh defeated the Umayyads at the Battle of the Zab.
145/762	The city of Baghdād was founded
173/789	The <i>Qubbat al-Khaznah</i> was built in the Great Mosque of Damascus . It used to contain endowment deeds, legal documents and some manuscripts in different languages, including Greek, Latin, Syriac, Coptic, Hebrew, Aramaic, Georgian and Arabic.
3 rd /9 th century	The caliphs Hārūn al-Rashīd (reigned 170/786-193/809) and his son the caliph al-Ma’mūn (reigned 198/813-218/833) established and enlarged the palace library named “ <i>Bayt al-Ḥikmah</i> ” in Baghdad . ¹
3 rd /9 th century	Other palace libraries are found in Baghdad by al-Ḥasan bin Mirār al-Ḍabbī Sa‘īd bin Hārūn, Salmān, Aḥmad bin Muḥammad and others. ²
3 rd /9 th century	The translators Yūhannā bin Māsawayh and Abū Zakariyyā Yaḥyā bin al-Baṭrīq, the copyist ‘Illān al-Shu‘ūbī, the mathematician and astronomer Muḥammad bin Mūsā al-Khwārizmī, the astronomer Yaḥyā bin Abī Manṣūr and the scientist Ḥunayn bin Iṣḥāq worked at the ‘Abbasid court. ³
3 rd /9 th century	The palace library of ‘Alī bin Yaḥyā al-Munajjim (d. 275/888) in Baghdad was opened to students and scholars. ⁴
3 rd /9 th century	Al-Faṭḥ bin Khāqān, secretary of the Caliph al-Mutawakkil (reigned 232/847 to 247/861) opened his palace library to other scholars in Baghdad . ⁵
3 rd /9 th - 4 th /10 th	Three brothers of the Iranian family Banū al-Munajjim at the service of the ‘Abbasid caliphs during the 3 rd /9 th and 4 th /10 th centuries, opened their library (focused on mathematics, mechanics, music and astrology) to students and scholars in Baghdad .
3 rd /9 th	A public library, the <i>Dār al-‘Ilm</i> in Mosul was founded by Abū al-Qāsim Ja‘far bin Muḥammad bin Ḥamdān al-Mawṣilī al-Shaḥḥām (240/854-323/934). ⁶
4 th /10 th century	The first <i>waqfiyyah</i> was compiled for the donation of books to the library of the Umayyad Mosque in Damascus . ⁷
4 th /10 th century	The private library of ‘Alī bin Aḥmad al-‘Umrānī al-Mawṣilī (d. 344/955) in was opened to scholars in Mosul . ⁸
6 th /12 th century	The historian and <i>faqīh</i> Abū al-Farāj Ibn al-Jawzī founded a <i>madrasah</i> in <i>dār dīnār</i> in Baghdad to which he endowed a collection of 340 titles, in multiple volumes. ⁹
6 th /12 th century	A library under the name of <i>Sūr al-Ḥalāwiyyīn</i> existed in Baghdad . ¹⁰
6 th /12 th century	The <i>madrasah</i> “ <i>al-Badriyyah</i> ” in Baṣra (Iraq), founded by the <i>faqīh</i> ‘Imād al-Dīn Ismā‘īl bin Hibāt Allāh al-Mawṣilī (b. 575/1179), had also a library. ¹¹
6 th /12 th century	Under the rule of the Artuqid dynasty in Mārdīn (today Turkey) the philosopher Ḥusām al-Dīn bin Arṭuq built a mausoleum containing a collection of books endowed by <i>waqf</i> donation. ¹²
6 th /12 th century	The <i>madrasah</i> in the <i>rabad</i> (suburbs) of the Mayyāfāriqīn in Mārdīn had a library made of the collection endowed by the Sultan Abū al-Ḥarb Qarā Arslān bin al-Malik al-Sa‘īd bin Arṭuq Arslān. ¹³
7 th /13 th century	Al-Ḥasan bin Muḥammad bin Abū Sa‘d al-Kātib (d. 615/1218) endowed his private collection of books for the benefit of the public in Baghdad . ¹⁴
625/1227	The ‘Abbasid caliph al-Mustaṣir founded the <i>madrasah</i> “ <i>al-Mustaṣiriyya</i> ” at the east side of the Palace in Baghdad . The <i>madrasah</i> included a large library. An inventory and classification of the works was carried out by Shaykh ‘Abd al-‘Azīz bin Dalaf and his son, Ḍiyā’ al-Dīn Aḥmad. It was a public library that witnessed the visit of several eminent scholars. A librarian, a conservator and a visitor attendant were employed in the library. ¹⁵
626/1228	The mosque “ <i>al-Mustajadd</i> ” (<i>al-Qamriyya</i>) was founded in west Baghdad . It also housed a library. ¹⁶
7 th /13 th century	The mother of the Caliph Abū Aḥmad ‘Abd Allāh al-Musta‘īm Billāh founded a <i>madrasah</i> in Sharī‘ Ibn Rizq Allāh in Baghdad and endowed some books for a library.

7 th /13 th century	The Caliph al-Nāṣir (d. 622/1225) established the mausoleum “‘ <i>Ubayd Allāh</i> ” in Baghdad that functioned as a <i>madrasah</i> and housed a library. ¹⁷
7 th /13 th century	The Caliph al-Nāṣir (d. 622/1225) established the <i>ribāṭ</i> “ <i>Zumurrud Khātūn</i> ”, in honour of his mother (d. 599/1202), in Baghdad . It housed a library. ¹⁸
7 th /13 th century	The Caliph al-Nāṣir (d. 622/1225) established the <i>ribāṭ</i> “ <i>al-Akhlaṭīyy</i> ” in Baghdad that housed a collection of <i>Qur’ān</i> copies and other precious books. ¹⁹
7 th /13 th century	Al-Amīr Abū al-Muẓaffar Batkīn bin ‘Abd Allāh al-Rūmī al-Nāṣirī (d. 640/1242) founded two <i>ribāṭs</i> in Baghdad which housed each a library. ²⁰
7 th /13 th century	Abū al-Muẓaffar ‘Abd Allāh al-Rūmī (d. 640/1242) restored the central Mosque in Baṣra (Iraq) and endowed collection of books to several <i>madrasas</i> of the city. ²¹
644/1246	The vizir Mu’ayyad al-Dīn Muḥammad bin Aḥmad al-‘Alqamī (d. 656/1258) established a family library in Baghdad . ²²
649/1251	‘Izz al-Dīn al-Ḥusayn bin Muḥammad bin al-Nayyār established a <i>ribāṭ</i> in Baghdad that housed a library.

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| 1 | Pinto (1929), 220; Eche (1967), 26; Elayyan (June, 1990), 123; | 12 | Eche (1967), 200. |
| | Balty-Guesdon (1992), 132. | 13 | Eche (1967), 201. |
| 2 | Eche (1967), 38-40. | 14 | Eche (1967), 196. |
| 3 | Balty-Guesdon (1992), 140-145; Eche (1967), 23-40. | 15 | Eche (1967), 172-180. |
| 4 | Eche (1967), 58. | 16 | Eche (1967), 186-187. |
| 5 | Eche (1967), 59-60. | 17 | Eche (1967), 184. |
| 6 | Eche (1967), 98-99. | 18 | Eche (1967), 190. |
| 7 | Eche (1967), 136-137. | 19 | Eche (1967), 190; Kohlberg (1992), 78. |
| 8 | Eche (1967), 137. | 20 | Eche (1967), 191. |
| 9 | Eche (1967), 182-185. | 21 | Eche (1967), 200. |
| 10 | Eche (1967), 197. | 22 | Eche (1967), 198-199. |
| 11 | Eche (1967), 200. | | |

Map 3



Taifa kingdom 422/1031 - 487/1094

Almoravids 431/1040 - 541/1147

Almohads 515/1121 - 667/1269

Umayyad Emirate around 235/850

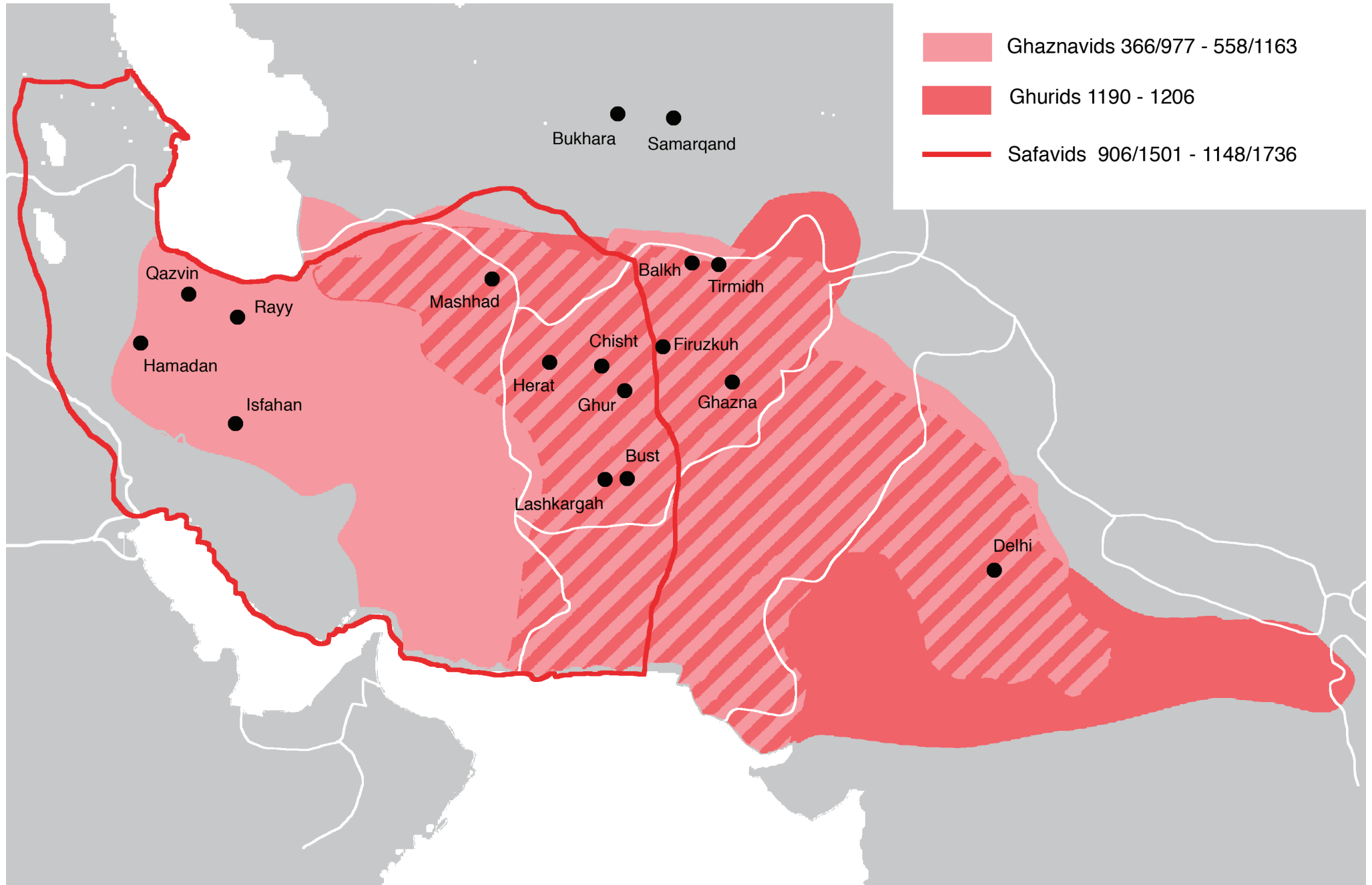
Umayyad Caliphate around 338/950

Map 3: Islamic Spain & North African dynasties

137/754	The Umayyad prince ʿAbd al-Raḥman I escaped the ʿAbbasids and fled to Spain, where he established a separate caliphate.
4 th /10 th century	The Umayyad caliph of Spain al-Ḥakam II (302/915 – 366/976) established “ <i>al-Maktabah al-Mustanṣiriyyah</i> ” in Cordova . ¹
419/1028	Abū Jaʿfar bin ʿAbbās established a large library in Almeria for King Zuhayr. ²
5 th /11 th century	Abū Bakr Muḥammad bin ʿAbd Allāh al-Muẓaffar (d. 460/1068) established a library (<i>al-Aḥḥāsida</i>) in the <i>taifa</i> of Almeria . ³
6 th /12 th century	The <i>qāḍī</i> Abū Mutrif (d. 420/1011) had a large private library with six working copyist. ⁴
245/859	The mosque “ <i>al-Qarawiyyīn</i> ” was established in Kairouan . ⁵
4 th /10 th century	The Sultan Yaḥyā bin Idrīs bin ʿUmar bin Idrīs (d. 309/921) established a palace library in Fez . ⁶
462/1096	Yūsuf bin Tashfīn established the “ <i>Madrasat al-Ṣābirīn al-Murābiṭīn al-Lamtūniyya</i> ” - with a library - in Fez . ⁷
5 th /11 th century	ʿAlī bin Yūsuf bin Tashfīn had a private library in his palace in Marrakesh . ⁸
5 th /11 th century	Ibrāhīm bin Yūsuf bin Tashfīn had also a private library in Fez . ⁹
6 th /12 th century	Ibn Tūmart (d. 524/1130), founder of the Almohad dynasty, had a private library and was himself an author. ¹⁰
6 th /12 th century	The Sultan Abū al-Ḥasan ʿAlī bin Yūsuf bin Tashfīn (d. 537/1143) founded the mosque <i>Ibn Yūsuf</i> in Marrakesh . It survived through the different dynasties and increased its large collection of books. ¹¹
6 th /12 th century	ʿAbd al-Muʾmin bin ʿAlī (d. 558/1163) had a private library in Marrakesh opened to the court’s scholars. ¹²
6 th /12 th century	ʿAbd al-Muʾmin bin ʿAlī (d. 558/1163) established a <i>madrasah</i> in Marrakesh with the help of the philosopher Ibn Rushd. ¹³
6 th /12 th century	ʿAbd al-Muʾmin bin ʿAlī (d. 558/1163) established a library in Seville opened to the court’s scholars.
6 th /12 th century	The <i>zāwiyah</i> “ <i>al-Qanādīsa</i> ” in Bishār (Algeria) had a large collection of books. ¹⁴
7 th /13 th century	The ʿ <i>Abd Allāh bin Masʿūd</i> mosque was established in Bu Saʿāda (Algeria). A public library was part of the mosque. ¹⁵
7 th /13 th century	The Sultan Abū Yaʿqūb Yūsuf (d. 580/1184) expanded the palace libraries in Marrakesh and Seville . ¹⁶
7 th /13 th century	The Sultan Abū Ḥafs ʿUmar al-Murtaḍā (d. 665/1266) re-established a large palace library in Marakkesh . ¹⁷
7 th /13 th century	Abū al-Ḥasan al-Shārī (d. 649/1251) established a public library in the <i>madrasah</i> “ <i>al-Shārī</i> ” in Ceuta . ¹⁸
747/1346	The Marinid Sultan Abū al-Ḥasan Alī established a <i>madrasah</i> by the <i>Ibn Yūsuf</i> mosque. ¹⁹
750/1350	Abū ʿInān, the fourth Marinid Sultan, established a library inside the Kairouan mosque. ²⁰
11 th /17 th century	The Saadian King Aḥmad al-Manṣūr (d. 1012/1603) and his family had large private collections opened to scholars and visitors of the courts in Marrakesh, Fez and other cities of their reign. ²¹
11 th /17 th century	The Saadian King Aḥmad al-Manṣūr (d. 1012/1603) established a large library in his palace in Marrakesh , with librarians, calligraphers and scholars working for the library. ²²
11 th /17 th century	The ʿAlawite dynasty also established rich palace libraries within the reign. ²³

- 1 Elayyan (June, 1990), 128-129.
- 2 Pourhadi (1994), 442.
- 3 Pourhadi (1994), 442.
- 4 Pourhadi (1994), 452.
- 5 Benjelloun-Laroui (1990), 129.
- 6 Benjelloun-Laroui (1990), 22; Binebine (1992), 20.
- 7 Benjelloun-Laroui (1990), 23.
- 8 Benjelloun-Laroui (1990), 23.
- 9 Benjelloun-Laroui (1990), 24-25.
- 10 Benjelloun-Laroui (1990), 25.
- 11 Benjelloun-Laroui (1990), 184; Binebine (1992).
- 12 Benjelloun-Laroui (1990), 26.
- 13 Benjelloun-Laroui (1990), 26.
- 14 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/6500 [accessed 29/01/2016].
- 15 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/7100 [accessed 29/01/2016].
- 16 Benjelloun-Laroui (1990), 26-28.
- 17 Benjelloun-Laroui (1990), 30-31.
- 18 Benjelloun-Laroui (1990), 31.
- 19 Benjelloun-Laroui (1990), 187.
- 20 Benjelloun-Laroui (1990), 132.
- 21 Benjelloun-Laroui (1990), 35-37.
- 22 Benjelloun-Laroui (1990), 38-41.
- 23 Benjelloun-Laroui (1990), 46-61; Binebine (1992), 72-76.

Map 4



Map 4: The Samanids (204/819 - 389/999), the Ghaznavids (366/977 - 558/1163) and the Safavids (906/1501 - 1148/1736)

4 th /10 th century	The Sultan Nūḥ II bin Maṣṣūr had a private library in his palace in Bukhara that was used by scholars visiting his court, including Ibn Sīnā. He left several accounts in regard of the library, where he stated that the collection was divided by subject, and each subject had a specific room and a catalogue, and that librarians were working in the library. ¹
5 th /10 th century	The autobiographical accounts of the philosopher Ibn Sīnā suggest that libraries existed in the cities of Gurgānj , Jurjān , Rayy , Hamaḍān and Iṣfahān ²
4 th /10 th century	The Sultan Maḥmūd (d. 421 / 1030) founded a university in Ghazna that held several collections of books. ³
10 th /16 th century	The Safavids had a library in their palace in Qazvīn . Shāh Ismā‘īl appointed librarians, calligraphers, miniaturists, gilders, binders, founders and goldbeaters to work in the library. ⁴

1 Bertolacci (2005); Subtelny (2001).

2 Bertolacci (2005).

3 Pourhadi (1994), 457.

4 Pourhadi (1994), 461.

Map 5



Map 5: The Buyids (378/988 - 403/1012)

4 th /10 th century	Abū ‘Alī bin Siwār al-Kātib endowed his private collection for the benefit of a public library to be established in Baṣra . ¹
4 th /10 th century	A town library existed in Baṣra until 483/1090. ²
352/963	The library of al-Muhallabī (d. 352/963) was confiscated by the Buyid ruler Mu‘izz al-Dawlah. The librarian was the historian and philosopher Ibn Mistakayh (d. 421/1030). ³
381/991	The minister of the Buyid Amir Bahā’ al-Dawlah, Sābūr, founded the <i>Dār al-‘Ilm</i> in Baghdad by <i>waqf</i> donation of books. Sābūr compiled the catalogue for the library, following a particular system of classification of the sciences. It was a Shī‘ite institution that survived until 447/1055. ⁴
4 th /10 th century	In the Emirate of Aleppo , Sayf al-Dawla (d. 356/966) founded a library made of books endowed by <i>waqf</i> donation. ⁵
5 th /11 th century	al-Sharīf al-Raḡī Abū al-Ḥasan Muḥammad bin al-Ḥusayn (359/970-406/1016) founded a public library in Baghdad .
5 th /11 th century	The wazīr Bahrām (d. 433/1042) established a library in Fīrūzābād. ⁶
5 th /11 th century	Abū Manṣūr bin Shāh Maridām, vizir of al-Mālik Abū Kalinjār, established a <i>Dār al-Kutub</i> in Baṣra . ⁷
5 th /11 th century	Abū al-‘Abbās Aḥmad al-Ḍubbi established a mosque in Iṣfāhān with a large library. A catalogue in three volume existed for this library. ⁸
452/1060	Abū al-Ḥasan Muḥammad bin Hilāl bin al-Muḥassin bin Ibrāhīm al-Ṣābī, known as Jars al-Ni‘ma, founded a library by <i>waqf</i> donation in the west of Baghdad (in Ibn Abī ‘Awf road). Sources (Ibn al-Jawzī, Sibṭ binal-Jawzī and Ibn Kathīr) talk about this library with discordance on the number of volumes it contained. ⁹

1 Eche (1967), 100-101; Le Strange (1930), v. 3:45.

2 Pourhadi (1994), 447.

3 Pourhadi (1994), 445.

4 Eche (1967), 102-117.

5 Eche (1967), 130-131.

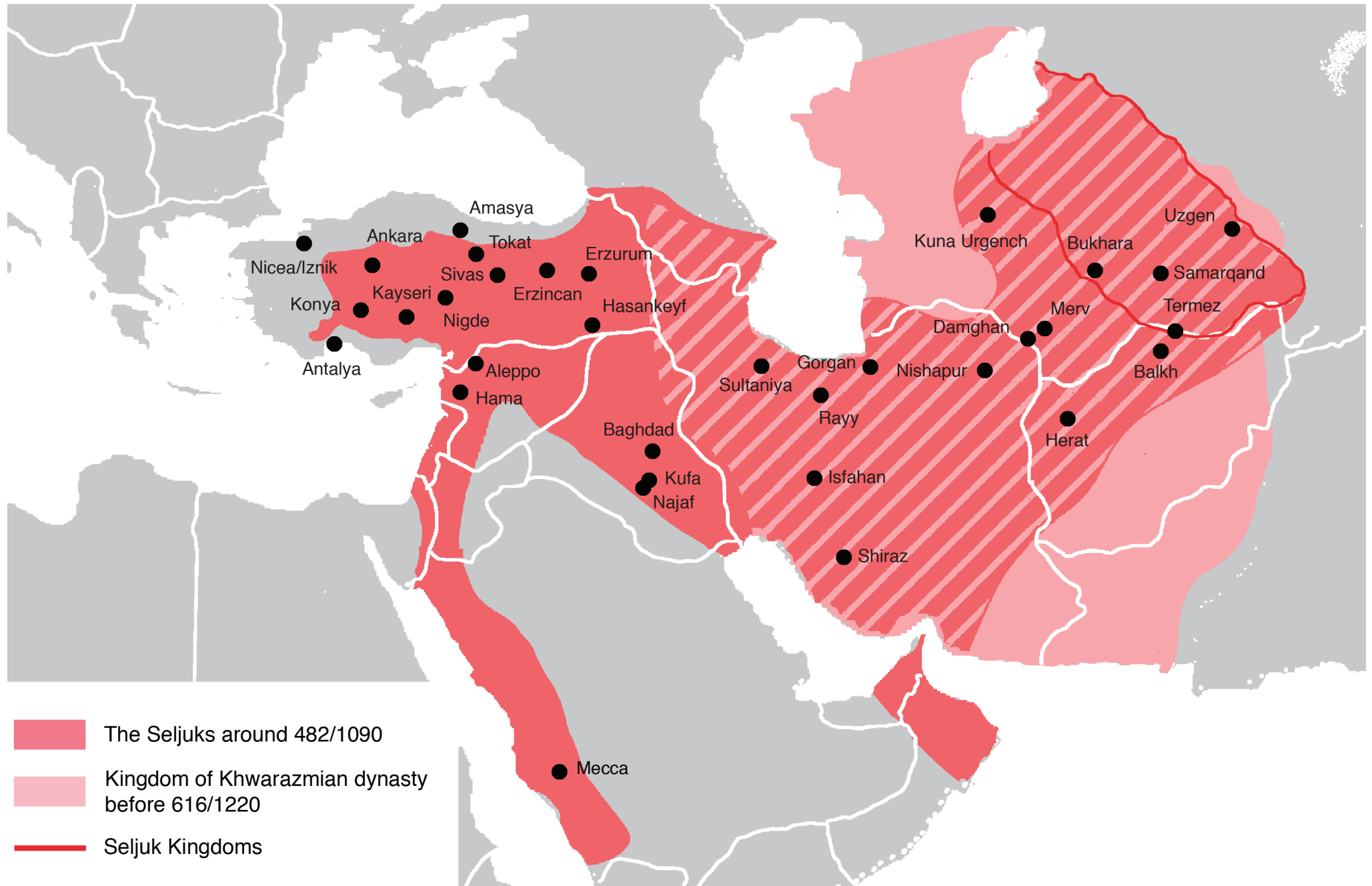
6 Pourhadi (1994), 455.

7 Eche (1967), 143.

8 Pourhadi (1994), 457-458.

9 Eche (1967), 138-141; Pourhadi (1994), 444.

Map 6



Map 6: The Seljuks (429/1037 - 590/1194)

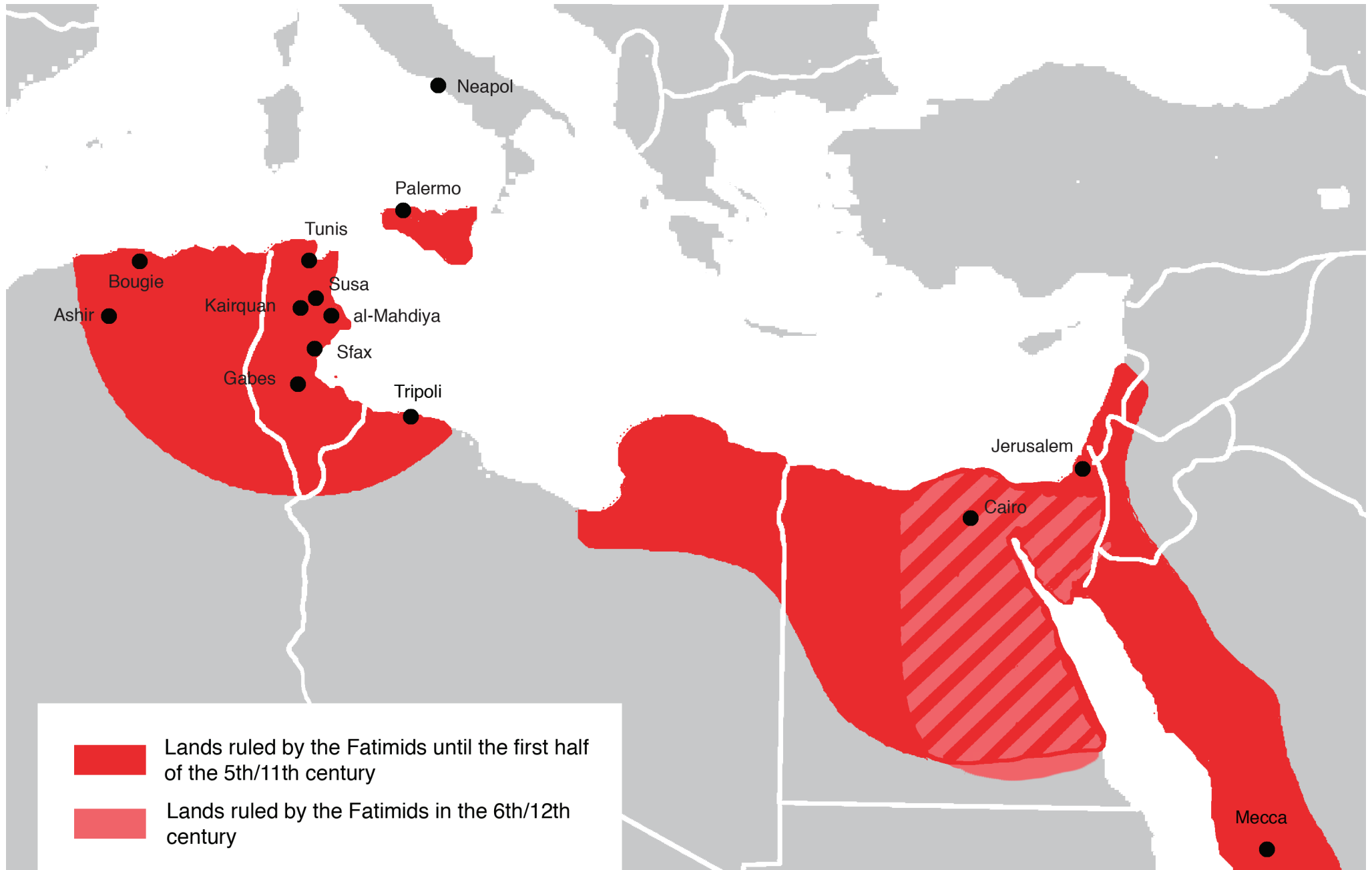
452/1060	Abū al-Ḥasan Muḥammad bin Hilāl bin al-Muḥassin bin Ibrāhīm al-Ṣābī in Shāri‘ Ibn Abī ‘Awf established a library (<i>Dār al-Kutub</i>) in Baghdad . ¹
457/1064	The Persian scholar and vizir of the Seljuk Empire, Nizām al-Mulk Abū ‘Alī al-Ḥasan bin ‘Alī bin Ishāq al-Ṭūsī, founded the <i>madrasah</i> “ <i>al-Nizāmiyya</i> ” in east Baghdad , near the Caliph’s palace. The <i>madrasah</i> housed a library: it was managed by librarians, such as the <i>faqīh</i> Abū Yūsuf al-Asfarā’nī Ya‘qūb bin Sulaymān bin Dāwūd (d. 488/1095) and Abū al-Muẓaffar Muḥammad bin Aḥmad al-Abiwardī (d. 507/1113), and others. In 510/1116, a fire destroyed the <i>madrasah</i> , which was rebuilt by al-Nāṣir li-Dīn Allāh (34 th ‘Abbasid Caliph) in 589/1193. ²
5 th /11 th century	Nizām al-Mulk established the <i>Nizāmiyyah</i> <i>madrasah</i> in Merv . The <i>madrasah</i> housed a library. ³
5 th /11 th century	Aḥmad bin ‘Alī bin Thābit al-Khāṭīb al-Baghdādī (d. 563/1070) endowed his private collection for the benefit of the community in Baghdad . ⁴
459/1066	The mausoleum of Abū Hanīfa was completed in Baghdad . A <i>madrasah</i> was part of it, and probably a separate library which included the collection of medical books endowed by Yaḥyā bin ‘Isā bin Jazla. Among the librarians, the <i>faqīh</i> ‘Abd al-‘Azīz bin ‘Alī bin Abī Sa‘īd al-Khwārizmī (d. 568/1172) and Ibn al-Ahwāzī (d. 569-1173). A catalogue was redacted for the library collection. ⁵
5 th /11 th century	The <i>faqīh</i> Muḥammad bin Futūḥ al-Ḥumaydī (d. 488/1095) endowed his private collection for the benefit of the community in Baghdad . ⁶
Late 5 th /early 12 th century	Abū al-Faraj bin Abī al-Baqā al-Baṣrī Muḥammad bin ‘Ubayd Allāh bin al-Ḥasan (d. 499/1105) founded a public library (<i>Dār al-‘Ilm</i>) in Baṣra . ⁷
5 th /11 th - 8 th /14 th centuries	In the Syrian town of Ḥamā several <i>madrasas</i> and <i>ribāṭs</i> held endowed collections of precious volumes. ⁸
6 th /12 th century	Abū al-Najm Hibat Allāh bin Badī‘, vizir of al-Malik Riḍwān (488/1095-507/1113) re-established the library in Aleppo Mosque . ⁹
507/1113	Amīr Fakhr al-Mulk established a Shī‘ite institute that housed a public library. ¹⁰
6 th /12 th century	Abū al-Ḥasan Muntakhab bin ‘Abd Allāh al-Dārimī al-Mustazharī (d. 509/1115) endowed his private collection for the benefit of the community in Baghdad . ¹¹
6 th /12 th century	‘Azīz al-Dīn founded the ‘ <i>Azīziyyah</i> ’ library in Merv . ¹²
6 th /12 th century	The <i>madrasah</i> “ <i>Al-Jīliyyah</i> ” in Baghdad housed a library. The collection consisted of two <i>waqf</i> donations by Abū al-Faḍl bin Nāṣir and Abū al-Ḥasan al-Baṭā’ihī. ¹³
517/1113	Al-Taghlabī bin al-Khashshāb converted the cathedral of Aleppo in a Mosque. In 543/1148, Nūr al-Dīn Zankī built a <i>madrasah</i> next to it with a separate library. ¹⁴
557/1161	Ibn Hubayra founded a <i>madrasah</i> in Baghdad that held a collection of endowed books in its library.
6 th /12 th century	Aḥmad bin Muḥammad bin Aḥmad al-Iṣfahānī Abū Ḥāmid al-Balkhī al-Ṣūfī endowed a collection of books for the <i>ribāṭ</i> “ <i>al-Shawnīzī</i> ”.
6 th /12 th century	Abū al-Ḥasan ‘Alī bin Aḥmad al-Zaydī (d. 576/1180) founded the “ <i>Dīnār al-Ṣajir</i> ” mosque in Baghdad and endowed a large collection of books for a library to be built in the mosque. ¹⁵
6 th /12 th century	Ibn al-Ṣawābī (d. 578/1182) founded the <i>madrasah</i> “ <i>Al-Fakhriyyah</i> ” in Baghdad that housed also a library.

6 th /12 th century	The <i>mashhad</i> of ‘Alī bin Abī Ṭālib housed a library in Najaf . ¹⁶
6 th /12 th century	The <i>ribāṭ</i> “ <i>al-Ma’mūniyyah</i> ” was established in Baghdad . In 579/1183 the caliph al-Nāṣir li-Dīn Allāh appointed ‘Umar al-Suhrawardī as director. The <i>ribāṭ</i> housed a large library. ¹⁷
590/1194	The <i>ribāṭ</i> “ <i>al-Ḥarīm al-Ṭāhirī</i> ” was founded in west Baghdad . It housed a library. ‘Abd al-‘Azīz bin Dalaf al-Nāsikh (d. 637-1239) was the librarian.
6 th /12 th century	The <i>ribāṭ</i> “ <i>al-Zawzanī</i> ” in Baghdad housed a library. Its librarian was ‘Alī bin Aḥmad bin Abī al-Ḥasan in 592/1195. ¹⁸
7 th /13 th century	‘Ubayd Allāh bin ‘Alī bin Naṣr bin al-Māristānī (541/1146-599/1202) established a public library “ <i>al-Māristāniyyah</i> ” in Baghdad .
599/1202	The <i>ribāṭ</i> “ <i>al-Mutajadd</i> ” (or <i>ribāṭ</i> “ <i>al-Marzubāniyyah</i> ”) was established under the reign of al-Nāṣir li-Dīn Allāh in Baghdad . It housed a library and the librarian was Fakhr al-Dīn Sulaymān bin Aḥmad (in Baghdad since 646/1248). ¹⁹
7 th /13 th century	A library was established in the mausoleum of Mūsā bin Ja‘far (today called <i>Kāzimiyyah</i>) in Baghdad consisting of the <i>waqf</i> donation of books by the vizir Abū al-Muẓaffar ‘Alī bin ‘Alī bin Rozbahār al-Kātib al-Baghdādī (d. 601/1204). ²⁰
7 th /13 th century	Imam al-Kāzim established a library (<i>al-Kāzimayn</i>) in Kūfa (<i>waqf</i> al-Ṭāhir). ²¹
7 th /13 th century	The al-Turkī <i>madrasah</i> in Wāsiṭ had a library called <i>al-Ḥāfiẓiyyah</i> . ²²
7 th /13 th century	The scholar Raḍī al-Dīn Ibn Ṭāwūs (d. 664/1266) had a large library in Baghdad containing around 1500 titles. ²³

- 1 Makdisi (1961), 8-9; Eche (1967), 138-141.
- 2 Eche (1967), 166-170; Kohlberg (1992), 78.
- 3 Pourhadi (1994), 459.
- 4 Eche (1967), 195.
- 5 Eche (1967), 192-194.
- 6 Eche (1967), 195.
- 7 Eche (1967), 128.
- 8 Eche (1967), 247-248.
- 9 Eche (1967), 132-136.
- 10 Pourhadi (1994), 441.
- 11 Eche (1967), 196.
- 12 Pourhadi (1994), 458.

- 13 Eche (1967), 180-181.
- 14 Eche (1967), 242-244.
- 15 Kohlberg (1992), 78.
- 16 Kohlberg (1992), 78; Roper (1991-1994), see: http://www.al-furqan.com/world_library_details/id/38900 [accessed: 29/01/2016].
- 17 Ohlander (2008); Eche (1967), 186-189.
- 18 Eche (1967), 189.
- 19 Eche (1967), 189-189.
- 20 Eche (1967), 194.
- 21 Kohlberg (1992), 78.
- 22 Kohlberg (1992), 78.
- 23 Kohlberg (1992), 77.

Map 7



Map 7: The Fatimids (296/909 - 566/1171)

358/969	The Fatimids conquered Egypt and founded the city of Cairo.
361/972	The <i>al-Azhar</i> Mosque is established in Cairo . It soon became a centre for scholarly gatherings and later a university. ¹
4 th /10 th century	The Jewish convert and Fatimid <i>wazīr</i> Ya‘qūb bin Killis held private gatherings of scholars and poets in his private library every week. ²
395/1004	The Fatimide Caliph al-Ḥākim established the library <i>Dār al-‘Ilm</i> in Cairo : it is recognised as the first public independent library ³ .
402/1011	The Caliph al-Ḥākim founded the <i>Ḥākimī Mosque</i> in Cairo . It housed a large collection of <i>Qur’ān</i> copies and other important volumes. ⁴
5 th /11 th century.	The mosque in Thaghr (Alexandria) housed a library. Its librarian was Muḥammad bin Ḥasan bin Zarzāra Abū ‘Abd Allāh al-Ṭā’ī. ⁵
513/1020	<i>Dār al-‘Ilm</i> in Cairo became the centre of Ismā‘īlīte propaganda.
Late 5 th / early 12 th century	The shī‘ite Aḥmad bin ‘Alī bin al-Faḍl bin al-Furāt (d. 494/1100) establishes a <i>khizānat al-kutub</i> in the Great Mosque of Damascus , by endowing a collection of books. ⁶
6 th /12 th century	The <i>wazīr</i> al-Afḍal bin Badr al-Jamālī (d. 515/1121) had a large private collection. ⁷
513/1119 to 717/1123	<i>Dār al-‘Ilm</i> in Cairo is closed because of its Ismā‘īlīte affiliation.
6 th /12 th century	A public library (<i>Dār al-‘Ilm</i>) was founded by al-Ḥākim (reigned 386/996-412/1021) in Jerusalem . ⁸
472/1080	The Qāḍī Jalāl al-Mulk (d. 492/1098), of the Banū ‘Ammār, established a public library (<i>Dār al-‘Ilm</i>) in Tripoli (Lebanon). ⁹
5 th /11 th century	A public library was established in Fuṣṭāṭ . It was still functional in the 8 th /14 th century. ¹⁰
6 th /12 th century	Umayya bin ‘Abd al-‘Azīz bin Abī al-Ṣalt al-Dānī (d. 529/1134) established a public library, “ <i>Dār al-Kutub al-Ḥakīm Aristote</i> ” in Alexandria , specialised in philosophy and medicine. ¹¹

1 Pourhadi (1994), 448.

2 Pourhadi (1994), 451.

3 Eche (1967), 75; Elayyan (June, 1990), 128.

4 Eche (1967), 263-264.

5 Eche (1967), 264.

6 Eche (1967), 202-203.

7 Pourhadi (1994), 448.

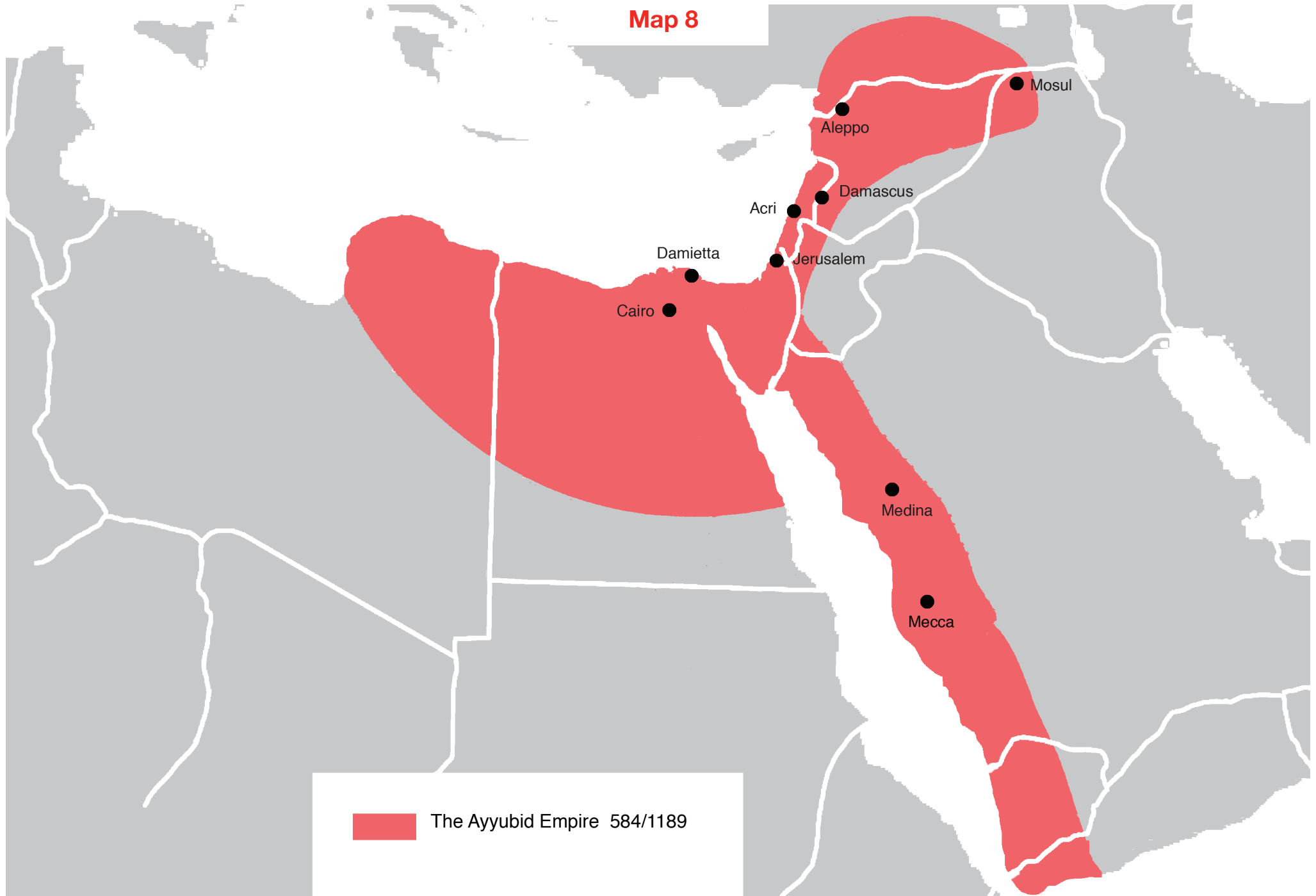
8 Eche (1967), 121-124.

9 Eche (1967), 117-121.

10 Eche (1967), 126.

11 Eche (1967), 141-142.

Map 8



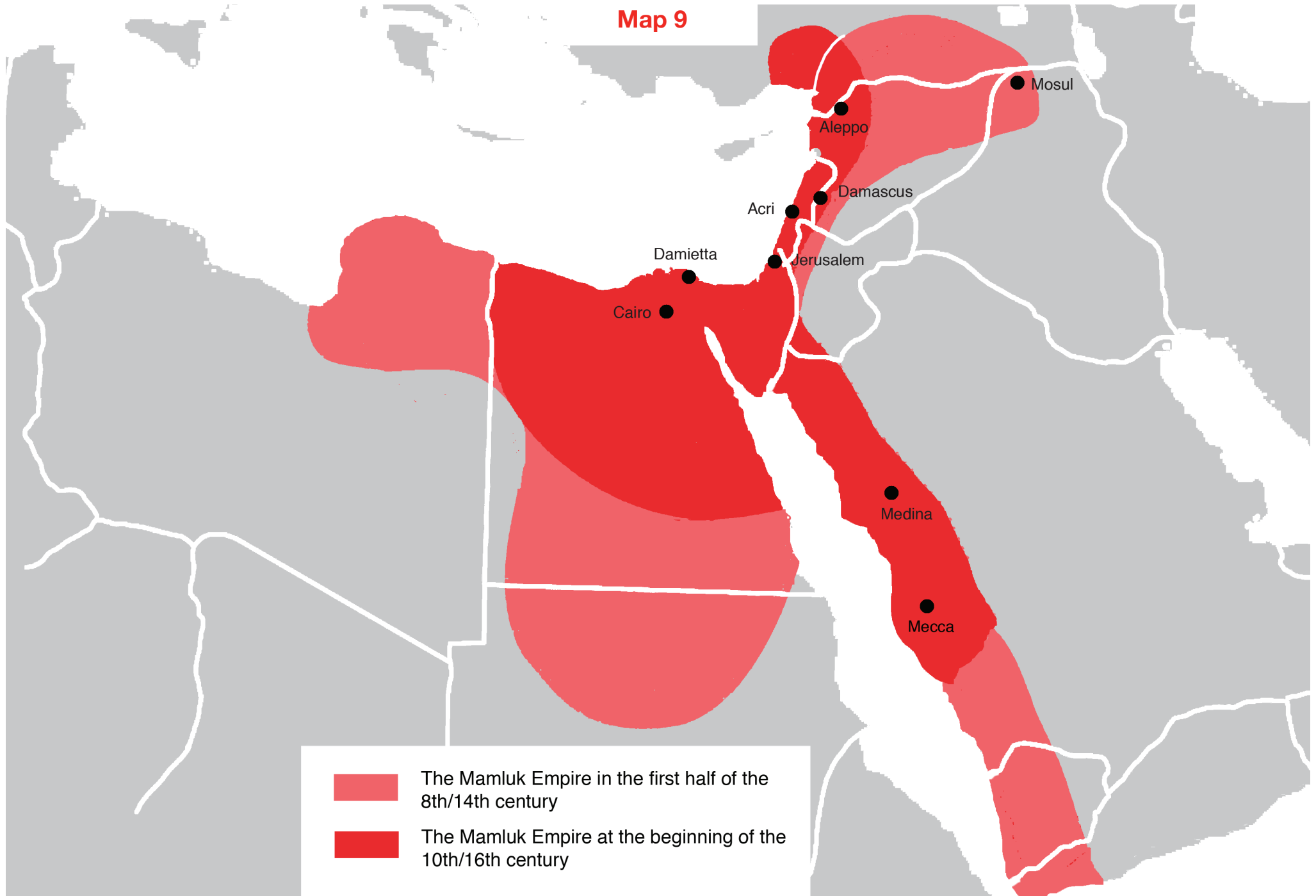
Map 8: The Ayyubids (566/1171 - 658/1260)

580/1184	Al-Qāḍī al-Fāḍil Abū ‘Alī ‘Abd al-Raḥīm bin ‘Alī bin Muḥammad al-Lakhamī al-Baysānī al-‘Asqalānī (d. 596/1200) founded the <i>madrasah “al-Faḍiliyya”</i> in Cairo . It housed a rich library; the collection included also part of the holdings of the dismantled Fatimid palace library. One of its librarians was the son of al-Qāḍī al-Fāḍil. ¹
6 th /12 th century	The mosque “ <i>Darb al-Madaniyyīn</i> ” housed a small library. ²
6 th /12 th century	Nūr al-Dīn al-Zankī (d. 569/1173) founded a hospital (<i>al-Bīmāristān al-Nūrī</i>) in Damascus and endowed his collection of medical and scientific books to be held in the hospital. ³
6 th /12 th - 8 th /14 th centuries	One of the largest <i>ribāt</i> in Damascus (<i>al-Khānqā al-Shumaysāfiyyah</i>), had a library which collection grown by the endowment donation of several volumes, including those donated by the grammarian Muḥammad bin ‘Abd al-Raḥmān bin Mas‘ūd al-Banjadīhī (d. 584/1118); by the Sufi mystic Ṣaḥī al-Dīn Maḥmūd bin Muḥammad al-Armawī al-Qarāfi; by the grammarian ‘Alā’ Ṣalāḥ al-Dīn Abū Sa‘īd Khalīl bin Kaykaldī (d. 761/1359), etc. ⁴
6 th /12 th century	Sultan Nūr al-Dīn Maḥmūd bin Zankī (d. 569-1174) established the <i>Dār al-Ḥadīth al-Nūriyya</i> in Damascus , a library for the study of <i>ḥadīth</i> with dedicated librarian. Other collections were endowed to the library, including those belonging to Aḥmad bin Muḥammad bin al-Jawharī (endowed in 643/1245), ‘Abd Allāh bin Aḥmad bin Al-Ḥulwāniyya Shams al-Dīn Abū Sa‘īd (d. 675/1276), and others. ⁵
Late 6 th /12 th century	Quṭb al-Dīn al-Nīsābūrī Mas‘ūd bin Muḥammad (d. 578/1182) endowed his private library to the <i>madrasah “al-‘Adliyyah”</i> in Damascus .
7 th /13 th century	Al-Malik al-Zāhir Ghāzī al-Ayyūbī (d. 613-1215) established the <i>madrasah al-Zāhiriyyah</i> in Aleppo , which housed a library. ⁶
7 th /13 th century	The <i>wazīr</i> Abū al-Ḥasan ‘Alī al-Kiftī (d. 646/1248) had a large private library in his residence in Aleppo . ⁷
615/1218	The private collection of al-Malik al-‘Azīz ‘Uthmān bin Ṣalāḥ al-Dīn al-Ayyūbī in his palace in Cairo went missing after his death. ⁸
7 th /13 th century	The mausoleum of Sharaf al-Dīn Muḥammad bin ‘Urwa al-Mawṣili (d. 620/1223) by the Damascus Great Mosque housed a library made of his endowed collection of books. Several collections of books scattered within the mosque were gathered in this mausoleum by al-Malik al-Mu‘aẓẓam ‘Isā bin al-‘Ādil (d. 656/1258). ⁹
621/1224	The Sultan al-Kāmil Muḥammad bin al-‘Ādil (d. 635/1237) founded the <i>Dār al-Ḥadīth al-Kāmiliyyah</i> in Cairo , which housed a library. The librarian was Muḥammad bin Ibrāhīm bin ‘Inān (d. 683/1284). ¹⁰
7 th /13 th century	Al-Ṣāhib Ṣaḥī al-Dīn ‘Abd Allāh bin ‘Alī bin Shākir (d. 622/1225) established the “ <i>al-Ṣāhibiyyah</i> ” <i>madrasah</i> in Cairo that housed a library. It was renovated in 758/1356 and it still existed at the time of the historian al-Maqrīzī. ¹¹
621/1224	‘Abd al-Raḥmān bin ‘Alī al-Dakhwār al-Muhadhdhab (d. 628/1230) founded a <i>madrasah</i> in Damascus specialised to the study in medicine, to which he endowed his private collection of books. ¹²
7 th /13 th century	Sayf al-Dīn Baktamar (d. 624/1226) established the <i>madrasah al-Sayfiyyah</i> in Damascus . It later held the endowed collection of books own by Shihāb al-Dīn Dāwūd bin Sulaymān al-Kūrānī. ¹³
7 th /13 th century	Kāfūr bin ‘Abd Allāh al-Ḥusāmī Shibl al-Dawla (d. 623/1226) founds the <i>ḥanafite madrasa al-Shibliyyah</i> in Damascus , which includes a designated space for a library made of his endowed collection of books. ¹⁴
7 th /13 th century	The <i>wazīr</i> al-Majd al-Bahnasī (d. 628/1230) endowed his private collection to the mausoleum he build in Qāsyūn (Damascus). ¹⁵
7 th /13 th century	Zakī al-Dīn Abū al-Qāsim Hibat Allāh, known as Ibn Rawāḥa (d. 623/1226) founded in Damascus a <i>shāfi‘ite madrasah</i> – “ <i>al-Madrasah al-Rawāḥiyyah</i> ” – housed a separate room for a library. ¹⁶

7 th /13 th century	King al-Ashraf Mūsā bin Abī Bakr bin Ayyūb (d. 635/1237) established the “ Dār al-Ḥadīth al-Ashrāfiyyah ” in Damascus to which he endowed his book collection. Other collections were later endowed to this establishment. ¹⁷
7 th /13 th century	Muḥammad bin ‘Abd al-Wāḥid Ḍiyā’ al-Dīn al-Maḡdisī (d. 643/1245) founded a <i>madrasa</i> in Damascus that housed a Dār al-Ḥadīth . Several manuscript from this collection became part of the Ṣāḥibīyya Library; in particular, the endowed volumes owned by Muwaffaq al-Dīn ‘Abd Allāh bin Muḥammad bin Qudāma al-Maḡdisī (d. 620/1223); the endowed volumes owned by ‘Izz al-Dīn bin al-Ḥajīb ‘Umar bin Muḥammad bin Maṣṣūr (d. 630/1232); the endowed volumes owned by Muḥammad bin al-Ḥasan bin Sālīm bin Sallām (d. 630/1232), etc. ¹⁸
7 th /13 th century	Aḥmad bin ‘Abd al-Raḥīm bin al-Qāḍī al-Fāḍil al-Bayqānī, known as al-Qāḍī al-Ashraf (d. 643/1245) established a library, known as <i>Khizānat al-Fāḍiliyyah</i> in the north side of the Great Mosque of Damascus . ¹⁹
7 th /13 th century	The <i>turbah</i> “ <i>al-Ashrafiyyah</i> ”, in the north side of Damascus Great Mosque, built as mausoleum for al-Malik al-Ashraf Mūsā bin Muḥammad bin Ayyub (d. 635/1237), housed a library with a large collection of books. A catalogue of the library collection survived. ²⁰

- | | | | |
|----|----------------------------|----|-------------------------------------|
| 1 | Eche (1967), 448. | 11 | Eche (1967), 254. |
| 2 | Eche (1967), 208. | 12 | Eche (1967), 236. |
| 3 | Eche (1967), 235-236. | 13 | Eche (1967), 211. |
| 4 | Eche (1967), 236-239. | 14 | Eche (1967), 209. |
| 5 | Eche (1967), 212, 249-254. | 15 | Eche (1967), 239. |
| 6 | Eche (1967), 204. | 16 | Eche (1967), 210. |
| 7 | Pourhadi (1994), 441. | 17 | Eche (1967), 214-215. |
| 8 | Eche (1967), 262. | 18 | Eche (1967), 217-235. |
| 9 | Eche (1967), 204-206. | 19 | Eche (1967), 203-204. |
| 10 | Eche (1967), 254-255. | 20 | Eche (1967), 204; Hirschler (2016). |

Map 9



Map 9: The Mamluks (470/1077 – 923/1517)

654/1256	The <i>wazīr</i> al-Ṣāhib Bahā' al-Dīn 'Alī bin Muḥammad bin Salīm bin Ḥannā (d. 677 / 1278) founded the <i>al-Ṣabāḥiyyah al-Bahā'iyyah</i> <i>madrasah</i> in Cairo . The <i>madrasah</i> housed a library. ¹
7 th /13 th century	Najm al-Dīn al-Badrā'ī Abū Muḥammad 'Abd Allāh bin Abī Muḥammad (d. 655 / 1257) established the <i>madrasah "al-Badrā'iyyah"</i> in Damascus , which housed a library. ²
7 th /13 th century	Sharaf al-Dīn al-Shaykh 'Abd al-Raḥmān al-'Ajamī (d. 658 / 1259) established a <i>madrasah</i> in Aleppo that housed a library. ³
7 th /13 th century	Yaḥyá bin 'Alī Rashīd al-Dīn al-Umawī al-Nābulī (d. 662 / 1263) endowed his collection of books for the benefit of the Muslim community in Cairo . ⁴
7 th /13 th century	Zayn al-Dīn al-Anbūrādī Muḥammad bin Aḥmad al-Ṣūfī al-Shāfi'ī (d. 667 / 1268) endowed his collection of books for the benefit of the Muslim community in Cairo . ⁵
662/1263	Al-Zāhir Baybars (d. 675 / 1276) founded the <i>al-Zāhiriyya</i> <i>madrasah</i> in Cairo . There were probably two locations for the library in the building. The <i>madrasah</i> was still there at the time of the historian al-Maqrīzī and the library was managed by Muḥammad bin Muḥammad al-Jamāl (d. 877 / 1472). ⁶
7 th /13 th century	The Sultan Kalā'ūn established the <i>māristān "Kalā'ūn"</i> in Cairo , with library. ⁷
7 th /13 th century	Al-Malik al-Manṣūr Qalawūn al-Ṣāliḥī (d. 689 / 1290) founded the <i>al-Manṣūrī</i> hospital (<i>bīmāristān</i>). It housed a rich library and a <i>madrasah</i> , with specialised employees (librarians, teachers, etc.).
969/1296	The <i>al-Mankūtāmāriyyah</i> <i>madrasah</i> in Cairo had a library. The <i>madrasah</i> was founded by Sayf al-Dīn Mankūtamar al-Ḥusāmī for Ḥanafite and Mālikite scholars. ⁸
8 th /14 th century	Al-Ṣāhib Taj al-Dīn Muḥammad bin Fakhr al-Dīn Muḥammad (d. 707 / 1307) founded the <i>ribāṭ al-Āthār</i> in Cairo that housed also a library.
8 th /14 th century	'Alā' al-Dīn Ṭaybars al-Khāzandārī (d. 719 / 1319) founded the <i>al-Ṭaybārsiyyah</i> <i>madrasah</i> in Cairo with library attached. ⁹
726/1325	Al-Amīr Baktamar al-Sāqī founded the <i>al-Baktamarī khānqā</i> in Cairo , with a large book collection. The books, furniture and other items in this <i>ribāṭ</i> went lost during the famine in 806 / 1403.
7 th /13 th to 8 th /14 th centuries	Several private collections were endowed by <i>waqf</i> donation to the Great Mosque in Damascus . They were displayed in various cabinets scattered within the walls of the mosque (probably around 5000 volumes). Among them: the collection of the circle of the Ḥanbalites; the collection of Taqī al-Dīn Abū Ṭāhir Ismā'īl bin 'Abd Allāh al-Anmāṭī (d. 618 / 1221); the collection of Ya'qūb bin 'Abd Allāh (d. 623 / 1226) inherited from Taj al-Dīn al-Kindī bin al-Ḥasan (d. 613 / 1216), including its catalogue; the collection of Muḥammad bin 'Umar bin 'Abd al-Karīm al-Fakhr al-Mālikī al-Shāfi'ī (d. 643 / 1245); the collection of al-Ṣāhib Bahā' al-Dīn 'Alī bin Muḥammad (d. 669 / 1270), and the collection of Ḥasan bin Muḥammad bin Ismā'īl bin al-Ṭaḥḥān (d. 747 / 1346). ¹⁰
8 th /14 th century	The exegete Ibrāhīm bin 'Isā bin 'Abd al-Salām (d. 739 / 1338) endowed his private collection for the use of the inhabitants of Ma'arrāh (Syria). ¹¹
760/1358	Al-Janāb al-'Alī al-Nāṣirī Muḥammad bin al-Sayfī Arghūn Shāh endowed his family collection to the mausoleum (<i>al-Sayfiyyah</i>) of his father in Damascus . ¹²
761/1359	Sa'd al-Dīn Bashīr al-Jamdār al-Nāṣirī founded the <i>al-Bashīriyyah</i> <i>madrasah</i> in Cairo that housed a library. ¹³
8 th /14 th century	Al-Ḥusayn bin Muḥammad al-Lukālānī (d. 762 / 1360) founded the <i>al-Lukālāniyyah</i> <i>madrasah</i> in Cairo that housed library.

767/1365	Mankulī Bughā built a mosque in Aleppo and endowed his private collection of books for public use in the mosque. ¹⁴
768/1366	Sayf al-Dīn al-Jay founded the <i>al-Jay madrasah</i> in Cairo , with a library made of a large endowed collection of his books. ¹⁵
8 th /14 th century	Ḥamza bin Mūsā bin Shaykh al-Salāma (d. 769 / 1367) endowed his collection of books and placed it in his mausoleum in Damascus . He also employed a librarian. ¹⁶
8 th /14 th century	Subayq al-Dīn Mithqāl (d. 776 / 1374) had his private library opened to Shāfi‘ite scholars in Cairo . ¹⁷
8 th /14 th century	Al-Malik al-Ashraf Sha‘bān bin Ḥusayn bin Muḥammad bin Qalāwūn (d. 778 / 1376) founded the <i>al-Ashrafiyya madrasah</i> in Cairo . It housed a rich library.
8 th /14 th century	The <i>al-Ṣalāhiyyah khānqāh (ribā‘)</i> in Cairo had a library. One of its librarian was Jamāl al-Dīn ‘Abd Allāh bin ‘Alī bin Aḥmad al-Anṣārī bin Ḥadīda (d. 783 / 1381). ¹⁸
737/1386	Al-Amīr ‘Izz al-Dīn Aydamar al-Khaṭīrī (d. 737 / 1386) inaugurated the Khaṭīrī mosque, which had a large library. ¹⁹
797/1394	Jamāl al-Dīn Maḥmūd bin ‘Alī al-Ustādār founded the <i>al-Maḥmūdiyya madrasah</i> in Cairo . It housed a large and rich library. ²⁰
8 th /14 th century	Jamāl al-Dīn al-Ustādār Maḥmūd bin ‘Alī (d. 799 / 1396) founded the <i>al-Jamāliyyah madrasah</i> , by Bāb Zuwayla in Cairo . It had a rich library that included the endowed collection by Ibn Jamā‘a (d. 790 / 1388). ²¹

1 Eche (1967), 255.

2 Eche (1967), 210.

3 Eche (1967), 244-245.

4 Eche (1967), 262.

5 Eche (1967), 263.

6 Eche (1967), 255.

7 Pourhadi (1994), 451.

8 Eche (1967), 256.

9 Eche (1967), 256.

10 Eche (1967), 202-208.

11 Eche (1967), 247.

12 Eche (1967), 240.

13 Eche (1967), 256.

14 Eche (1967), 246.

15 Eche (1967), 257.

16 Eche (1967), 240.

17 Eche (1967), 256.

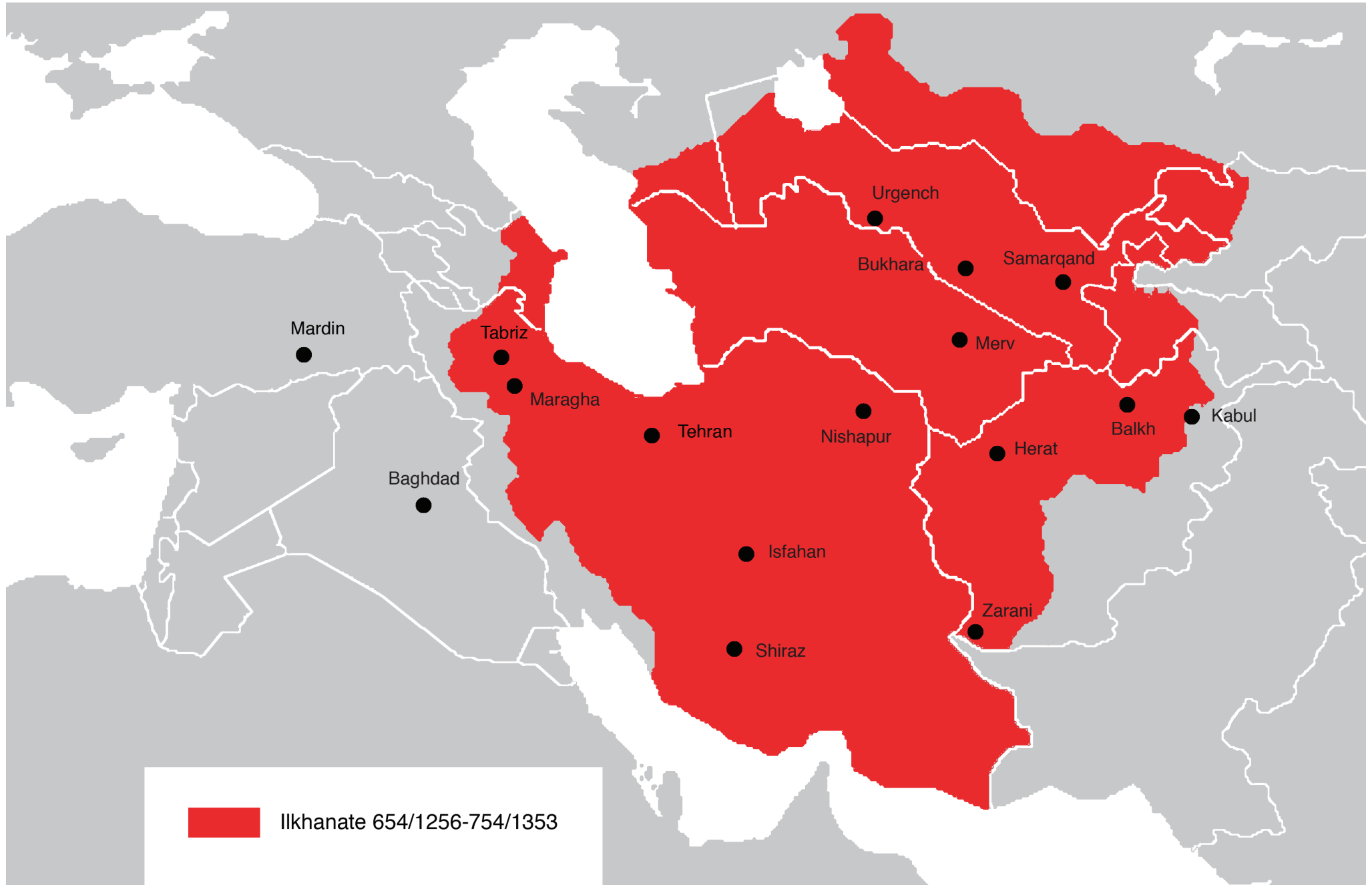
18 Eche (1967), 261.

19 Eche (1967), 264.

20 Eche (1967), 257-258.

21 Eche (1967), 259; Pourhadi (1994), 450.

Map 10



Map 10: After the Mongol Invasion 8th - 9th/14th - 15th centuries

Late 7 th /13 th century	The Sufi <i>ribāṭ</i> (<i>khāniqāh</i>) in Mārdīn (now in Turkey) housed a library made of <i>waqf</i> donations, such as the one by Shams al-Dīn Abū al-‘Alā’ Maḥmūd bin Abī Bakr al-Ḥanafī (d. 700 / 1300). ¹
8 th /14 th century	A library was active at the beginning of the century in the town of Ba‘labakk (its ruins now in Lebanon). ²
714/1314	The librarian Fakhr al-Dīn Ibrāhīm bin Ḥasan compiled a catalogue for the library of the <i>al-Bashṭriyyah madrasah</i> in Baghdad . ³
8 th /14 th century	Private collection of books were endowed by <i>waqf</i> donation in Baghdad by the lexicographer and <i>faqīh</i> Muḥammad bin Muḥammad bin Ḥārith (d. 722 / 1322). ⁴
758/1357	The <i>al-Mirjāniyyah madrasah</i> was found by Amīn al-Dīn Mirjān, wālī of Baghdad under the Jalayirid dynasty. There is no specific space devoted to a library, but collections of books were endowed by the founder. ⁵
9 th /15 th century	Khawāja Muḥammad Pārsā (d. 822 / 1420) established a large family library in Bukhara , visited also by prominent scholars. The books of this library are marked by the family seal, up to the 13 th / 19 th century. ⁶

1 Eche (1967), 201.

2 Eche (1967), 248.

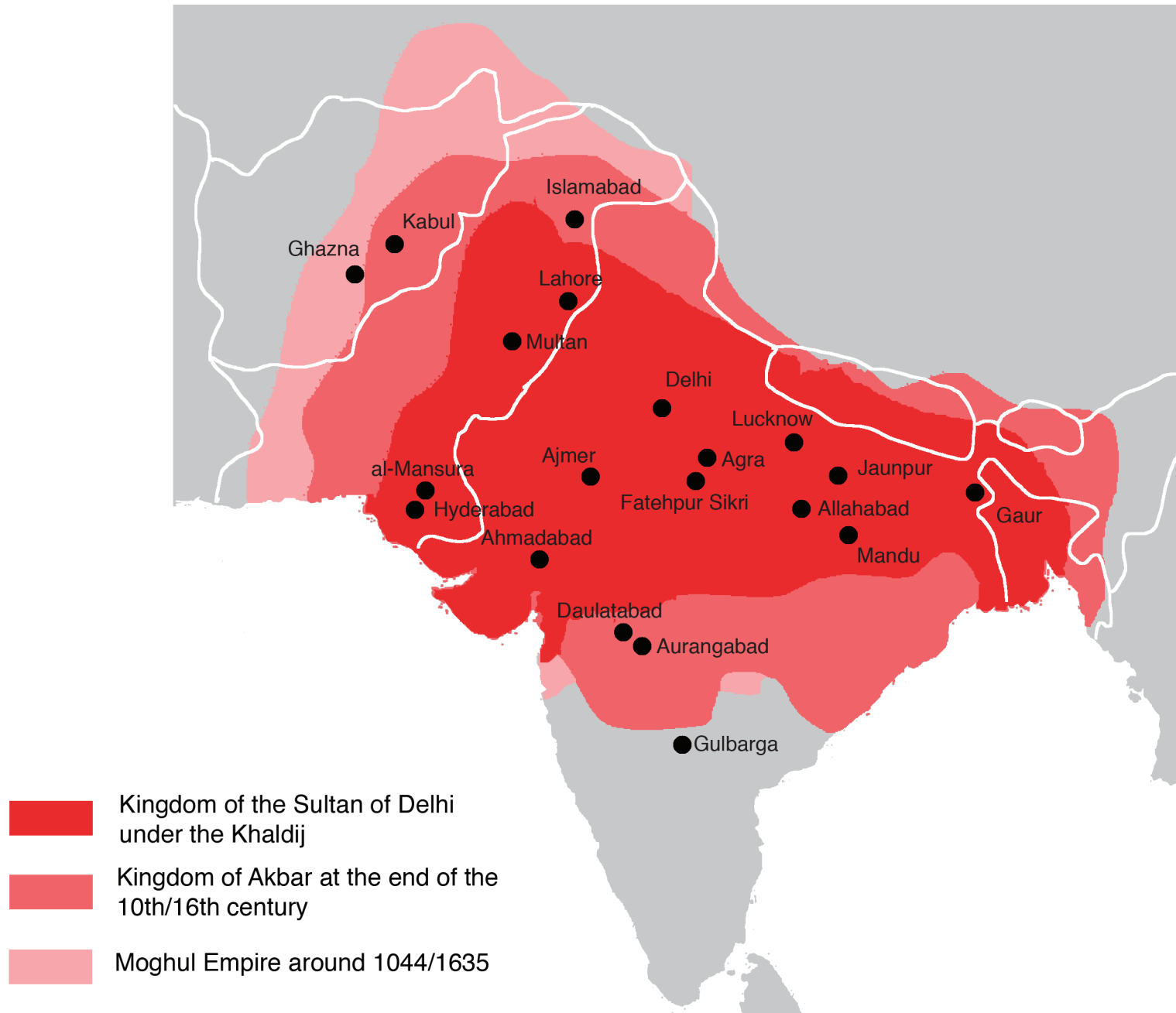
3 Eche (1967), 184.

4 Eche (1967), 197.

5 See: Madrasa al-Mirjaniyya, Baghdad, Iraq. In: <http://archnet.org/sites/3844> [accessed: 29/01/2016].

6 Subtelny (2001).

Map 11



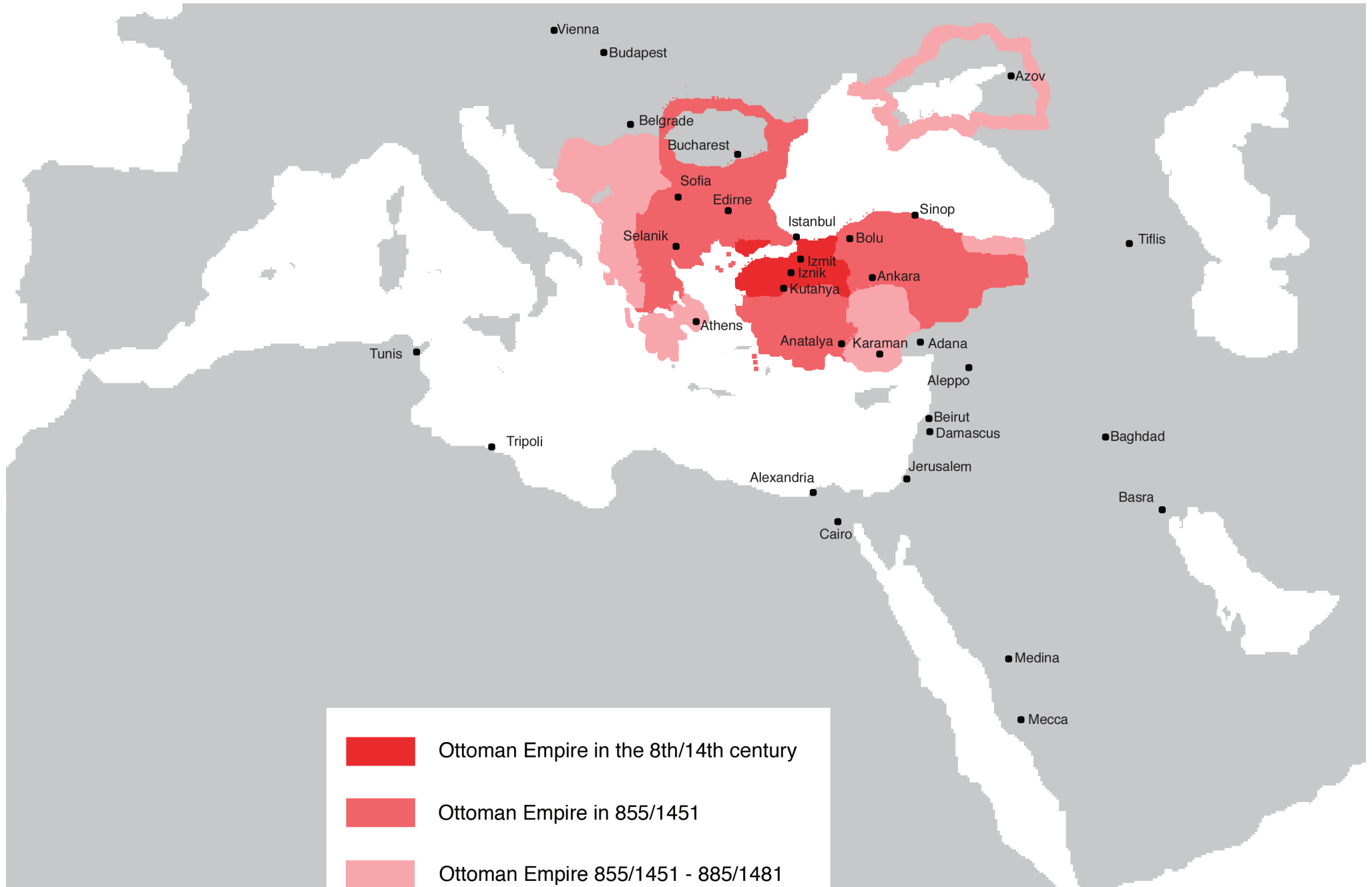
Map 11: The Mogul Empire (932/1526 – 1273/1857)

9 th /15 th century	During the Jaunpur Sultanate ruled by the Sharqī dynasty (796/1394- 884/1479), the Maulvi Maashuq Ali had a collection of more than 5000 books in his library. ¹
9 th /15 th century	Before the Moguls, the Bahmani Sultan Muḥammad Shāh (d. 887/1482) established a college and a <i>madrasah</i> in Bidar . The <i>madrasah</i> housed a library containing over 3000 books. ²
9 th /15 th century	The Sultans of the Faruqi Sultanate (784/1382-1009/1601) of Khandesh had a large Royal Library . ³
9 th /15 th century	The Sultans of the Adilshahi Sultanate (895/1490-1097/1686) in Bijapur had a large Royal Library , with about 60 employees appointed as copyists, calligraphers, painters, binders, gilders, etc. ⁴
932/1526-938/1530	The founder of the Mogul Empire, Babur was an author and a poet. He loved books and had a private library that followed him during his conquests, from Kabul to India . He also financed the repairing of madrasas and mosques - most of which housed a library – as well as financing the establishment of libraries. ⁵
10 th /16 th century	The second Mogul Emperor, Humayun (d. 963/1556), had a large personal library. He also converted the pleasure house of Sher Shah in Purana Qila into a library. Humayun died after a fall from the stairs in this library. ⁶
10 th /16 th century	Before the Moguls conquered Gujarat , the Sultan Aḥmad Shāh I and the Sultan Muḥammad Shāh had already established a royal library and several <i>madrasas</i> .
10 th /16 th century	One of the greatest ruler of the Moguls was the Emperor Akbar (d. 1014/1605). He was also a scholar and had a great library. He established several libraries and a bureau for translation from Turki and Arabic into Persian. His Royal Library was in Agra . It contained 24000 books, including the collection of 4300 books of Shaikh Fazi acquired at his death in 1003/1595. ⁷
10 th /16 th century	Salima Sultan Begun (d. 1021/1612), wife of the Emperor Akbar, was a scholar and a poetess, and had a large private library. ⁸
10 th /16 th century	The nobleman Abdur Rahim Khan Khanan (d. 1036/1627) had a very large library. He employed scribes, calligraphers, painters, book-binders, gilders, and also librarians, for a total of 95 persons. ⁹
10 th /16 th century	The governor of Jaunpur , Munim Khan (d. 983/1575) had a large private library
10 th /16 th century	The poet and scholar Shaikh Faizi worked at Akbar's court. He also had a private collection of 4300 books. ¹⁰
11 th /17 th century	The Emperor Jahangir (d. 1036/1627) had also a private library that moved with him during military campaigns. He appointed a large staff to look after it. ¹¹
11 th /17 th century	The wife of the Emperor Jahangir, Nur Jahan (d. 1055/1645), had a large private library. ¹²
11 th /17 th century	Zeb-un-Nisa (d. 1114/1702) collected a large private library that she kept when she was imprisoned for her participation to a rebellion. ¹³

- 1 Bhanu (1953), 169.
- 2 Bhanu (1953), 168-169.
- 3 Bhanu (1953), 169.
- 4 Bhanu (1953), 169.
- 5 Bhanu (1953), 158-159.
- 6 Bhanu (1953), 159.
- 7 Bhanu (1953), 160-161.

- 8 Bhanu (1953), 162.
- 9 Bhanu (1953), 166.
- 10 Bhanu (1953), 168.
- 11 Bhanu (1953), 162.
- 12 Bhanu (1953), 163.
- 13 Bhanu (1953), 165.

Map 12



Map 12: The Ottoman Empire (698/1299 - 1341/1923) up to the 12th/18th century.

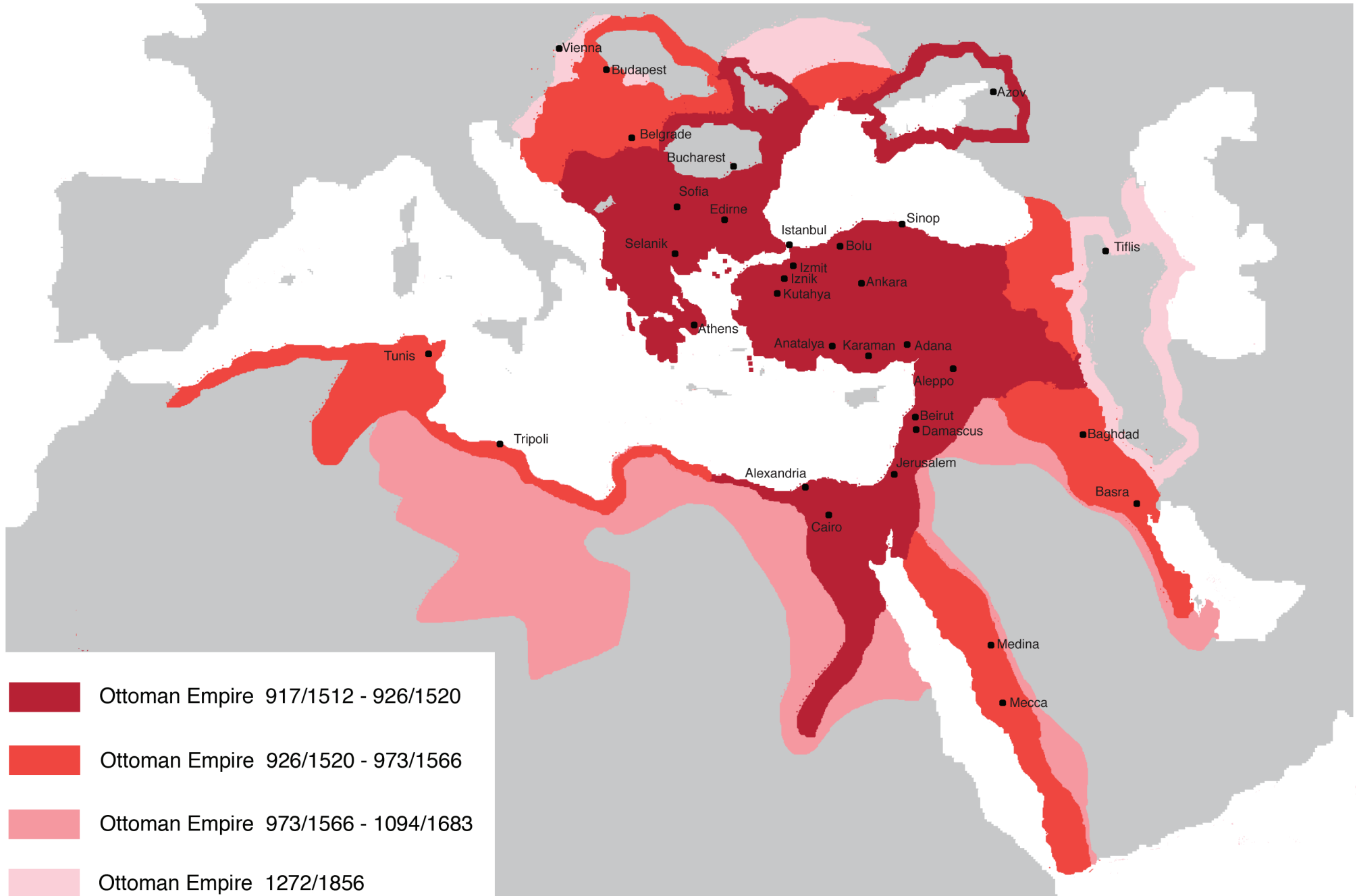
8 th /14 th century	In the city of Bursa (now in Turkey) there were several colleges. The Eyne Bey Subaşı college had a library. ¹
9 th /15 th century	In the city of Balıkesir a library was established within the Eyne Bey Subaşı college during the reign of Beyezid I. ²
9 th /15 th century	The college built by Mehmed I in Merzifon had a library. ³
825/1422	Gazi Mihal Bey founded a mosque library in Edirne , with an appointed librarian. ⁴
838/1435	Murad II built a Darü 'l-Hadis college in Edirne . The college had a library and an appointed librarian. The library was opened to students and teachers, and it contained 71 volumes, all in Arabic. ⁵
9 th /15 th century.	Murad II founded the Saatli Medrese in Edirne . The college had a library and an appointed librarian. ⁶
9 th /15 th century	A library was established within the Ishak Bey college in Skopje (now in Macedonia). ⁷
9 th /15 th century	Umur Bey made several endowments of books to his college in Bergama and his mosque in Bursa , for a total of more than 300 titles endowed. ⁸
9 th /15 th century	The mausoleum built for the poet Yazıcıoğlu Mehmed Efendi in Gelibolu had a library which also contained the authored manuscripts of the poet. ⁹
857/1453	Istanbul was conquered by Mehmed the Conqueror, who converted existing churches and monasteries into mosques and <i>madrasas</i> . ¹⁰
863/1459	The Eyüb Complex was founded in Istanbul . It housed a library. ¹¹
874/1470	Mehmed the Conqueror completed his complex in Istanbul , which included a <i>madrasah</i> and a mosque. They each had a library. Endowment deeds and catalogues survived for both libraries. ¹²
874/1470	The <i>muezzin</i> Ali Fakih founded a library in his own house in Edirne that was opened to his family, students and scholars functioning as a local library. ¹³
884/1479	The Mahmud Paşa college was founded in Istanbul . It housed a library. ¹⁴
885/1480	Mesud Halife established a library in his <i>tekke</i> in Edirne . ¹⁵
893/1488	Bayezid II founded the Galata Palace that housed also a rich library. He also founded a complex in Amasya , with a library and appointed librarian. ¹⁶
894/1489	Ishak Paşa founded a library in his complex in Inegöl and appointed a librarian. ¹⁷
895/1490	Hüsnü Şah, wife of Bayezid II, founded a mosque that housed a library with a collection of 140 titles in Manisa . ¹⁸
9 th /15 th century	Mehmed the Conqueror established the Palace complex in Istanbul and also a palace library. Collections of books were moved there from the old capital, Edirne. A librarian was appointed. During the reign of Bayezid II the library was expanded further. ¹⁹
9 th /15 th century	Şeyh Vefa founded a <i>tekke</i> with a library, managed by a librarian. ²⁰
9 th /15 th century	Çandarlızâde İbrahim Paşa founded a complex in Edirne that included a college with a large library, managed by a librarian. ²¹
9 th /15 th century	Molla Yegân founded a library containing around 2900 volumes in Bursa . ²²
9 th /15 th century	Kıssahan Muslihiddin, storyteller of Bayezid II, founded a library with a rich collection in his village of Çavlı Hacı (Izmit). ²³
925/1519	Mevlânâ Bâli founded a mosque in Istanbul and donated 620 books for its library. ²⁴
935/1529	The mosque <i>Sıdtı Aḥmad bin Yūsuf al-Miliyānī</i> was established in Miliana (Algeria). A public library was part of the mosque. ²⁵
944/1537	Gazi Hüzrev compiled an endowment deed for a library to be established in his complex in Sarajevo . ²⁶
950/1543	Hadım Süleyman Paşa founded a college in Cairo that included a library. ²⁷
964/1557	The foundation deed of the complex of Sultan Süleyman I included also a library, the <i>Süleymaniye</i> . From 1583 the library had an appointed librarian and assistant. ²⁸

969/1562	Kadı Alâaddin b. Abdurrahman endowed his house in Istanbul , books and a sum of money, so that an Imam could live there and recite the <i>Qur'ân</i> as well as managing the library, opened to the public. ²⁹
10 th /16 th century	A library was founded in the mausoleum of Caliph Ali and Musa Kazım in Baghdad . ³⁰
10 th /16 th century	The <i>Zāwiyat Baṭīwa (al-Mahdī al-Bū ‘abdālī)</i> was established in Wahrān (Algeria) and held a large collection of books. ³¹
10 th /16 th century	The <i>Zāwiyat Kazzāz</i> was established in Bishār (Algeria). The school held a large collection of books when it was established. ³²
10 th /16 th century	Muḥammad bin ‘Abd al-Karīm al-Maghīlī established a <i>zāwiyah</i> in Kunta (Algeria) upon his return from Sudan and endowed a collection of around 300 manuscripts. ³³
10 th /16 th to 11 th /17 th centuries.	The reigning Sultans and statesmen kept founding complex in their names and endowing their book collections for the benefit of libraries to be built in those complexes, including the college library in Istanbul founded by Ismihan Sultan, daughter of Selim II, the three libraries founded by the Gran Vizier Sokollu Mehmed Paşa in his <i>tekke</i> and two colleges in Istanbul, the college library established by Selim II in Izmir, the library in the complex of Nurbanu Sultan in Üsküdar, and many others, including mosque libraries. ³⁴
1017/1608	The <i>zāwiyah al-Bakrīyah</i> was established in Tamanṭīt (Algeria). The school had a large collection of books in its library. ³⁵
1074/1664	A <i>zāwiyah</i> was established in Būda (Algeria). Its library included around 300 books. ³⁶
1089/1678	The first independent library is built in Istanbul : the Köprülü . ³⁷
11 th /17 th century	The <i>Zāwiyat Banī Ibrāhīm</i> and the <i>Zāwiyat Banī Wāḥīn</i> were founded in Warjalān (Algeria). The schools had small libraries. ³⁸
11 th /17 th century	The al-Ḥusaynī family library was established in Jerusalem . ³⁹
11 th /17 th century	The Khalīlī family established the Shaykh Muḥammad al-Khalīl library in Jerusalem . ⁴⁰
1111/1700	Amcazâde Hüseyin Paşa founded a college in Istanbul to which he endowed 500 books and appointed a librarian to manage the collection. ⁴¹
1114-1142/1703-1730	During the Tulip Period (reign of Sultan Ahmed III) less libraries were founded, but among the ones founded in this period more independent libraries were established. ⁴²
1127/1715	Şehid Ali Paşa founded an independent library in Istanbul , with a collection of about 2000 titles. ⁴³
12 th /18 th century	The private library <i>Khizānat Kūsān</i> was established in Tīmī (Algeria). Its collection consisted of around 300 books. ⁴⁴
12 th /18 th century	After the end of the war with Austria (1718) a period of cultural revival started in the Ottoman Empire, starting with the reorganisation of the Palace Library in Istanbul . ⁴⁵
12 th /18 th century	The <i>Aḥmad al-Jazzār Pāshā Mosque</i> was established in Acre (Palestine), with library attached. ⁴⁶
12 th /18 th century	The Budayrī family established a family library in Jerusalem . ⁴⁷
12 th /18 th century	The Grand Vizier İbrahim Paşa established a library in the college he founded in Şehzâdebaşı . ⁴⁸
1140/1728	İbrahim Paşa built a complex in his hometown in Nevşehir with a library and appointed librarian. ⁴⁹
1142/1730 -1167/1754	The reign of Mahmut I was the apogee for the development of the library system in the Ottoman Empire. ⁵⁰
1150/1738	The Grand Vizier Hekimoğlu Ali Paşa founded a library next to his mosque in Istanbul and appointed three librarians and other staff. ⁵¹
1153/1740	The foundation deed for the Ayasofya library in Istanbul was signed by the Sultan. Provision was made for classes to be taught in the library and 2000 books were donated. By 1167/1754 the collection included more than 5500 titles. ⁵²

1 Erünsal (2008), 11.
2 Erünsal (2008), 11.
3 Erünsal (2008), 12.
4 Erünsal (2008), 13.
5 Erünsal (2008), 12.
6 Erünsal (2008), 13.
7 Erünsal (2008), 13.
8 Erünsal (2008), 13-15.
9 Erünsal (2008), 15.
10 Erünsal (2008), 17.
11 Erünsal (2008), 19.
12 Erünsal (2008), 20-22, 29-30.
13 Erünsal (2008), 23.
14 Erünsal (2008), 19.
15 Erünsal (2008), 23.
16 Erünsal (2008), 25-26.
17 Erünsal (2008), 26.
18 Erünsal (2008), 27.
19 Erünsal (2008), 18-19, 25.
20 Erünsal (2008), 22.
21 Erünsal (2008), 23.
22 Erünsal (2008), 24.
23 Erünsal (2008), 27.
24 Erünsal (2008), 30.
25 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/9000 [accessed: 29/01/2016].
26 Erünsal (2008), 35.
27 Erünsal (2008), 32.
28 Erünsal (2008), 34-35.
29 Erünsal (2008), 34.
30 Erünsal (2008), 33.
31 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/9200 [accessed: 29/01/2016].

32 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/6300 [accessed: 29/01/2016].
33 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/8700 [accessed: 29/01/2016].
34 Erünsal (2008), 36-40.
35 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/10600 [accessed: 29/01/2016].
36 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/6700 [accessed: 29/01/2016].
37 Erünsal (2008), 36.
38 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/9400 ; http://www.al-furqan.com/world_library_details/id/9600 [accessed: 29/01/2016].
39 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/258500 [accessed: 29/01/2016].
40 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/259000 [accessed: 29/01/2016].
41 Erünsal (2008), 45.
42 Erünsal (2008), 46.
43 Erünsal (2008), 46-49.
44 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/10700 [accessed: 29/01/2016].
45 Erünsal (2008), 49-51.
46 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/257700 [accessed: 29/01/2016].
47 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/258400 [accessed: 29/01/2016].
48 Erünsal (2008), 51-52.
49 Erünsal (2008), 52.
50 Erünsal (2008), 53.
51 Erünsal (2008), 58.
52 Erünsal (2008), 53-56.

Map 13



Map 13: The Ottoman Empire (698/1299 - 1341/1923) from 12th/18th to the 14th/20th century.

1155/1742	Mahmut I established another library in the Fatih Complex in Istanbul , transferring the collection of the old library into the new one. ¹
12 th /18 th century	Mahmut I increase the space and collection of the Süleymaniye Library . ²
12 th /18 th century	The chief eunuch of the Palace, Hacı Beşir Ağa founded a college in Istanbul that housed a library with three appointed librarians and an assistant. ³
1158/1745	Hacı Beşir Ağa founded a complex consisting of a mosque, a college, a <i>tekke</i> , a school and a library in Istanbul . Four librarians were appointed in the library. ⁴
12 th /18 th century	Hacı Beşir Ağa founded a college with a library in Madinah . He kept donating books to this institution during his life. ⁵
12 th /18 th century	Hacı Beşir Ağa donated books to several libraries of the Empire, including the library of the mausoleum of Imam Azam in Baghdad . He also allocated funding for a librarian in the library of al-Azhar in Cairo . ⁶
1167/1754	Mahmut I signed an endowment deed for a college, a school, a public fountain and a library to be built in Cairo . ⁷
12 th /18 th century	Mahmut I endowed large collections to libraries established within the Empire, including the library of Selamet Giray Han in Crimea and the library of the mosque founded by the mother of Ahmed III in Chios . ⁸
12 th /18 th century	The <i>Defterdar</i> Atıf Mustafa Efendi founded an independent library in Istanbul . Its collection consisted of more than 2000 titles, donated at different stages. ⁹
1167/1754	Osman III completed Mahmut I's complex in Istanbul and called it the Nuruosmaniye . It housed a library with a collection of more than 5000 titles that was opened to the public in 1168/1755. ¹⁰
1176/1763	The Grand Vizier Ragıp Paşa endowed his private library for the independent library he built in central Istanbul . ¹¹
1189/1775	Mehmed Murad Efendi established a library in Çarşamba by endowing his private collection and appointing five librarians. ¹²
1190/1776	The catalogue of the library of Amir al-Ḥajj Muḥammad Bāshā in Damascus was compiled. ¹³
12 th /18 th century	During his reign, Mustafa III established two major libraries. The Laleli Mosque Library and the Bostancılar Ocağı Library , with appointed librarians. ¹⁴
12 th /18 th century	Veliyüddin Efendi established a library by the Beyazıt Mosque in Istanbul . He endowed more than 1700 titles to the library, including some rare manuscripts. ¹⁵
12 th /18 th - early 13 th /19 th century	During the reigns of Abdülhamid I and Selim III the Empire was on the edge of collapsing. The Empire decreased his endowments for public institutions such as libraries, and funded instead western-styled institutions, mainly for military purposes. There was however an increase in number of libraries established by private endowments from statesmen, such as the establishment of a library in Arabsun by Silahdar Seyyit Mehmed Paşa; two libraries established by the Grand Vizier Halil Hamid Paşa in Isparta and Burdur , and many others. ¹⁶
1207/1793	A library was established by Ahmed Ağa in Rhodes . ¹⁷
1208/1794	Yusuf Ağa established a library in Konya with a collection of more than 1000 books. ¹⁸
1211/1797	A library was established by Mehmed Râşid Efendi in Kayseri , with a collection of almost 1000 books. ¹⁹
1211/1797	A library was established by Hacı Mehmed Ağain Antalya . ²⁰
1212/1798	Yusuf Ziya Paşa built a library in Keban . ²¹
12 th /18 th -13 th /19 th centuries	Aḥmad al-Rabbāṭ had a private library in Damascus with more than 174 titles. He used to lend or sell his manuscripts and his collection was constantly growing. ²²
1215/1801	Kılıç Ali Paşa founded a library in Istanbul by endowing 753 books. ²³

1219/1804	Zeynelzâde Hacı Ali Efendi established a library in Akhisar . ²⁴
1220/1805	Mehmed Paşa established a library in Prizren . ²⁵
1221/1806	Karaosmanoğlu Hacı Hüseyin Ağa established a library in Manisa . ²⁶
1223/1808	Abdülkadir Bey endowed a collection of books on jurisprudence for the court of law in Istanbul . ²⁷
13 th /19 th century	Mehmed Paşa established a library in the Grand Mosque of Jerusalem . ²⁸
13 th /19 th century	The Jawharî dynasty established a family library in Nablus (Palestine). ²⁹
13 th /19 th century	The <i>Zāwīyat ‘Ajjājah</i> was established in Warkalān (Algeria). Its library consisted of around 100 manuscripts. ³⁰
13 th /19 th century	The private collection of Shaykh ‘Abd al-Qādir al-‘Uthmānī in Ṭulqa (Algeria) consisted of around 500 manuscripts. ³¹
13 th /19 th century	Mahmud II founded a complex in Madinah , including a college, a library and accommodation for the librarians. The collection consisted of more than 4000 titles and catalogues were often prepared. ³²
1228/1813	Mehmed Ali Paşa built a library in Kavála (North Greece). ³³
1241/1825	The Jalīlī family library was established in Mosul through the endowment (<i>waqfiyyah</i>) of around 400 books.
1241/1826	The Ministry of Endowments was established. All charitable institutions, including libraries, were managed by the Ministry. ³⁴
1255/1839	The Ministry of Education was nominated responsible for the administration of the libraries. Major issues regarding foundation libraries that the Ministry had to face were the numerous scattered small collections of books in different types of institutions and lack of money to sustain them. ³⁵
1255/1839	Hüsrev Paşa established a library in Eyüp . ³⁶
1262/1846	The Esad Efendi Library was built in Sultanahmet . ³⁷
1270/1854	The <i>waqfiyyah</i> and inventory of the private collection of the Shaykh Khālīd al-Shahrazūrī al-Naqshbandī (d. 1242/1827) were prepared. ³⁸
1271/1855	The Şeyhülislam Arif Hikmet Bey Library was established in Madinah . ³⁹
1287/1870	The catalogue of <i>Aḥmadiyah</i> madrasa in Aleppo was compiled.
1287/1870	The Khedive of Egypt İsmail Paşa established <i>Dār al-Kutub al-Qawmiya</i> (the Egyptian national library), first located in <i>Ḍarb al-Jamāmīz</i> . A series of private libraries were incorporated in later years into this library, so it was moved to <i>Bāb al-Khalq</i> in 1322/1904. ⁴⁰
1297/1879	The catalogue of the library of Shaykh al-Islām Aḥmad ‘Ārif Ḥakamat in Madinah was compiled. ⁴¹
1300/1882	The <i>Kashif al-Ghiṭa’ al-‘Ammah</i> library was established in Najaf (Iraq) through the endowment (<i>waqfiyyah</i>) of around 1800 books. ⁴²
1300/1882	A Mosque with a library was established in Burqayn (Palestine). ⁴³
1309/1892	The public library “ <i>Maktabat Baladīyat al-Iskandariya</i> ” was established in Alexandria . ⁴⁴
13 th /19 th century	The catalogue of the library of Ibrāhīm Ḥalīm Bāshā in Cairo was compiled. ⁴⁵
1401/1894	The <i>al-Ma‘had al-Dīnī</i> in Damietta (Egypt) was established. It consisted also of a library holding more than 3000 books. ⁴⁶
1404/1897	The official library of the al-Azhar University was established in Cairo . ⁴⁷
1405/1898	The Ottoman governor Namiq Paşa established the <i>Maktabat al-Awqaf al-‘Ammah</i> in Tripoli (Libya). ⁴⁸

- 1 Erünsal (2008), 53.
- 2 Erünsal (2008), 56-57.
- 3 Erünsal (2008), 58-59.
- 4 Erünsal (2008), 59.
- 5 Erünsal (2008), 59.
- 6 Erünsal (2008), 60.
- 7 Erünsal (2008), 57.
- 8 Erünsal (2008), 58.
- 9 Erünsal (2008), 60.
- 10 Erünsal (2008), 63-64.
- 11 Erünsal (2008), 64.
- 12 Erünsal (2008), 69.
- 13 Dār Al-Kutub Al-Mişriyyah. Microfilm: 31883.
- 14 Erünsal (2008), 65-67.
- 15 Erünsal (2008), 65-67.
- 16 Erünsal (2008), 68.
- 17 Erünsal (2008), 69.
- 18 Erünsal (2008), 69.
- 19 Erünsal (2008), 69.
- 20 Erünsal (2008), 69.
- 21 Erünsal (2008), 69.
- 22 Liebreuz (2013).
- 23 Erünsal (2008), 70.
- 24 Erünsal (2008), 69.
- 25 Erünsal (2008), 69.
- 26 Erünsal (2008), 69.
- 27 Erünsal (2008), 70.
- 28 Erünsal (2008), 73.
- 29 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/259600 [accessed: 29/01/2016].
- 30 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/9300 [accessed: 29/01/2016].
- 31 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/11100 [accessed: 29/01/2016].
- 32 Erünsal (2008), 75-77.
- 33 Erünsal (2008), 74.
- 34 Erünsal (2008), 80.
- 35 Erünsal (2008), 80.
- 36 Erünsal (2008), 79.
- 37 Erünsal (2008), 79.
- 38 De Jong & Witkam (1987).
- 39 Erünsal (2008), 79.
- 40 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/238800 [accessed: 29/01/2016].
- 41 Dār Al-Kutub Al-Mişriyyah. Microfilm: 45891.
- 42 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/38800 [accessed: 29/01/2016].
- 43 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/257800 [accessed: 29/01/2016].
- 44 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/237900 [accessed: 29/01/2016].
- 45 Dār Al-Kutub Al-Mişriyyah. Microfilm: 31977."
- 46 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/239700 [accessed: 29/01/2016].
- 47 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/238400 [accessed: 29/01/2016].
- 48 Roper (1991-1994). See: http://www.al-furqan.com/world_library_details/id/67900 [accessed: 29/01/2016].

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