

A Guide to Arabic Manuscript Libraries in Morocco, with Notes on Tunisia, Algeria, Egypt, and Spain

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Introduction

In the nearly two decades since the publication of Latifa Benjelloun-Laroui's *Les bibliothèques au Maroc*, the holdings, catalogues, policies, and even locations of Morocco's Arabic manuscript repositories have undergone significant changes.¹ This guide is a partial update to Benjelloun-Laroui's more comprehensive work, and a preliminary account of selected libraries in Tunisia, Algeria, Spain, and Egypt, for which there are no comparable surveys. The primary purpose of this guide is to assist scholars considering fieldwork in the

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¹ Latifa Benjelloun-Laroui, *Les Bibliothèques au Maroc* (Paris: Maisonneuve & Larose, 1990). This is the most comprehensive resource currently available for researchers working with Moroccan manuscript libraries, although much of the practical information is now out of date. Benjelloun-Laroui focuses broadly on all libraries and their holdings, not just on manuscripts. For manuscript libraries, she describes each institution's holdings, lists selected rare or unique texts, and provides an extensive bibliography of catalogues and secondary sources pertaining to the library or its manuscripts. Stacy Holden's orientation handbook for Fulbright fellows in Morocco, produced in 2001, also includes a valuable list of Moroccan research centers. However, this list is far from comprehensive, partly out of date, and distributed only to grantees.

libraries described below; librarians may also benefit from the reviews of published manuscript catalogues.

My focus is on providing practical information that will help researchers assess the cost, necessary duration, feasibility, and probable benefits of making a first or return journey to these repositories. This information includes an evaluation of the cataloguing systems now in use, policies on reproducing texts, contact details, opening hours, the documentation required for access, and anything likely to change in the near future. I have also offered some basic historical details and listed the most useful sources for further reference.

This project complemented my own research, which took me to over a dozen manuscript libraries in five countries over three years. As a result, this is not a comprehensive account of every manuscript library in the countries treated (Morocco, Tunisia, Algeria, Egypt, and Spain), although I list published catalogues for Moroccan libraries that I did not visit. This guide is informed, on the other hand, by active and relatively recent research using these libraries. For most libraries, I looked through the entire catalogue (or multiple systems of cataloguing), extensively interacted with the staff, requested to view several texts, and obtained (where possible) microfilm, paper, or digital copies of the manuscripts relevant to my research. I documented any discrepancies between a library's stated holdings or policies and the reality I encountered, and arranged interviews with many of these institutions' directors. Although library policies can often be quite subjective, I made library staff and administration aware that I was seeking objective information suitable for dissemination to other foreign researchers. This resulted in several requests that I not admit to a few special permissions; suffice it to say that many rules are flexible. A few general notes will be followed by the library listings, grouped by country and city.

Cataloguing and Counting

Of the libraries I visited, only the 'Allāl al-Fāsī Institute in Rabat can claim to have a published, accessible

catalogue containing accurate and thorough listings for the library's entire collection. Most of the other libraries are engaged, to varying degrees, in an ongoing process of producing more complete, accessible, or corrected versions of their existing systems of cataloguing. These systems range from unorganized drawers of cards to handlists, multi-volume publications, online databases, and CD-ROMs.

The best catalogues provide as many of the following details as possible for each manuscript: title of the work; the volume's shelf number; subject area; author's full name, death date, and biographical notices; the library's other manuscripts by that author; name and death date of the copyist; date and place of copying; volume number for a multi-volume work or the position number for a short work bound together with other texts; number of folios; physical dimensions of the manuscript; number of lines per page; type of binding and writing material (less common); type and quality of script; extent and kind of physical damage; details of ownership statements, transmission authorizations, and the like; other known copies of the same manuscript; publication details for any printed editions; and any additional notes summarizing or assessing the work. In the descriptions below, catalogues providing a "high level of detail" include most of this information.

Alongside financial and bureaucratic obstacles, many catalogues remain unfinished because of the sheer work and specialized skills required to compile these details. For whole, undamaged copies of well-known works professionally copied in legible script, this may be a straightforward task for an experienced scholar equipped with a reference library and a basic familiarity with everything from Quranic exegesis to astronomy. On the other hand, for manuscripts that are missing their first and last folios, are partially eaten, scrawled by students, or mis-titled or misattributed, cards stating "*Work of law by unknown author*" enjoy much longer lives. In one catalogue, Sa'id al-Murabiti describes browsing several

entire manuscripts looking for any slight clue that might aid him in their identification.²

A library's total holdings may help indicate the value of a visit or search through its catalogues. However, what counts as a "manuscript" varies between cataloguing systems: this may refer to a single title, a single volume, or a multi-volume work. Most libraries distinguish between the number of volumes and the number of titles held; the number of titles is generally a much higher figure, depending on the prevalence of *majāmi'* ("groups"), volumes in which many shorter texts have been bound together. Texts in "groups" are now normally assigned their own catalogue numbers, whether they are listed all together or distributed among subject areas. Less often, "groups" are listed together and given only one entry number. Multi-volume works, on the other hand, are usually given one number and counted as one manuscript volume. I have noted catalogues which number each volume and count the set as several manuscripts.

Counting and numbering variations contribute to the importance of consulting the most recent catalogue editions. Misidentified fragments once assigned their own manuscript numbers are occasionally reunited with other catalogued works, or *vice versa*. Previously undifferentiated "groups" also may be parsed and individually numbered.

This variability also suggests treating with caution catalogues which group manuscripts by subject. All titles in "groups" may be classified according to the first title's subject, as in the Algerian National Library's first catalogue. Or texts may be misclassified—a note in one of the Moroccan National Library's catalogues, for example, apologizes for having placed a previously overlooked work of *fiqh* in the *ādāb* section.³ None of the

² Sa‘id al-Murābitī, *Fihris al-makhtūtāt al-‘Arabiyyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*, vol. 7 (Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 2002), 12.

³ Y. S. ‘Allūsh and ‘Abd Allāh al-Rajrājī, *Fihris al-makhtūtāt al-‘Arabiyyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*, al-Qism

catalogues examined here cross-list works under multiple subjects, such as history and biography. It is always a good idea to consult the catalogue's author and title indices, where available, or the card catalogues.

Professional Etiquette

The incomplete, minimally organized, and often confusing state of many libraries' cataloguing systems provides great opportunities for researchers to uncover as-yet-unexploited texts; on the other hand, the search for both "new" and known material requires great patience. No helpful librarians with encyclopedic knowledge guide researchers to the perfect texts. The time and expertise required to catalogue manuscripts means that a very few specialists produce updated material slowly, and generally behind closed doors in library administration or at universities. The staff members responsible for supervising reading rooms and taking requests to view or copy manuscripts are not experts in Arabic codicology. In more than one library, my requests for copies have been complicated by the need to explain to skeptical staff the difference between a page (*ṣafḥah*) and a folio (*waraqah*), my consequent desire to specify the front (recto, *wijh*) or back (verso, *zahr*) of the folio, and the standard abbreviations I was using to do so (*zā'* for *zahr*, *wāw* for *wijh*).⁴

Rather than manuscripts, reading-room librarians evaluate researchers and their requests. Within institutional guidelines, staff exercise some discretion in balancing preservation and profitable use of original manuscripts. The longer scholars spend at a particular library, the better rapport they might build with the staff, and the greater seriousness of purpose they convey. Nevertheless, it is possible to make short, efficient trips, and staff will often streamline procedures for foreigners with limited time.

al-Thānī [Part Two] (1921-1953), 2nd ed., vol. 2 (Casablanca: Al-Khizānah al-‘Ammah lil-Kutub wa-al-Wathā’iq, 2001), 94.

⁴ A list of standard abbreviations may be found in the introductions to most catalogues.

All libraries have stated or unstated limits as to the material researchers may view, copy, or photograph. If a project does not require the oldest or most authentic copies of a manuscript, it may be preferable to request copies from the most flexible libraries or to select the manuscripts least likely to be damaged by additional handling. Another alternative to copying manuscripts may be the numerous university theses which consist of unpublished critical editions, often of important works in local manuscript libraries. The Faculty of Islamic Law (*Kulliyat al-Shari'ah*) at the Sidi Mohamed Ben Abdallah University in Fez-Saiss, for example, retains two copies of each thesis; one may be borrowed overnight for consultation or copying. An up-to-date handlist of theses is available by request on-site.⁵ The University of Mohammed V in Rabat publishes periodical listings of theses defended in Moroccan Faculties of Letters; these can be purchased at the University bookstore (near the National Library) and are available in international libraries.⁶

For my research, I arrived at most libraries with initial manuscript numbers in hand, but this preparation was never mandatory. The catalogues available on-site are often more complete and accurate than circulating sources. However, at private libraries one may feel more comfortable having read the relevant catalogue, if published, beforehand; this will lessen the burden placed on a small foundation or limited staff.

At all of the North African libraries, staff spoke both French and Arabic and accepted documents in either language, unless otherwise noted. In addition to scheduled closures and during Ramadan, it can be difficult to obtain permissions for membership cards or

⁵ Hours for the 2007-2008 year were M-Th 9:00-12:00 and 14:00-17:30; F 9:00-11:00 and 15:00-17:00.

⁶ The most recent edition is: 'Umar Afā, *Dalīl al-utruhāt wa-al-rasā'il al-jāmi'iyyah bi-kulliyāt al-ādāb bi-al-Maghrib*, vol. 5: 1998-2003 (Rabat: Kulliyat al-Ādāb wa-al-'Ulūm al-Insāniyah, Jāmi'at Muhammad V, 2006). The campus bookstore is in the courtyard; what resembles a bookstore in the entry hallway is always closed.

copies during Dhū al-Hijjah, when many administrators perform the pilgrimage.

Lithographs

A number of lithographic printing presses were active in Fez from 1865 through the early twentieth century. Many Moroccan libraries now treat lithographs on par with manuscripts, subject to similar restrictions and in some cases listed in the same catalogues. One manuscript cataloguer justified his inclusion of lithographs by noting their rarity, the handwritten *waqf* deeds many of them bear, and the fact that some are older than a number of manuscripts.⁷ One published catalogue lists lithographs extant in Moroccan libraries:⁸

‘Abd al-Razzāq, Fawzī. *Al-Maṭbū‘āt al-hajariyah fi al-Maghrib: Fihris ma‘a muqaddimah tārīkhīyah*. Rabat: Dār Nashr al-Ma‘rifah, [1989]. 208 pp.

‘Abd al-Razzāq includes an historical introduction followed by listings for 548 lithograph editions, ordered by title, author, and publication date. The catalogue does not indicate which libraries hold each text. Significant lithograph collections will be noted for the libraries covered below.

Maghribī Script

Arabic manuscripts in North African libraries are written primarily in *maghribī* script (followed by *andalusi* and more broadly *sharqī*), which features numerous distinctive letterforms and connections. For a very useful illustrated guide to reading this script, see: N. van den

⁷ ‘Abd al-Rahīm al-‘Alamī, *Fihris makhtūṭāt al-Khizānah al-‘Ilmiyah bi-al-Masjid al-A‘zam bi-Tāzah*, 2 vols. ([Rabat]: Al-Mamlakah al-Maghribiyah, Wizārat al-Awqāf wa-al-Shu‘ūn al-Islāmiyah, 2002), 1:10-11. Lithographs also can be as difficult to read as manuscripts and often give no indication of the original manuscript(s) or methodology relied upon. The Saudi Library has also published a catalogue of its lithograph holdings; see below.

⁸ Harvard University also holds an extensive collection of Moroccan lithographs.

Boogert, "Some Notes on Maghribi Script," *Manuscripts of the Middle East* 4 (1989): 30-43. For a more general history of Maghribī script and calligraphy, see: 'Umar Afā and Muhammad Maghrāwī, *Al-Khatt al-Maghribī: Tārikh wa-wāqi' wa-āfāq* ([Rabat]: Al-Āmlikah al-Maghribiyah, Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah, 2007).

MOROCCO

This section is based on initial visits to most of the libraries during the 2004-2005 academic year, on more extensive field research conducted between January and December 2007, and continued communication from abroad. Libraries are by order of importance within each city.

The Moroccan National Library, Rabat *Al-Maktabah al-Wataniyah lil-Mamlakah al-Maghribiyah* *La Bibliothèque Nationale du Royaume du Maroc*

The National Library in Rabat contains the best known and most commonly consulted manuscript collection in Morocco. Founded in 1919 as the *Bibliothèque Générale* (*Al-Khizānah al-Āmmah*), the library changed its name in 1926 to *La Bibliothèque Générale et Archives* and again in 2003 when the current official name was adopted. Many researchers still refer to the library as the General Library.

Address and Contact Information

In October 2008, King Mohammed VI inaugurated the National Library's new, state-of-the-art facility on Avenue Ibn Khaldoun in the Agdal district of Rabat. The new building is not far from Bab Rouah and from the library's former location on Avenue Ibn Battouta, between the Humanities and Sciences faculties of the Mohammed V University. The manuscripts reading room (Salle de recherche, qā'at al-bāhithīn) does not have a direct phone line, but may be reached by calling the main library: (212) 37-77-18-90 or (212) 37-27-23-00. Fax: (212) 37-77-74-30. A new version of the library's

website (www.bnrm.ma) was also launched in late 2008 in both French and Arabic; the content is not always identical in both languages. The current director of the National Library is Driss Khrouz and the head of the manuscript division is Nozha Ben Saadoun.

Hours

The manuscript reading room is open M-F 9:00-16:00, with an hour and a half closure Friday afternoons for prayer. Ramadan hours are 9:00-15:00. The annual August closure may begin in late July and end in early September. The hours listed on the website (M-F 9:00-18:00, S 9:00-13:00) were not accurate as of January 2009.

Access

Only an identification card is required to view microfilmed texts in the manuscript reading room. Further documentation must accompany requests for copies: a letter of introduction or affiliation from a university or sponsoring organization, and a copy of a passport or residence permit. Access to the main library requires a card which may be obtained by filling out a form and submitting the above documents along with two pictures and 20-50 DH depending on academic standing. Laptops are permitted.

Number of Manuscripts

The National Library's rich collection consists of nearly 13,000 volumes containing approximately 34,000 titles, as estimated by Nozha Ben Saadoun in late 2007. The vast majority of these manuscripts are in Arabic, with a scattering of other languages. All standard subject areas are represented. Most legal texts pertain to the region's dominant Mālikī school of law; this is true of all Moroccan libraries. There are three cataloguing systems: card catalogues, a series of published books, and a computer database.

Catalogues: Cards

The card catalogues contain the most complete account of the library's holdings. There are author and title cards for every identified manuscript, including titles within groups. For unidentified texts, title cards only bear such descriptions as "work of medicine" or "questions and answers." The manuscripts are divided into six collections of original manuscripts and two collections of microfilmed manuscripts; together there are eight collections, each with separate card catalogue drawers.⁹ Thus to search for a particular text, one must look in eight different drawers, or even sixteen if searching by both title and author. The collections represented by Arabic letters as follows:

Dāl (*Dhakhīrat al-maktabah*, "library holdings"): about 6600 volumes catalogued in 23 drawers.¹⁰ This

⁹ Benjelloun-Laroui lists two additional collections, al-Muqrī and al-Tūzānī (p. 232). These collections are not differentiated in the library's cataloguing systems; i.e., there is no *Mīm* section of the drawers or printed catalogues for the 60-65 manuscripts confiscated from al-Muqrī's private library. These collections may be presumed to now form part of *Dāl*, the library's base collection originating from numerous sources.

¹⁰ This rough estimate of 6600 volumes is based on several other figures. The authors of the *Dāl* catalogue series give no estimate as to the collection's total number of manuscript volumes, and their numbering system is inconsistent. The first catalogue assigns sequential entry numbers to 544 manuscript *volumes*, while the remaining four volumes in the series assign an entry number to each *title*, covering 4091 titles and concluding with entry number 4635 (544 volumes plus 4091 titles). Library staff, Benjelloun-Laroui, and a recent version of the library's website have all quoted figures in the neighborhood of 4635 for *Dāl*'s number of "manuscripts"; this figure appears to be based on the number of entries in the printed catalogues and does not accurately reflect either the number of titles or volumes in the entire *Dāl* collection. The compilers of the fifth *Dāl* catalogue volume noted that they hoped to finish cataloguing that collection in the future, and the library acknowledged that the current catalogues may only cover 60% of the *Dāl* collection. If the National Library holds nearly 13,000 manuscript volumes, by elimination *Dāl* should represent about 6600 of these volumes. This figure (6600) is roughly compatible with the 60% estimate for

collection represents the library's original holdings at the time of founding, plus subsequently donated or purchased texts.

Kāf (Al-Kattānī): roughly 3371 volumes in eight drawers. Formerly the private library of 'Abd al-Hāyy al-Kattānī, the collection was confiscated for political reasons following independence in 1956. The collection is especially strong in biographical material, including most of the sources for al-Kattānī's *Fihris al-fahāris*.¹¹ Also included are a number of rare manuscripts, including several once owned by Almoravid ruler Ibn Yūsuf b. Tāshufīn (r. 1106-1143).

Qāf (Awqāf, "pious endowments"): roughly 1215 volumes in four drawers. Most of the manuscripts in this collection were donated as pious endowments to particular mosques, schools, and zāwiyahs (Sufi lodges), then transferred to the National Library beginning in the late 1950s. This includes a large number of rare manuscripts from the Nāṣirīyah Zāwiyah in Tamgrout.

Jīm Kāf (Ja'far al-Kattānī): roughly 200 volumes in one drawer. This former private library was donated to the National Library by al-Kattānī's descendants.

Jīm (Glāwī):¹² roughly 1311 volumes in four drawers. This confiscated private library belonged to former Pasha of Marrakesh Tuhāmī al-Glāwī, a primary opponent of Morocco's Independence Movement.¹³

current catalogue coverage and with the large number of *Dāl* drawers in the card catalogue, which should be complete.

¹¹ 'Abd al-Hāyy b. 'Abd al-Kabīr al-Kattānī, *Fihris al-fahāris wa-al-athbāt wa-mu'jam al-ma'ājam wa-al-mashyakhāt wa-al-musalsalāt*, ed. Ihsān 'Abbās, 2nd ed., 3 vols. (Beirut: Dār al-Gharb al-Islāmī, 1982).

¹² The hard *g* of Glāwī, Tamgrūt, Gannūn, and other Moroccan names is variously represented as a *jīm*, *kāf*, or *kāf* modified by three points or an additional upper stroke. The orthography for some names can vary even within the same library, e.g., Gannūn appears in both *jīm* and *kāf* author cards and indices.

¹³ Benjelloun-Laroui numbers the Glāwī collection at 1382 volumes (p. 232), including a smaller collection associated with Tuhāmī's son Brāhīm al-Glāwī (71 mss). However, Brāhīm's collection does not

Ḩā' (Hajawi): roughly 265 volumes in half of a drawer.
 Another confiscated library.

Ḩā' Mīm (Hamzāwiyah): about 250 manuscript volumes on microfilm only, catalogued in half of a drawer. The original manuscripts remain in the library of the Hamzāwiyah *Zāwiyah* near Midelt in the Middle Atlas. The National Library's collection represents only the most important of those Hamzāwiyah manuscripts that had been identified at the time of a 1962 UNESCO microfilming project.

Muṣawwarah ("Copied"): roughly 6000 titles in eight drawers. Many of these cards merely indicate that a manuscript in the National Library's collection, already represented in the other drawers, has been microfilmed. The remaining cards represent microfilm copies acquired through exchanges with other libraries or individuals, or through the Hassan II Prize, an annual government-sponsored competition to identify the best privately-held manuscripts in Morocco.

Catalogues: Printed

Seven printed volumes are currently in use, partially covering the *Dāl*, *Kāf*, and *Qāf* collections.

Approximately 60% of the *Dāl* collection is catalogued in the first five tomes:

1. Al-Tādilī, Ṣālih, Sa‘īd al-Murābiṭī, and E. Lévi-Provençal. *Fīhris al-makhtūṭāt al-‘Arabiyyah al-mahfūẓah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. 2nd ed. Vol. 1. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 1997-1998. 345 pp. This is a translation and revision of Lévi-Provençal's 1921 catalogue published by E. Leroux in Paris, which covered the library's founding collection. Volumes are sequentially numbered 1-544, with all titles in "groups" listed together under one entry number. Entries are not organized alphabetically, by subject,

appear to be catalogued in *Jīm*, which staff consistently number at 1311 volumes; the additional volumes are most likely part of *Dāl*.

or by *Dāl* numbers (the shelf numbers), which appear next to the sequential number. One can expect to find the first 544 *Dāl* volumes catalogued here. Highly detailed entries are followed by author and title indices and a bibliography.

- 2-3. 'Allūsh, Y. S., and 'Abd Allāh al-Rajrājī. *Fihris al-makhtūtāt al-'Arabīyah al-mahfūzah fi al-Khizānah al-'Āmmah bi-al-Ribāt*. Al-Qism al-Thānī [Part Two] (1921-1953). 2nd ed. 2 vols. Casablanca: Al-Khizānah al-'Āmmah lil-Kutub wa-al-Wathā'iq, 2001. Reprint of 1954 edition, covering manuscripts acquired between 1921 and 1953. Vol. 1: 469 pp., sequential numbers 545-1780, covering Islamic and Arabic sciences. Vol. 2: 451 pp., sequential numbers 1781-2765, covering literature, history, arts, and physical sciences. Beginning with these two volumes and continuing through the remainder of the *Dāl* series, titles are listed alphabetically within subject areas. Titles within "groups" are dispersed by subject and given individual entry numbers, alongside their *Dāl* numbers which now include their placement within that manuscript volume. The catalogues thus contain more sequential entry numbers than manuscript volumes, making it difficult to know in which catalogue volume a particular *Dāl* number will be found; entries must be located by subject or using the author or title indices.
4. *Fihris al-makhtūtāt al-'Arabīyah al-mahfūzah fi al-Khizānah al-'Āmmah bi-al-Ribāt*. Al-Qism al-Thālith [Part Three] (1954-1957). Vol. 1. Rabat: Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah wa-al-Thaqāfiyah, 1973. 407 pp. This volume, covering the first half of the manuscripts acquired between 1954 and 1957, has not been re-printed and is held by few libraries. It covers sequential numbers 2766-3721, divided into subject categories primarily covering the Islamic sciences and logic.
5. Al-Kattānī, Muhammad Ibrāhīm, and Ṣalīḥ al-Tādilī. *Fihris al-makhtūtāt al-'Arabīyah al-mahfūzah fi al-Khizānah al-'Āmmah bi-al-Ribāt*. Vol. 5. Casablanca: Al-Khizānah al-'Āmmah lil-Kutub wa-al-Wathā'iq,

1997. 376 pp. With this catalogue, the numbering system for the catalogue volumes also changes. There is no “Part Three, Volume Two,” nor a “Volume Four”; this is a continuation of Part Three, Volume One, but is called Volume Five because it is the fifth physical volume in this catalogue series. This volume covers sequential numbers 3722-4635, which include the Arabic linguistic sciences, more Sufism (also covered in part three, volume one), arts and literature, history and biography, and the political and physical sciences. These two authors produced both volumes of the 1954-1957 collection, but their names were inadvertently omitted from the previous volume.

Approximately 7% of the *Kāf* collection is catalogued in the sixth volume:

6. Al-Manūnī, Muhammad. *Fihris al-makhtūtāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Vol. 6. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 1999-2000. 214 pp. This covers approximately the first 200 volumes of the ‘Abd al-Ḥayy al-Kattānī collection. As in the later *Dāl* catalogues, titles within “groups” bear individual entry numbers, entries are highly detailed, and author and title indices are included. This catalogue covers entry numbers 1-404, with the *Kāf* number following each entry number. The manuscripts are ordered by subject and cover most standard subject areas. This catalogue was written in the early 1970s but remained unpublished for 25 years.

Approximately 22% of the *Qāf* collection is covered by the seventh volume:

7. Al-Murābitī, Sa‘īd. *Fihris al-makhtūtāt al-‘Arabīyah al-mahfūzah fī al-Khizānah al-‘Āmmah bi-al-Ribāt*. Vol. 7. Casablanca: Al-Khizānah al-‘Āmmah lil-Kutub wa-al-Wathā’iq, 2002. 458 pp. This catalogue covers the first 270 volumes of the *Awqāf* collection. Each title is

given a catalogue entry number and separated by subject; this catalogue covers sequential numbers 1-412 and includes all subjects. An introductory chapter is devoted to the rare manuscripts in this collection, including a genealogical text copied in the mid-3rd century A.H. Highly detailed entries are followed by author, copyist, and title indices.

These seven volumes are all in Arabic, and are held by numerous international libraries. Although the library's website includes a price list, these catalogues are only occasionally available for purchase at book fairs; they are not sold at the library or in local bookstores. Representatives from foreign libraries may be able to obtain a set of catalogues in exchange for their home institution's manuscript catalogue. Copies of some volumes may also be purchased online from (ketabook.com), a good source for Moroccan materials.

Library staff have completed a database for the Hajawī collection and plan to publish this catalogue shortly; the Glāwī database is nearing completion and will follow. The Ja'far al-Kattānī collection will then be catalogued and published, after which staff hope to complete the unfinished catalogues for the *Dāl*, *Kāf*, and *Qāf* series.

Three catalogues cover the microfilmed and original Hamzāwīyah collections:

1) UNESCO produced a rough title-and-author list of Hamzāwīyah manuscripts microfilmed for the National Library: "Qā'imāt kutub al-Zāwiyah al-Hamzāwīyah: Al-Qism al-awwal." In Qā'imāt al-makhtūtāt al-`Arabiyyah al-nādirah allatī waqā'a al-ikhtiyār 'alayhā min bayn al-makhtūtāt al-mawjūdah bi-al-Khizānah al-`Āmmah . . . bi-al-Maghrib. Rabat: Al-Khizānah al-`Āmmah lil-Kutub wa-al-Mustanadāt and UNESCO [al-Yūniskū], 1962. 126-133.

2) Muhammad al-Manūnī provides much more detail for 188 of the Hamzāwīyah's most valuable manuscript volumes in his article on the library's history: "Maktabat al-Zāwiyah al-Hamzāwīyah: Ṣafhah min tārīkhīhā," *Titwān* 8 (1963): 97-117; this article was re-printed in a collection of al-Manūnī's articles and short critical

editions.¹⁴ Unfortunately, only about half of these manuscripts are among those available at the National Library.

3) The Ministry of Islamic Affairs published in 2001 a list of 1540 titles held by the *zāwiyah* (see below), without indicating their availability at the National Library.

Staff have no plans to create a database or published catalogue of the “Copied” collection, which is subject to frequent additions.

Catalogues: Databases

As of late 2007, two searchable databases covered the library’s holdings. The first was incomplete but could be accessed from any computer in the main part of the library, and formed part a comprehensive database including books, lithographs, and other media. The staff in the manuscript reading room maintained a second database, with much more complete manuscript coverage, on their own computers. Researchers could ask staff to perform specific searches, but even this database was far from complete and could not be relied upon independently of the other cataloguing systems. It may be advisable to inquire as to the current state of the database during visits. The library’s website now includes an online searchable catalogue, but as of January 2009 it did not yet include any manuscripts. A CD-ROM manuscript catalogue is not anticipated in the near future.

Viewing

Researchers may consult only microfilmed copies of manuscripts. One film may be requested at a time, and there is no formal limit to the number viewable per day.

¹⁴ Muhammad al-Manūnī, *Qabas min ‘atā’ al-makhtūt al-Maghribī*, 4 vols. in 3 (Beirut: Dār al-Gharb al-Islāmī, 1999), 1:365-454. This collection also includes articles on the libraries of the Nāsiriyah *zāwiyah* in Tamgrout, the Great Mosque in Wazzān (vol. 1), and Taradount (vol. 2); a history of Moroccan libraries under Sultan Hasan I (vol. 2); and a list of al-Manūnī’s manuscript-related occupations and publications (vol. 3).

Although technicians are working steadily to microfilm the library's entire collection, this process is far from complete. If a requested title is not yet microfilmed, it may take an extra day or so to microfilm the manuscript on demand before the text can be viewed. Roughly one-quarter of the texts I requested had not yet been microfilmed.

Copying

Upon request, the National Library will copy a limited amount of manuscript texts onto paper; microfilm copies are no longer an option, nor are digital copies. A few documents, noted above, must accompany a researcher's first request. Each printed page costs 3.5 DH and normally covers two pages of text. The process of approval and copying takes only a day or two under ideal conditions.¹⁵ Staff will generally honor one or two requests prior to asking for a manuscript exchange. If possible, researchers anticipating more extensive requests should bring printed, microfilmed, or digital copies of Arabic manuscripts from other libraries to offer in exchange. These need not be from one's home library; any manuscript new to the library should be acceptable.

Preservation and Digitization

The library houses laboratory facilities for sterilizing, restoring, re-binding, and microfilming manuscripts. A project to digitize the entire collection of manuscripts and lithographs is in the planning stages. Thus far the technology is on hand and technicians have begun digitizing the most valuable and fragile texts. As of early 2009, sample pages from a few Arabic manuscripts and full issues from several old French periodicals were made available on the website's Digital Library pages.

¹⁵ During my last stay, the copy machine was out of commission for three months and patchy for a month after that. Due to the circumstances, microfilm copies were permitted, at a rate of 2.5 DH/page.

Additional Notes on Facilities

The manuscript reading room is equipped with microfilm readers and outlets for laptops. Reference material available in this reading room includes biographical dictionaries, manuscript catalogues for all Moroccan libraries, and catalogues for several other manuscript libraries throughout the Middle East and North Africa. The library holds approximately 800 lithograph titles in 1010 volumes, which are catalogued in the computer database and may be requested in the same reading room. Staff hope to make many of them available on CD in the future. The new building now boasts ample study space, air conditioning, and a cafeteria, among other amenities.

The Hasanīyah Library, Rabat

Al-Khizānah al-Hasanīyah (Al-Maktabah al-Malakiyah)
La Bibliothèque Hasanīya (La Bibliothèque Royale)

The Hasanīyah, the royal library of the reigning ‘Alawī dynasty, is the country’s largest single manuscript repository. ‘Alawī monarchs from Sultan Mawlāy Rashīd (r. 1666-1672) through King Muḥammad VI (r. 1999-) have collected the manuscripts, which include many once held by rulers of the preceding Sa‘dī dynasty.¹⁶ Under King Hasan II (r. 1961-1999), many of the texts housed in the royal palaces of Meknes, Marrakesh, and especially Fez were moved to their current centralized location in Rabat’s royal palace. In 1962, the king opened the library to researchers. Initially the library was simply known as the Royal Library or as *al-Khizānah al-Mawlawiyah*, with the same meaning. Hasan II later renamed the institution in honor of Sultan Hasan I (r. 1873-1894), who had devoted considerable attention to

¹⁶ Ahmed Chouqui Binebine, *Histoire des bibliothèques au Maroc*, 2nd ed. (Rabat: Faculté des Lettres et des Sciences Humaines, 2000), 72-76. Binebine’s *Histoire* traces the history of public and private libraries in Morocco through independence. This work has been translated into Arabic: Əḥmad Shawqī Binbin, *Tārīkh khazā'in al-kutub bi-al-Maghrib*, trans. Muṣṭafā Ṭūbī (Marrakesh: Al-Maṭba‘ah wa-al-Wirāqah al-Waṭaniyah, 2003).

collecting manuscripts, particularly in the field of alchemy.¹⁷

Because of the Ḥasanīyah's relatively recent opening, the library's manuscripts have received much less scholarly attention than most comparable collections. Unlike several other Moroccan libraries, the Ḥasanīyah is not included in Brockelmann's *Geschichte der arabischen Litteratur* or Sezgin's *Geschichte des arabischen Schrifttums*.¹⁸

Address and Contact Information

The Ḥasanīyah consists of two parts. The repository itself constitutes a major wing of the royal palace and includes an exhibition room and offices for the director and for several scholars working to complete the library's catalogue series. For security reasons, a separate building facilitates outside researchers' use of the library. Located within the palace grounds (*al-mishwār*, Fr. méchouar) but at a distance from the main library, this building contains a reading room, additional staff offices, and a laboratory for digitization and microfilming.

From central Rabat, the closest entrance to the *mishwār* is just uphill from the Sunnah Mosque at one end of Avenue Muhammad V; from here, the reading room will be on the left. The official address is al-Khizānah al-Ḥasanīyah, al-Mishwār al-Sa'īd, al-Qasr al-Malaki, Rabat. The reading room has a direct phone line: (212) 37-76-52-62. The library does not have a website. Dr. Ahmed Chouqui Binebine (Ahmad Shawqī Binbīn) has served as director (*muhāfiẓ*, conservateur) since 1994.

Hours

The reading room is open M-F 8:30-16:30 in theory, 9:00-16:00 in practice. The space remains open during Friday prayers. Ramadan hours are 9:00-15:30. Unlike

¹⁷ Benjelloun-Laroui, *Les Bibliothèques*, 76-77.

¹⁸ The Ḥasanīyah catalogues reference *GAL* and *GAS*, as do most other Arabic manuscript catalogues.

most other libraries, the Ḥasanīyah remains open during August.

Access

To use the Ḥasanīyah, researchers must apply for a membership card by supplying the usual documents: two photos, one copy of a passport and/or residence permit, and a letter of introduction or affiliation attesting to one's academic status and preferably research topic. Researchers will also need to complete a form which asks for a one-paragraph description of the research topic, preferably in Arabic. Moroccan researchers are also asked for a copy of their last degree; this tends to be waived for foreigners but may be useful to have on hand. Use of the library is permitted while waiting for the card, which takes at least a week. Cards are valid for three years, and should be given to the front desk personnel upon entry. Laptops and notebooks may be taken in to the reading room, bags and other items must be left on shelves in the foyer.

Researchers should have their actual passports on hand when visiting the Ḥasanīyah, at least until the official membership card is issued. The palace grounds are not open to tourists or to the public, and guards are stationed at each entrance. Be prepared to explain that you do not yet have a library card but are in the process of obtaining one. The guards may choose to send you around the *mishwār* to an entrance with a police station, where officials will inspect your passport and record your name. Once you have a membership card, show it to the guards upon entry and state your destination. It is possible to take a taxi in to the Ḥasanīyah; the driver will stop at the gates and have you speak with the guards.

Number of Manuscripts

According to Dr. Binebine, the Ḥasanīyah holds approximately 40,000 titles in 15,000 manuscript volumes. The collection covers all standard subject areas and includes manuscripts of Maghribī, Andalusī, West African, and eastern provenance. Most of the texts were

composed or copied during the 15th to 20th centuries, with especially strong coverage of the 'Alawī period. The library has published a volume devoted to some of its rarer and more valuable manuscripts, organized by subject:

Al-Manūnī, Muhammad 'Abd al-Hādī.
Muntakhabāt min nawādir al-makhtūtāt. 2nd ed.
 Rabat: Al-Khizānah al-Hasaniyah, 2004. 230 pp.

The Hasaniyah's illuminated manuscripts are also featured in a beautiful volume with French, English, and Arabic introductions and captions:

Sijelmassi, Mohamed. *Enluminures: Des manuscrits royaux au Maroc; Bibliothèque al-Hassania*. Courbevoie, Paris: ACR Édition, 1987. 276 pp.

Catalogues: Cards

Complete card catalogues are available for those subjects for which there is not yet a printed catalogue: *fiqh*, *uṣūl al-fiqh*, *zīkr*, *taṣawwuf*, *sīrah*, *ḥadīth*, and *wa'z*. The cards are grouped by subject only within four or five drawers and long boxes placed on the reading room tables. The *fiqh* cards form the largest group and are often redundant; it appears there is an older set alongside a newer, more comprehensive and legible set. The cards for all subjects include the title, author, and manuscript volume number. Many cards also include the text's placement within a "group" if applicable, the author's death date, and any other copies of the work in the same library.

Catalogues: Printed

Ten printed catalogues are in use, some of which consist of more than one volume. All include title and author indices and a bibliography of reference works, and most include an index of copyists. Each catalogue covers a limited range of subjects, which for the most part do not recur later in the series; thus all the Hasaniyah's copies

of a given text are listed together. Entries are alphabetical within subject areas.

1. 'Inān, Muhammad 'Abd Allāh, 'Abd al-Ālī Lamadbar, and Muhammad Sa'īd Hanashī. *Fahāris al-Khizānah al-Hasaniyah: Fihris qism al-tārikh wa-al-rihlāt wa-al-ijāzāt*. Reviewed by Ahmad Shawqī Binbin. 2nd ed. 2 vols. Rabat: Al-Matba'ah al-Malakiyah, 2000. 1253 pages, covering history, travel literature, and *ijāzāt*, certificates issued by teachers authorizing their pupils to teach a specific text or subject. This is a corrected and expanded edition of 'Inān's 1980 catalogue, the library's first. Historical works and travel literature form one subject grouping. The *ijāzāt* section, new to this edition, appears in the second volume prior to the indices. The two volumes cover approximately 1000 manuscripts, about half of which are biographical material. No sequential entry numbers have been assigned; only the manuscript's physical volume number is given, along with the text's group order where applicable. The level of detail for each entry is superior, often including extensive remarks on a given work's importance alongside all standard entry fields (listed above). In a foreword, Binebine expresses regret at the omission of only two descriptors that fell outside the compilers' expertise and time constraints: types of ink and binding.
2. Al-Khaṭṭābī, Muhammad al-Ārabi. *Fahāris al-Khizānah al-Malakiyah*:¹⁹ *Al-Mujallad al-thāni; Al-Tibb wa-al-ṣaydalah wa-al-bayṭarah wa-al-hayawān wa-al-nabāt*. Rabat (Casablanca: Matba'at al-Najāh al-Jadīdah), 1982. 256 pp. This volume covers 288 titles in the fields of medicine, pharmacy, veterinary medicine, zoology, agriculture, and botany. Dates of composition (not copying) range from the late

¹⁹ The name of the library was changed from *Khizānah al-Malakiyah* to *Khizānah al-Hasaniyah* between the publication of the second and third installments in the catalogue series. The history catalogue was later reprinted, leaving this second catalogue the only one bearing the library's former name.

3rd/early 9th to early 14th/late 19th centuries. The introduction includes a list of rare manuscripts described in this catalogue. The catalogue is divided into three sections: prose works on medicine and pharmacy, poetic works on the same, and the animal and plant-related sciences. Entry numbers have been assigned alongside volume numbers. Descriptions are very thorough, featuring less commentary than the history volumes but often more technical details, including tables of contents for each volume in some multi-volume works, and types of binding; the introduction reviews terminology related to binding. Catalogue volumes 3-6 follow this format, with a similar level of detail.

3. Al-Khaṭṭābī, Muḥammad al-Ārabi. *Fahāris al-Khizānah al-Hasaniyah: Al-Mujallad al-thālith*; *Al-Fihris al-waṣfī li-makhtūṭāt al-riyādiyāt wa-al-falak wa-ahkām al-nujūm wa-al-jughrāfiyā*. Rabat: Matba‘at al-Ma‘ārif al-Jadīdah, 1983. 523 pp. Covers 589 titles in four sections: mathematics, astronomy, astrology, and geography. Dates of original composition range from the 3rd/9th to 14th/20th centuries.
4. Al-Khaṭṭābī, Muḥammad al-Ārabi. *Fahāris al-Khizānah al-Hasaniyah: Al-Mujallad al-rābi‘; al-Fihris al-waṣfī li-makhtūṭāt al-mantiq wa-ādāb al-baḥth wa-al-mūsiqā wa-nuzūm al-dawlah wa-al-funūn al-harbiyah wa-jawāmi‘ al-‘ulūm, ma‘a mustadrak ‘alá al-mujalladayn al-thānī wa-al-thālith*. Rabat (Casablanca: Matba‘at al-Najāḥ al-Jadīdah), 1985. 237 pp. Covers 314 titles in five sections: logic and dialectics, music, politic science and administration, warfare and weaponry, encyclopedic works (treating multiple sciences), and *funūn shattā* (miscellaneous works). A final section describes 67 titles which had been left out of the previous two volumes, in three sections: medicine, pharmacy, and zoology; mathematics; and astronomy.
5. Al-Khaṭṭābī, Muḥammad al-Ārabi. *Fahāris al-Khizānah al-Hasaniyah: Al-Mujallad al-khāmis; al-Fihris al-waṣfī li-makhtūṭāt al-kīmiyā‘ wa-ta‘bīr al-ru‘yā wa-al-‘ulūm al-khaftyah*. Rabat (Casablanca: Matba‘at al-

Najāh al-Jadidah), 1986. 399 pp. Covers 567 titles in two sections: chemistry, and such “hidden sciences” as dream interpretation, astrology, divination, magical squares, and the secrets of letters.

6. Al-Khaṭṭābī, Muḥammad al-‘Arabī. *Fahāris al-Khizānah al-Hasanīyah: Al-Mujallad al-sādis; Al-Fihris al-waṣfi li-‘ulūm al-Qur‘ān al-Karīm*. Rabat (Casablanca: Maṭba‘at al-Najāh al-Jadidah), 1987. 479 pp. Covers 1091 titles in three sections: readings and recitation, exegesis, and such Quranic sciences as occasions of revelation and abrogated verses.
7. Hanashī, Muḥammad Sa‘īd, and ‘Abd al-‘Ālī Lamadbar. *Fahāris al-Khizānah al-Hasanīyah: Fihris makhtūṭāt al-adab*. Reviewed by Ahmād Shawqī Binbīn. 2 vols. Rabat: Al-Matba‘ah al-Malakiyah, 2001. 729 pp. Covers over 500 manuscripts in the fields of literature and literary criticism. The library holds multiple copies of a large number of these works. Like the history catalogue, the *adab* and *balāghah* volumes lack entry numbers, but include all essential details.
8. Hanashī, Muḥammad Sa‘īd, and ‘Abd al-‘Ālī Lamadbar. *Fahāris al-Khizānah al-Hasanīyah: Fihris makhtūṭāt al-balāghah wa-al-‘arūd*. Reviewed by Ahmād Shawqī Binbīn. Marrakesh: Al-Matba‘ah wa-al-Wirāqah al-Waṭāniyah, 2003. 248 pp. Covers 366 titles, divided between rhetoric and prosody. As the library holds up to 30 copies of each text, this amounts to 116 unique titles, 43 in prosody and 73 in rhetoric.
9. Zahrī, Khālid, and Muṣṭafá Tūbī. *Fahāris al-Khizānah al-Hasanīyah: Fihris makhtūṭāt al-nahw wa-al-ṣarf*. Reviewed by Ahmād Shawqī Binbīn. Marrakesh: Al-Matba‘ah wa-al-Wirāqah al-Waṭāniyah, 2003. 555 pp. Covers 1032 titles in two categories: Arabic syntax and general works of grammar, and morphology. Works are assigned entry numbers and the level detail is consistent with the series.
10. Zahrī, Khālid, and Mustafá Tūbī. *Fahāris al-Khizānah al-Hasanīyah: Fihris makhtūṭāt al-lughah*. Reviewed by Ahmād Shawqī Binbīn. Marrakesh: Al-Matba‘ah wa-

al-Wirāqah al-Waṭāniyah, 2003. 149 pp. Describes 249 titles in Arabic linguistics, primarily encyclopedias.

All catalogues are in Arabic. Researchers may request complimentary copies of relevant catalogues at the library itself, or full sets if they will be deposited in a library. The catalogues are not available at bookstores, but are held by international libraries.

I encountered one instance in which a manuscript number given by an outside source was incorrect. Binebine explained that one group of numbered manuscripts acquired from the Zaydāniyah library in Meknes in the 1970s were assigned new volume numbers upon entry into the Ḥasanīyah collection. For this group only, researchers may encounter occasional references to the previous Zaydāniyah number.

A multi-volume catalogue for Sufism should be published shortly. The catalogues for *hadīth* and *sīrah* will follow. Unfortunately for those working on Islamic law, the *fiqh* and *uṣūl al-fiqh* catalogues are not imminent.

A general index of the entire Ḥasanīyah collection, which has been in the works for over a decade, will also be completed shortly. The list will include titles and manuscript numbers only, and should be available in the reading room.²⁰

Researchers do not have access to a database of the Ḥasanīyah's manuscripts, nor is there a CD version available.

Viewing

Researchers may view original manuscripts by filling out a form at the front desk. As the manuscripts are housed off-site, requests must be placed at particular times;

²⁰ An early and very truncated version of this list was produced by al-Manūni: *Faharis al-Khizānah al-Hasanīyah hasaba arqāmihā ‘alá al-rūfūf*. Rabat: Al-Maṭba‘ah al-Malakiyah, 1983. 315 pp. Includes an historical introduction and covers 438 manuscript volumes. This list is not in use at the Ḥasanīyah.

these are called in to the main library and a driver transports the manuscripts to the reading room. In late 2007, requests were called in six times daily: 9:15, 10:15, 11:15, 12:15, 14:00, and 15:00. These times are subject to change, but are always posted above the main desk. There are generally at least five opportunities to request manuscripts daily, beginning at 9:15 or 9:30. Researchers may request more than one manuscript at a time, there is no formal daily limit, and manuscripts may be retained throughout the day. Upon request, manuscripts may also be kept behind the desk overnight rather than returned to the main library.

Copying

The Hasaniyah will generally copy up to ten folios onto paper only at no cost. Researchers fill out a simple form and wait a day or two for approval and copying. If necessary, more than one form may be submitted at a time. Requests for longer passages require the director's approval, take more time, and may be sent to the National Library for fee-based copying. These should be kept to a minimum. The Hasaniyah no longer offers digital copies, as they did several years ago.²¹

Preservation

Until recently, the Hasaniyah shared the National Library's facilities for the restoration of manuscripts. In late 2007, Binebine expected the *Khizānah* to acquire its own laboratories within a year for the sterilization, restoration, and rebinding of manuscripts. Staff have begun microfilming and digitizing the collection.

²¹ Moroccan library administrators have approached the digital age cautiously, and policies can be expected to evolve over time. Microfilm is considered more durable than digital images, despite the shortcomings. Some also worry that libraries will lose importance if digital copies are made readily available. Tetouan's director Teimi remarked that the library might as well close if researchers could request and circulate unlimited digital files (of course, the library *had* been officially closed for a year at that point). A similar concern, or the burden of digitizing new texts on demand, may have led to the Hasaniyah's reversal of policy.

Additional Notes on Facilities

Only one functioning outlet is available for laptops in the reading room, although this usually meets demand. Available reference materials include Brockelmann and manuscript catalogues for most Moroccan libraries.

In addition to manuscripts, the Hasanīyah holds approximately 485 lithographs, 14,000 printed books in Arabic, 9,000 French books, and tens of thousands of documents. A list of lithographs and printed books is available in the reading room. A set of printed catalogues covers the documents, the originals of which may be viewed following the same procedures as for manuscripts:

1. 'Amūr, 'Umar. *Fahāris al-Khizānah al-Hasanīyah: Qism al-wathā'iq; Al-Mujallad al-awwal; fīhris al-kanānīsh; Al-Sijillāt al-rasmiyah*. [2nd ed.]. Marrakesh: Al-Maṭba'ah wa-al-Wirāqah al-Waṭanīyah, 2003. 273 pp. [Documents, Vol. 1]. A first edition of this volume only was published in 1983. The updated edition covers 825 *kanānīsh* (s. *kunnāsh*), here meaning official administrative dossiers. This collection includes a portion of the governmental documents generated during the 'Alawī period; the oldest set dates from the reign of My. 'Abd Allāh b. Ismā'il (r. 1729-1757).²² The dossiers cover a variety of subjects from *waqf* management to exports and army salaries.
2. Al-Nāyar, Aminah, and 'Umar 'Ammūr. *Fahāris al-Khizānah al-Hasanīyah: Qism al-wathā'iq; Al-Mujallad al-Thānī; Al-Murāsalāt*. 2 vols. Marrakesh: Al-Maṭba'ah wa-al-Wirāqah al-Waṭanīyah, 2003. Al-qism al-awwal: 289 pp. Al-qism al-thānī: 396 pp., by al-Nāyar only. [Documents, Vol. 2, Parts 1 and 2]. These two volumes list roughly 130,000 documents, categorized by type of official correspondence and all dating from the reign of My. 'Abd al-Rahmān b. Hishām (r. 1822-1859).

²² More extensive document holdings are located at the National Library's colonial archives section and at the Mudīriyat al-Wathā'iq al-Malakiyah (Direction des Archives Royales), also in Rabat.

The 'Allāl al-Fāsī Institute, Rabat

The 'Allāl al-Fāsī Institute houses the library of Muḥammad 'Allāl al-Fāsī (1907-1974), who led Morocco's Istiqlāl (Independence) Party and was a law professor, prolific author, and post-independence government minister. In addition to a rich collection of manuscripts, al-Fāsī's library contains all of his printed and handwritten works.

Address and Contact Information

The institute is located outside of Rabat at 6 Avenue Imam Malik (Rabat-Souissi, BP 5175), formerly the Route des Zaers. Coming from downtown Rabat, the institute is on the left near kilometer-post 5 ½; a taxi will cost 25-30 DH. Phone: (212) 37-75-08-45. The institute does not maintain a website.

Hours and Access

The library opens mornings only, M-F 9:30 or 10:00-13:00. Ramadan hours are the same, and the library is closed during August.

There is no formal registration process. Researchers should bring identification and a letter of introduction attesting to their academic status. Laptops are permitted.

Number of Manuscripts and Catalogues

The library holds 2403 manuscript titles, described in a four-volume set of printed catalogues. There are no card catalogues or databases.

Al-Hurayshī, 'Abd al-Rahmān b. al-'Arabī. *Al-Fihris al-mūjaz li-makhtūtāt Mu'assasat 'Allāl al-Fāsī*. 4 vols. Rabat: Mu'assasat 'Allāl al-Fāsī, [1992]-1997. Vol. 1: 446 pp., 681 titles in thirteen historical, political, and scientific fields. Vol. 2: 309 pp., 559 titles in religion, philosophy, chemistry, and logic. Vol. 3: 346 pp., 593 titles in law and linguistics. Vol. 4: 300 pp., 570 titles in Sufism, miscellaneous fields, and literature. Also appended to this volume are corrections to 11

notices from the first volume and two from the second.

All titles are listed alphabetically by subject and assigned entry numbers alongside their shelf numbers. Title and author indices are provided for each volume, and a list of reference works is included in each introduction. Each entry includes: title; author and death date; beginning of the text; number of folios and physical dimensions of the manuscript; dates of composition and copying if known; name of copyist; type of script; page numbers of the text if in a group; and further references for the author or work.

The institute's catalogues are complete and no additions are expected. They are available in Moroccan bookstores and in national and international libraries.

Viewing, Copying, Facilities

Researchers should preferably arrive with manuscript numbers in hand, and may view one original manuscript at a time. No copying facilities are available to visitors, but permission to take digital photographs may be sought. The institute also holds a number of printed books, lithographs, and periodicals.

The Sbīḥī Library, Salé

The Sbīḥī was founded in 1967 when the former Pasha of Salé, Muhammad b. al-Hājj al-Tayyib al-Sbīḥī, placed his family's library in a charitable endowment (*waqf*) meant to serve scholars and students.²³ The founding collection consisted of approximately 4000 manuscripts and printed books, and has grown to several times that amount through donation and continued acquisitions. In 1976, the founder's son 'Abd Allāh donated as *waqf* the two-story building that now houses the library.

²³ Muhammad Hajjī, *Fihris al-Khizānah al-Ilmiyah al-Subayḥiyah bi-Salā* (Kuwait: Ma'had al-Makhtūtāt al-'Arabiyyah, al-Munazzamah al-'Arabiyyah lil-Tarbīyah wa-al-Thaqāfah wa-al-'Ulūm, 1985), 9-12.

Address, Contact Information, and Hours

The Ṣbīḥī is located just across the river from Rabat, on Place des Martyrs (Sāhat al-Shuhadā') outside the Salé medina's Bab al-Khubbāz. A regular shared grand taxi route leaving from outside the Rabat medina and traveling toward Bab Bou Haja passes by the library. The Ṣbīḥī does not have a public phone number or a website.

The library is open T-Sat 9:00-12:00 and 15:00-18:00, including Ramadan. The annual August closure runs from 15 July to 15 September.

Access

Researchers must apply for a membership card by filling out a form and supplying three photos, 20 DH, a copy of a passport or residence card, and a letter of introduction or attestation. The card is prepared as quickly as the same day. Laptops are permitted and can be plugged in. The staff are very helpful.

Number of Manuscripts and Catalogues

One printed catalogue and one on-site handlist describe over 2000 manuscripts covering all standard subject areas. The Ṣbīḥī's collection is especially strong in astronomy, reflecting the passion of the founder and several of his associates. The library also contains the complete works of a number of scholars and authors from Fez, Rabat, and Salé; a list of their names appears in the introduction to the printed catalogue. All manuscripts were authored or copied during the last five centuries.

Hajjī, Muḥammad. *Fihris al-Khizānah al-‘Ilmiyah al-Ṣubayḥiyah bi-Salā*. Kuwait: Ma‘had al-Makhtūṭāt al-‘Arabiyyah, al-Munazzamah al-‘Arabiyyah lil-Tarbiyah wa-al-Thaqāfah wa-al-‘Ulūm, 1985. 722 pp.

The catalogue describes 1336 titles alphabetically in ten subject categories. Entries include: a catalogue number; volume number and position within a “group”; title; author's name, death date, and biographical

sources; name of copyist and date of copying; beginning and end of the text; number of folios and physical dimensions; and type of script. Author, title, and copyist indices and a bibliography are provided.

The handlist describes an additional 681 manuscript *volumes*. Titles for texts in “groups” are noted all together, not disbursed by subject or assigned individual entry numbers. Each title entry lists the author, subject, number of folios, name of copyist, and date of copying if known. Entries near the end of the handlist also include the beginning and end of the text, and notes. Most major subject fields are represented, particularly law.

Viewing and Copying

Researchers may complete a request form to view original manuscripts and must receive permission from the head of the division. Official library policy prohibits any type of reproduction.

Other Rabat Resources

Researchers should be aware of two institutions in Rabat related to manuscript work:

The Centre National du Documentation (al-Markaz al-Watani lil-Tawthiq) in Agdal offers microfilm-to-digital and microfilm-to-paper services. Depending on the length of the manuscript, the file and/or copy may be ready as early as the same day. The cost is ½ DH per scanned page, which is usually equivalent to two pages of text. The Centre is open M-F 8:30-16:00, although the microfilm room often does not open until 9:30. Phone: (212) 37-77-31-31 or 37-77-10-32. Address: Avenue Hajj Ahmad Charkawi, Agdal, near the ministries of transportation (*naql*) and planning (*takhtit*).

The Ministry of Culture (www.minculture.gov.ma) sells manuscript catalogues on CD-ROM for the Qarawiyin, the Great Mosque of Meknes, and the Ibn Yusuf Library in Marrakesh. Each CD is 500 DH. In December 2007, the relevant department (FNAC, or al-Sundūq al-Watani lil-‘Amal al-Thaqāfi) was located in the Ministry’s building in Agdal at 17 Avenue Michliffen

and could be contacted by phone: 037-67-09-04. Ahmad al-‘Alawi, who oversees sales, anticipated a possible move in 2008 to the Ministry’s headquarters in downtown Rabat, located at 1 Avenue Ghandi. The CDs are evaluated below.

The Qarawiyīn Library, Fez

The Qarawiyīn mosque and library complex is one of the most celebrated in the Islamic world. The mosque was founded in 245/859 by Fātimah bint Muḥammad al-Fihri, a wealthy immigrant from Qayrawān in modern-day Tunisia.²⁴ An internationally renowned university followed, and the first formal library was established in 750/1349 under the Marinid Sultan Abū ‘Inān Fāris. The library was enlarged and relocated to its present position by the Sa‘dī Sultan Ahmad al-Mansūr (r. 1578-1603). King Muhammad V (r. 1927-1961) commissioned a new reading hall and granted access to non-Muslims by adding an external door; the library previously had been accessible only from within the mosque and thus open only to Muslims.

Address, Contact Information, and Hours

The library entrance opens onto Place al-Ṣaffārīn in the Fez medina, a short walk from the nearest vehicle access at Place Rasīf. The main reading room may be reached at (212) 35-63-84-49. The library does not maintain a website. Hassan Harnan, the current director, was formerly director of the General Library and Archives in Tetouan.

Regular opening hours are M-F 9:00-16:30. Ramadan hours are 9:00-15:00. The manuscript room occasionally opens later than the main reading room. The annual August closure in 2007 ran from 21 July to 10 September.

²⁴ See the historical overview in Benjelloun-Laroui (129-150), throughout Binebine, and on the CD-ROM.

Access

There is no formal registration process or membership card to use the Qarawīyīn. A passport or residence permit must be left with a librarian in order to view lithographs or microfilmed manuscripts. A letter attesting to researcher status should be presented if requesting reproductions. Laptops are allowed and there are plenty of outlets.

Number of Manuscripts

Once one of the region's richest Arabic manuscript repositories, by the late 19th century a combination of neglect, pillage, and unreturned loans had greatly reduced the Qarawīyīn's holdings. Harnan estimated the collection to now number approximately 2034 manuscript volumes containing 5600 titles.²⁵

While Islamic legal texts dominate the Qarawīyīn's holdings, all standard subject areas are represented and the library's most valuable manuscripts range from copies of the Quran to medical treatises. Most manuscripts came to the library as charitable endowments donated by sultans, scholars, and other benefactors, or as entire libraries transferred to the Qarawīyīn from regional *madrasahs*, mosques, and private sources.

Catalogues: CD-ROM

A database of the Qarawīyīn's holdings is available on CD-ROM:

Wizārat al-Shu'ūn al-Thaqāfiyah, al-Mamlakah al-Maghribiyah [Ministry of Cultural Affairs, the Kingdom of Morocco]. *Makhtūtāt al-Qarawīyīn: Al-*

²⁵ Personal interview, December 7, 2007. Harnan disagreed with two of the three figures given by Benjelloun-Laroui (pg. 150): 5600 manuscripts, 3157 of which comprise several volumes and 900 of which are “groups.” These last two figures loosely resemble those given by Muhammad al-Fāsi al-Fihri in the introduction to his father’s catalogue (Vol. 1, pg. 31): 3057 *ajzā’* (individual volumes, which may or may not be part of multi-volume sets) and 900 folders containing loose, unbound manuscript fragments.

Fihris, al-nawādir. Dhakhā'ir al-Makhtūtāt bi-al-Mamlakah al-Maghribiyah [Manuscript Treasures in the Kingdom of Morocco]. CD-ROM. Rabat: Wizārat al-Shu'ūn al-Thaqāfiyah, 2000.

This is a beautifully produced CD-ROM offering an historical overview and images of the mosque and library, sample pages and descriptions for 144 rare and valuable manuscripts, four complete rare manuscripts, and a searchable database of the library's manuscript holdings. The database is in Arabic only, but all other content is also available in French, English, and Spanish translation.

The database contains 3823 entries, with each title within "groups" and each volume of multi-volume works constituting a separate entry. According to the introduction, this is the most complete catalogue available, compiling catalogued and uncatalogued manuscripts while omitting only the library's files of loose, as-yet-unidentified or unassembled fragments.²⁶ However, the CD's sequential entry numbers reach 2034 while the handlists reach to 2045; and both fall short of the estimated 5600 titles cited by Benjelloun and confirmed by Harnan.²⁷ The CD includes a more complete list of titles than the printed catalogues, which does not consistently parse all "groups."

Each database record has 34 searchable fields, completed to varying degrees for each text. The ability to search by an author's *ism shuhrah*, the name by which he is most commonly known, is especially useful. The system for noting a work's position within a "group" improves with higher entry numbers; where specific folio numbers are not given, they can be identified using the printed catalogues. Researchers may also wish to return to the printed catalogues for more information regarding

²⁶ This language is repeated for all three CD's in the series and may be taken more as a mission statement than objective fact.

²⁷ A table on the National Library's website gives an even higher estimate of 6000 titles held by the Qarawiyin: (<http://www.bnrm.ma/ar/manuscrit/makhtotat.htm>).

authors and their works; a major limitation of this database is the lack of narrative descriptions.

The CD-ROM is available for use at the Qarawīyīn upon request. Copies may be purchased from the Ministry of Culture in Rabat (see above) and are held by international libraries.

Catalogues: Printed

Four printed catalogue volumes were published posthumously by the author's son:

Al-Fāsī, Muhammad al-Ābid. *Fihris makhtūtāt Khizānat al-Qarawīyīn*. 4 vols. Vol. 1: Intr. Muhammad al-Fāsī al-Fihri. Casablanca: Dār al-Kitāb, 1979. 464 pp. Covers manuscript volumes 1-500. Vol. 2: Casablanca: Ifriqīā al-Sharq, 1980. 540 pp. MSS. 501-875. Vol. 3: Casablanca: Maṭba‘at al-Najāh al-Jadidah. MSS. 876-1314. Vol. 4: n.p., 1989. 416 pp. MSS. 1315-1727.

Muhammad al-Fāsī al-Fihri speculates in the introduction that his father, a former director of the Qarawīyīn, catalogued the volumes according to their shelf order. The texts are neither arranged alphabetically nor consistently by subject; the first volume contains concentrated subject groupings in the religious sciences, but these give way to a mixture of all fields by the fourth volume. The level of detail given is generally very good, often including a substantial biography of the author and summary of the work. The primary fault of this catalogue is a lack of indices; there is only one author index in the fourth volume, covering the series. No list of references is included. Manuscripts numbered here between 1221 and 1328 are all one number too high; i.e., 1221 in the printed catalogue is 1220 on the CD-ROM. The correct numbers are penciled in for the copies of volumes three and four present in the Qarawīyīn's reading room. The text numbered 1220 in the printed catalogue does not appear on the CD, and there are two 1328s; the second one is correct. The printed volumes

also contain a number of typos. They are best used in conjunction with the CD.

These four volumes are available in a number of local and international libraries. Some volumes are still available in Moroccan bookstores, but are out of print and can be difficult to find.

Catalogues: Handlists

Two types of handlists are available in the library's manuscripts reading room. First, five traditional handwritten lists are organized by author, title, numbers to 2034, subjects, and copyists. Second, a series of three spiral-bound, typed catalogues continues the printed series, following the same format. In an introduction to the first volume, compiler and former director Muḥammad b. 'Abd al-‘Azīz al-Dabbāgh describes this series as the fifth volume of the Qarawīyīn's catalogue. The series covers volume numbers 1728 through 2045, followed by approximately 100 manuscripts left out of al-‘Abid al-Fāsi's fourth volume. Al-Dabbāgh also notes that some of the library's manuscript numbers have changed since the publication of Brockelmann; the correct numbers are included here.

Card catalogues are not available for the Qarawīyīn manuscripts.

A dedicated website with an online manuscript catalogue is in progress. Harnan is also preparing a new five-volume catalogue which will list all manuscripts alphabetically by title within standard subject areas.

Viewing and Copying

Researchers may request to view microfilmed copies of the manuscripts on machines available in the manuscript reading room, in exchange for a piece of identification.

As of 2007, the Qarawīyīn had resumed allowing reproductions after several years of renovations. Requests are considered on a case-by-case basis by the director. Copies may be made on microfilm or paper, for 5 DH per page. The copies are made from a different set of microfilms than those in the reading room, on a machine located in the director's upstairs office. Securing

permission for reproductions may require several days, as the director splits his time between the library and his office at the Ministry of Culture's Dār al-Thaqāfah (Cultural Center), where he oversees several other regional libraries. The Dār is located on Avenue Moulay Youssef near Place de la Résistance (La Fiat) in the Ville Nouvelle.

Preservation

The Qarawīyīn has a laboratory devoted to the preservation and restoration of manuscripts in Fez, Meknes, and eastern Morocco. The library's manuscripts have all been microfilmed and most of these microfilm copies have been digitized. Harnan predicted that a process of direct digitization from the original manuscripts may commence within a year or two.

Additional Notes on Facilities

The library holds about 560 lithographs, over 21,000 books, and several hundred journals. At a conference on the Qarawīyīn held in May 2007 in Fez, al-Dabbāgh pledged to donate 7,000 additional printed volumes to the library, which he previously had directed for nearly 23 years. Lithographs and books are catalogued in card catalogues available in the main reading room; there is no electronic database. Copies may be requested for half a dirham per page. The primary reading hall holds a number of important reference works including biographical dictionaries and encyclopedias, while the manuscript reading room holds manuscript catalogues from a number of Moroccan and international libraries. The library staff are very helpful and are willing to assist researchers with locating materials or reading Maghribī script in lithographs and manuscripts. In winter, the building can get very cold.

The Ibn Sūda Library, Fez

The library of Ahmad b. Yahyā b. Sūda is a small private library located in the Zayyāt neighborhood of the Fez medina. It opened to limited public use in 1991, in the

courtyard of a traditional house. The staff are very friendly and the library also serves a population of local schoolchildren.

Address: 13 Darb Sūrnās, near Bāb Zayyāt (often spelled Ziat). *Phone:* (212) 35-63-34-02.

Hours: M-F 9:00-15:00, including Ramadan. Closed mid-July through early September.

Access: Researchers requesting to use the library should present a passport or residence permit and will need to fill out a form.

Manuscripts: The library's manuscripts are described in a handlist, which provides very basic information for 467 manuscript volumes. Titles for "groups" are all listed together. The list is not organized alphabetically or by subject.

Viewing and Copying: Researchers may request to view original manuscripts. No copying facilities are available, but requests to photograph texts may be considered on a case-by-case basis.

The Library of the Great Mosque of Meknes *Khizānat al-Jāmi‘ al-Kabīr bi-Miknās*

The Great Mosque of Meknes was completed in 604/1208 under the Almohads. The library was founded and flourished under the Marinids (1269-1465), fell into decline in the 16th and 17th centuries, and enjoyed renewed importance under the 'Alawī Sultan Mawlāy Ismā‘il (r. 1672-1727), who made Meknes his capital.²⁸ A second period of neglect in the 19th century led to the loss and decay of many of the manuscripts. The collection, now relatively small and weathered, was

²⁸ See al-Barrāq's introduction to the printed catalogue below, and the CD-ROM. Benjelloun-Laroui does not cover this library.

moved to a modern facility in Meknes' Ville Nouvelle in 1988.

Address, Contact Information, Hours, and Access

The manuscripts of the Great Mosque are housed in the Ministry of Culture's regional center, al-Mudīriyah al-Jihawiyah lil-Thaqāfah, where they form part of a local branch library. The center, also known as Maqarr Dār al-Thaqāfah, is located on Avenue Bi'r Anzrān and may be reached by phone at (212) 35-52-63-80; there is no direct line to the manuscripts division. The center is open M-F 9:00-14:00, including Ramadan, and is closed during August.

The library receives very few visitors and does not require a formal registration process. Researchers should bring a letter of introduction or attestation.

Number of Manuscripts and Catalogues

The Great Mosque holds approximately 663 manuscript titles, most of which entered the collection during the 'Alawī period. Very few manuscripts dating to earlier than the 16th century have survived without considerable damage. The collection continues to grow through donations and transfers from smaller regional libraries.

No card catalogue or on-site computer database is available, but the collection is catalogued on one CD-ROM and in one printed volume.

Wizārat al-Shu'ūn al-Thaqāfiyah, al-Mamlakah al-Maghribiyah. *Makhtūtāt al-Jāmi' al-Kabīr bi-Miknās: Al-Fihris, al-nawādir*. Dhakhā'ir al-Makhtūtāt bi-al-Mamlakah al-Maghribiyah. CD-ROM. Rabat: Wizārat al-Shu'ūn al-Thaqāfiyah, 2000.

This CD-ROM was produced in the same series and follows the same format as that of the Qarawīyin. The disk includes an historical introduction, sample pages and descriptions for 22 rare manuscripts, full reproductions of two valuable manuscripts, and a searchable catalogue. The catalogue contains 473 entries

and is in Arabic only, while all other material is available in English, French, and Spanish translation. Unlike the Qarawiyin CD, each entry here represents one title; titles in “groups” are represented by individual entries but all volumes of multi-volume works are treated together. For each entry, as many of the 34 possible data fields as possible have been completed. This CD is held by a number of international libraries and can be purchased from the Ministry of Culture in Rabat. As of December 2007 it was not available at the library itself, nor had the librarian present been aware of its existence.

Al-Barrāq, ‘Abd al-Salām. *Fihris al-makhtūtāt al-mahfūzah fī khizānat al-Jāmi‘ al-Kabīr bi-Miknās*. [Rabat]: Wizārat al-Thaqāfah, 2004. 406 pp.

This catalogue is more complete than the CD-ROM. It describes 663 titles, organized alphabetically by subject. Titles are assigned entry numbers alongside their volume numbers, the latter of which match the numbers given in the CD. The level of detail offered for each manuscript is greater in this printed catalogue, which offers lengthier “first and last” citations, more thorough descriptions of content, and often includes several biographical references for the author; the references are absent entirely from the CD. The printed catalogue also includes title and author indices, a bibliography of reference works, and a list of about 230 lithographs held by the library.

On a visit to the library in December 2007, I viewed one manuscript and found multiple significant discrepancies between the actual text and the description given in the printed catalogue. Most importantly, the work held by the Great Mosque turned out to be a *mukhtasar* of the manuscript I was searching for, which is an entirely different text. The librarian assisting me called the catalogue author, who confirmed the error. ‘Abd al-Salām al-Barrāq intends to produce an updated catalogue within a year or two, which will include a

number of corrections to the first edition as well as 45-50 additional titles.

This edition is held by a number of international libraries and can be purchased in bookstores. The second edition will be published by the Ministry of Culture.

Viewing, Copying, and Preservation

During my visit, I was able to view an original manuscript as the reading room was not yet equipped with microfilm readers. The Great Mosque collection was sterilized, boxed, and microfilmed in Fez and returned to Meknes in 2007. In the future, researchers will view only the microfilm copies of the manuscripts.

Researchers may request reproductions, but the Meknes library does not possess its own copy facilities. Manuscripts (or microfilms) must be transported to Fez for copying, with the regional director's authorization and at the Qarawiyīn's rates. The Ministry is not willing to do this for short excerpts; researchers must be willing to pay for reproduction of a significant amount of material.

The General Library and Archives, Tetouan

Al-Maktabah al-‘Āmmah wa-al-Mahfūzāt bi-Tītwān
La Bibliothèque Générale et Archives de Tétouan

Tetouan's General Library and Archives opened to the public in 1939. Although the library's name has remained constant in French since independence, several variants of the Arabic version have been and remain in circulation, including *Al-Maktabah al-‘Āmmah wa-al-Wathā’iq*, *Al-Maktabah al-‘Āmmah lil-Kutub wa-al-Wathā’iq*, and *al-Khizānah al-‘Āmmah wa-al-Wathā’iq*. The library was closed from 1999 to 2001 for renovations and again for all of 2007; the facility was scheduled to reopen in 2008.²⁹

²⁹ As of mid-2008, the library was still not fully operational, but allowed researchers limited access.

Address and Contact Information

The library is located in central Tetouan near Place Moulay el-Mehdi, at 32 Avenue Muhammad V, BP 695, Tetouan. The phone and fax numbers are the same: (212) 39-96-10-04. Library staff noted in December 2007 that the email address appearing on the Ministry of Culture's website (bgatetou@imam.net.ma) was not functional, nor is there a website. The current director is Aḥmad al-Ta‘imī (Teimi), while the manuscript division is overseen by Muhammad Kharbāwī (Kharboui) and Maymūn Ya‘ish (Yaish).

Hours

The General Library is open M-F 9:00-19:00, although the manuscript division maintains more limited hours: 10:00-13:00 and 16:00-19:00. On Fridays, the morning opening ends at 12:00 rather than 13:00. During Ramadan, the main building and manuscript division are open 9:00-15:00. The library is closed during August.

Access

Researchers must apply for a library card at the front desk, and may use the facilities while the card is prepared. Standard documents are required: two photographs, a letter of introduction and/or attestation, and a copy of a passport and/or residence permit. The card is valid for one year.

Number of Manuscripts

The General Library holds approximately 2400 manuscript volumes containing 3500 titles.³⁰ Although the collection includes a number of older texts, most of the manuscripts were copied in the 17th and 18th centuries.

³⁰ Multiple sources attest to the figure of 2400 volumes, while 3500 titles is noted only on the National Library's website: <http://www.bnrm.ma/ar/manuscrit/makhtotat.htm>.

Catalogues: Handlist, Cards, and an Unpublished Thesis
 One handlist is available in the manuscript reading area, compiled in 1973 and organized by subject. No computer database has been prepared.

A set of card catalogues organized by author, title, and subject offers the most complete account of the General Library's manuscript holdings. Continued cataloguing efforts have been focused on replacing older, less detailed cards with newer, more detailed ones. Eventually, additional printed catalogues will be published on the basis of these updated and expanded cards.

The Asmir Association (see below) holds a typed, spiral-bound manuscript catalogue for the General Library, compiled by local history students:

Al-Matīwī, Fawzīyah, and Nadīa al-Qammās. *Fihrisat al-makhtūtāt al-‘Arabīyah bi-al-Khizānah al-‘Āmmah wa-al-Mahfūzāt bi-Titwān*. Ijāzah (BA) thesis, University of ‘Abd al-Malīk al-Sa‘dī, Tetouan, 1999. 444 pp.

This catalogue describes 2640 titles, with an entry for each title within groups. Entries are organized by shelf volume number (not alphabetically or by subject) and by sequential position within groups. These volume numbers, but not the assigned entry numbers, match those given in the two published catalogues listed below. Entries provide all essential details but no notes, and the typeface is difficult to read. No indices are provided, and the catalogue is not available at the General Library. Advantages include a more comprehensive listing than the library's two published volumes, and availability off-site in the event of library closure.

Catalogues: Printed
 Only two volumes of a planned multi-volume catalogue have been produced:

Al-Dallīrū, al-Mahdī, and Muḥammad Bū Khubza. *Fihris Makhtūtāt Khizānat Titwān*. 2 vols. Tetouan:

Al-Mamlakah al-Maghribiyah, Wizārat al-Dawlah al-Mukallafah bi-al-Shu‘ūn al-Thaqāfiyah, 1980 and 1984. Vol. 1: 264 pp.; Vol. 2: 263 pp., published by Wizārat al-Shu‘ūn al-Thaqāfiyah.

The first volume treats the Quran and related sciences (exegesis, readings, recitation) and contains 278 titles, with an entry for each title in “groups.” Volume two describes 262 titles (sequential entry numbers 279-540) in *hadīth*, *hadīth* terminology, and *al-sīrah al-nabawiyah* (prophetic biography). Entries in both volumes are arranged alphabetically by sub-category, and include essential details without many additional notes and no biographical references for the authors. Manuscripts are assigned entry numbers alongside their shelf numbers. Both catalogue volumes include author, title, and copyist indices, while only the first volume includes a bibliography of reference works. These catalogues cannot be purchased but are held by international libraries.

Viewing, Preservation, and Copying

Original manuscripts may be viewed in the reading room. The entire collection has been digitized and will be accessible only in digital format once the room is equipped with the necessary technology. The library permits reproduction of a limited amount of manuscript material on paper only, on a case-by-case basis with permission of the director. Like at the Qarawīyīn, copying is done in the director’s office but is much more expensive: 10 DH per single page (20 DH for one book-style copy).

Additional Notes on Facilities

The General Library is a major regional library, housing a substantial collection of historical documents, printed books, journals, and approximately 500 lithographs.

The Dāwūdiyah Library, Tetouan *Al-Khizānah al-Dāwūdiyah*

The Dāwūdiyah is the private library of historian Muhammad b. Ahmad Dāwūd (Daoud), author of *Tārīkh Tītwañ*. After his death in 1984, his family inherited the library and opened it to the public in 1986.

Address and Contact Information

The library is located in a private residence near the Tetouan medina's Bab al-Okla, at 18 Tadrouj Avenue, Bab al-Okla, Tetouan 93000. The current director is Hasna Daoud. The library may be reached by phone (212) 39-97-05-46, or email (info@daoud.ws), and maintains a website in English and Arabic (www.daoud.ws).

Hours and Access

The Dāwūdiyah's regular hours are M-Th 14:00-18:00. However, as of December 2007 ongoing digitization and cataloguing efforts commanded much of the library's physical space and human resources, resulting in much more limited public openings. Researchers may wish to call ahead, and to come prepared with specific manuscript titles they hope to consult. No formal registration process is required, but researchers should bring a letter of introduction or attestation demonstrating seriousness of purpose.

Number of Manuscripts and Catalogues

The library holds approximately 752 manuscript titles. All fields are represented, with legal works, linguistics, and literature dominating.

The Dāwūdiyah's manuscripts are catalogued in three formats. The most complete and accessible is an online catalogue on the library's website, which is searchable by author, title, or copyist. Search results display the manuscript number, title, author, copyist, date of copy, a shelf code, and any additional notes.

A handlist available at the library itself lists 436 manuscript volumes, including a number of *kanāñish*

(personal notebooks or administrative dossiers), and was prepared in 1996. Each entry gives the manuscript number, author, title(s), and subject.

An unpublished thesis held by the Asmir Association describes 335 manuscript volumes and is roughly the same list as the handlist, without the *kanānīsh*:

Ūlma‘tī, Ahmad, and Ahmad al-Būthnānī. *Fihrisit wa-dirāsat bā‘da makhtūtāt al-Khizānah al-Dāwūdiyah*. Ijāzah (BA) thesis, University of ‘Abd al-Malik al-Sa‘dī, Tetouan, 1996. 81 pp.

Following a basic listing of 335 manuscript volumes, the authors include one or more pages of additional description for each of the 38 history titles identified within this partial account of the Dāwūdiyah's holdings. This catalogue is not available at the library.

Viewing and Copying

Requests to consult and photograph original manuscripts are considered on a case-by-case basis. There are no facilities for reproductions.

Preservation and Additional Notes

In partnership with the Tangier American Legation Museum (TALM), a branch of the American Institute of Maghrib Studies (AIMS), a team is working to complete cataloguing and to selectively digitize the Dāwūdiyah's holdings, beginning with printed works. In addition to manuscripts, the library holds: approximately 10,000 books in Arabic, Spanish, English, and French; 3400 documents; 15,000 photographs; and several thousand copies of Arabic and foreign newspapers.

Tetouan-Asmir Association for Cultural, Social, Economic, and Athletic Development

Jam‘iyat Tītān Asmīr lil-Tamīyah al-Thaqāfiyah wa-al-Ijtīmā‘iyah wa-al-Iqtisādīyah wa-al-Riyādīyah

The Asmir Association, founded in 1995, works for the betterment of Tetouan and the surrounding region,

primarily through cultural and social initiatives. A primary focus has been the cataloguing of over 30 private libraries in the area. Many of these catalogues are compiled by students and serve as the equivalent of bachelor's or master's theses, supervised by local professors affiliated with the Association. M'hammad Benaboud of Tetouan's 'Abd al-Malik al-Sa'ud University has been especially active in this regard. The catalogues are available in the Association's office in Tetouan's Ville Nouvelle at 9 Avenue Avril. Phone: (212) 39-70-20-25. Email: (info@tetouanasmir.org). Web: (www.tetouanasmir.org)

**The King 'Abd al-'Azīz Āl Sa'ūd Foundation,
Casablanca**

*Mu'assasat al-Malik 'Abd al-'Azīz Āl Sa'ūd lil-Dirāsāt al-
Islāmiyah wa-al-'Ulūm al-Insāniyah
Fondation du Roi Abdul Aziz Al Saoud pour les Etudes
Islamiques et les Sciences Humaines*

The "Saudi Library" is a private institution founded in 1985 by 'Abd Allāh b. 'Abd al-'Aziz, now King of Saudi Arabia. Although primarily a research library, the foundation holds an important collection of Arabic manuscripts.

Address and Contact Information

This beautiful mosque and library complex overlooks the Atlantic on Boulevard de la Corniche in the Ain Diab district of Casablanca (BP 12585, Casablanca 20052). The library is 10-15 minutes from the Casa Port train station by taxi. Phone: (212) 22-39-10-27 or 22-39-10-30. Email: (secretariat@fondation.org.ma). The website (www.fondation.org.ma) is in Arabic and French. Dr. Ahmad Tawfiq, the current director, is also Minister of Cultural Affairs and former director of the National Library.

Hours and Access

The library is open M-F 9:00-19:00 and Sat 10:30-18:00, with a closure from 12:30-13:30 on Friday afternoons for

prayer. Ramadan hours are 9:30-15:00. The Foundation is closed during August.

Researchers must apply for a membership card at the front desk by submitting two photos, a copy of a passport and/or residence permit, a letter of affiliation or introduction attesting to academic standing, and an application form. Cards are prepared within a few days and do not expire. Bags must be checked in the lobby, but laptops and notebooks may be carried in. There are ample outlets for laptops.

Number of Manuscripts

The Foundation holds approximately 1980 manuscript titles, primarily purchased from three Moroccan intellectuals. Nearly a quarter of the collection belonged to Muhammad al-‘Abid al-Fāsī, the former director of the Qarawīyīn and author of that library's catalogues. Most of the Foundation's manuscripts are of Maghribī origin and were copied between the 7th/13th and 14th/20th centuries. The texts cover all standard subject areas, with an emphasis on the religious and literary sciences. A modest number of manuscripts are in Tamazight (Berber) rather than Arabic.

Catalogues

Online, CD-ROM, and printed versions of the Saudi Library's manuscript catalogue have been produced.

The online catalogue is available on the website by navigating to the general catalogue and clicking the link to search manuscripts and lithographs. These two categories form a separate database from all other printed materials; one must perform a search in both databases to determine whether a title is also held as a published edition. The online database is complete and is searchable by author, title keywords, copyist, primary subject, or secondary subject. Each record displays these search fields as well as biographical references for the author, beginning and end of the text, physical dimensions, number of folios, type of script, the shelf number, and a notes field. This notes field often includes composition and copy dates and any published editions.

Unfortunately, authors' death dates are rarely included, nor are page numbers given for the associated entries in the printed catalogue.

The CD-ROM includes some historical information and a searchable database similar to the one available online, including separate databases for printed books and for manuscripts and lithographs:

Fondation du Roi Abdul Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines. *Maghreb Index: Le Maghreb dans les sciences sociales, humaines, et les lettres.* CD-ROM. Casablanca: Fondation du Roi Abdul Aziz, 2005.

This CD does not appear to be as complete as the online or printed catalogues. According to its introduction, the Foundation held 1640 manuscripts and 660 lithographs when this catalogue was produced; this was over 300 fewer manuscripts and substantially more lithographs than the count posted on the library's website (1980 manuscripts and 480 lithographs) as of mid-2008.³¹ A second CD devoted to the library's acquisitions during the 2005-2006 period does not include any manuscripts or lithographs. The CD provides the same level of detail as the online catalogue, also omitting authors' death dates but providing all other essential details. Records can be printed. A drawback is the inability to browse the entire collection; records may only be viewed by performing searches. The CD may be purchased at the Foundation and is held by international libraries.

The printed catalogue was also published in 2005.³²

³¹ It is unclear why the CD should be less complete than the printed catalogues produced the same year, but this appears to be the case. Unlike the Ministry of Culture's CD series, this disk lacks sequential entry numbers and will not display records unless relevant to a particular search; thus it was not possible to manually count records.

³² An earlier catalogue was published in 1996, describing an initial 294 manuscripts. The 2005 catalogue, which includes these manuscripts, is not considered a second edition of the earlier work.

Al-Qādirī, Muhammad, Ahmed Ayt Bal'īd, and 'Ādil Qībāl. *Fīhris al-makhtūtāt al-'Arabiyyah wa-al-Amāzīghiyah*. 2 vols. Casablanca: Fondation du Roi Abdul Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines, 2005. 869 pp.

The first volume covers 1171 titles in Quranic and *hadīth* sciences, *tawhīd* (oneness of God), prophetic biography, law, linguistics, and literature. The second volume covers 787 titles in Sufism, ethics, sects, philosophy, logic, history, archives, geography, travel, accounting, engineering, astronomy, medicine, zoology, botany, chemistry, chess, hunting, and education. Author, title, and copyist indices and a bibliography for both volumes are included in the second volume. Although the level of detail included for each entry is similar to the online and CD versions, the printed catalogues are the only version to include the author's death dates. Sequential entry numbers have also been assigned, reaching 1958 total titles. These two volumes thus represent a nearly complete account of the Foundation's holdings. This two-volume set may be purchased at the Foundation for 50 DH, is available for use at the library, and is held by international libraries.

Viewing

Researchers may request to view one original manuscript at a time. In December 2007, requests could be made M-F 10:00-12:00 and again from 15:00-16:30. The texts do not have to be returned within these time windows. Request forms may be submitted in the first floor section of the library covering law and political science. It may take 20-30 minutes for a manuscript to be retrieved. A passport or residence permit must be left with the section head.

Copying

Requests to photocopy manuscripts must be submitted to the director in writing. Letters may be in French, Arabic, or English and should be left with a receptionist in the lobby. A response may take up to a week. Upon

approval, the manuscript may be re-requested and submitted for copying.

The Saudi Library contains three separate sections (halls) for books and one for periodicals. Each section has its own copy machines and personnel, and all materials must remain within their section of origin. Copies may be requested M-F 10:00-12:00 and 14:00-16:30, and Sat 10:30-12:00 and 14:00-16:00. Lithographs and rare books, which may be requested in the same hall as manuscripts, may be submitted for copying without special permission.³³ Dissertations may not be copied.

Preservation and Future Plans

The Foundation hopes to offer digital images of its manuscripts online in the near future.

Additional Notes on Facilities

The Saudi Library is an incredible resource for researchers, whether on the ground in Casablanca or online. As of late 2007, the Foundation held 380,000 books in Arabic, French, English, Spanish, and a number of other languages. This specialized collection grows by 13,000 books annually, with an emphasis primarily on the greater Maghrib and secondarily on the Arab and Islamic worlds. Manuscript catalogues for all of the Moroccan libraries are available. The library also holds 480 lithographs and an impressive collection of journals, theses, archives, and other materials.³⁴

³³ Some of the copy personnel may not be familiar with library and copyright policies; if in doubt, the secretary in the main lobby should be consulted.

³⁴ The library has published a catalogue of its lithograph holdings: Muhammad Qādirī and Muhammad Ma'lūsh, *Fihris al-matbū'āt al-hajariyah al-Maghribiyah* (Casablanca: Mu'assasat al-Malik 'Abd al-'Azīz Al Sa'ūd, 2004). 293 pp. As in the manuscripts catalogue, these entries add only authors' death dates to the descriptions available online or on the CD-ROM. This catalogue lists 453 lithograph titles in 244 volumes, making it slightly less comprehensive than the online catalogue.

The online catalogue includes all book chapters and journal articles in the library's collection, offering a rare opportunity to search for Arabic articles and chapters in scholarly publications. Searching this library's catalogue can also assist researchers in determining the existence of published editions for particular primary sources. The catalogue has two interfaces which must be searched separately, one for Arabic and one for Latinate languages; Arabic works are not transliterated. A drawback of the Latinate interface is the lack of uniform subject keywords, necessitating the use of various transliteration systems when searching for Arabic terms in foreign titles.

Computer terminals located throughout the library are available for catalogue searches. One group of computers offers internet access, but wireless service for laptops is not available. The Foundation's numerous publications may be purchased in the lobby.

Catalogues for Other Moroccan Libraries

Published catalogues are available for the following libraries I was unable to visit:

The Ibn Yūsuf Library, Marrakesh

Khizānat Ibn Yūsuf bi-Marrākush

La Bibliothèque Ibn Yūsuf

‘Alī b. Yūsuf b. Tāshufīn (r. 1106-1143), the second Almoravid ruler, founded the mosque and library that still bear his name despite multiple reconstructions of the mosque and relocations of the library's fluctuating holdings.³⁵ The library is located in Marrakesh's Dār al-Thaqāfah, maintained by the Ministry of Culture, and may be reached by phone: (212) 24-30-14-12. Most of the manuscripts relate to the religious sciences; historical works and natural sciences are underrepresented as

³⁵ See Ibn al-‘Arabī's introduction (pp. 5-23) and Benjelloun-Laroui (pp. 183-191). Both sources were published prior to the library's move from the former Glāwī palace to the Dār al-Thaqāfah.

compared with similarly sized collections. The oldest texts date from the 5th/11th century; earlier manuscripts which were once part of this collection have ended up in other libraries, including a manuscript copied for 'Alī b. Yūsuf which is now in the Qarawīyīn.

Two published catalogues describe this collection:

Ibn al-'Arabī, al-Šiddīq [Saddiq Ben Larbi]. *Fihris Makhtūtāt Khizānat Ibn Yūsuf bi-Marrākush*. Beirut: Dār al-Ğharb al-Islāmī, 1994. 547 pp.

Wizārat al-Shu'ūn al-Thaqāfiyah, al-Mamlakah al-Maghribiyah. *Makhtūtāt Khizānat Ibn Yūsuf bi-Marrākush: Al-Fihris, al-nawādir*. Dhakhā'ir al-Makhtūtāt bi-al-Mamlakah al-Maghribiyah [Manuscript Treasures in the Kingdom of Morocco]. CD-ROM. Rabat: Wizārat al-Shu'ūn al-Thaqāfiyah, 2000.

These two catalogues are both complete, but organize their descriptions of the same manuscripts differently; it may be most useful to employ the two together. The book includes a lengthy historical introduction, entries for 1840 titles organized alphabetically by subject, and indices for authors, titles, and donors. Each title within "groups" and each volume of multi-volume sets is given a separate entry. There is no bibliography of reference works, nor do the entries contain references to biographical dictionaries, other manuscript catalogues, or published editions. Descriptions are basic, including only entry numbers, manuscript numbers, titles, authors (often abbreviated or without death dates), beginnings and endings (often only a few words), copyist name and date if applicable, type of script, lines per page, and physical dimensions. Especially unfortunate is the omission of the number of folios, and folio numbers for titles within "groups." Any additional detail primarily relates to *waqf* deeds (donation of the text as a charitable endowment), statements of ownership, teacher-to-pupil authorizations, and other forms of documentation found

on the first or last pages of the manuscripts.³⁶ This catalogue supersedes an earlier one also authored by former director Ibn al-‘Arabī and published in 1983 by Marrakesh’s University of al-Qādī ‘Iyād. The newer catalogue may be purchased in bookstores or online, and is held by international libraries.

The CD-ROM follows the same format as the Qarawīyīn and Meknes catalogues. The Ibn Yūsuf CD includes a short history and images of the library, a searchable database, sample pages and descriptions for 40 rare and valuable manuscripts, and a full set of images for three rare manuscripts. The database includes 1057 entries, proceeding through the collection in roughly the same order as the printed catalogue but assimilating all volumes of multi-volume works into one entry. The CD’s sequential entry numbers are thus distinct from those of the book. More unfortunately, the CD omits most of the shelf numbers, leaving no correlation between the CD’s numbers and those in the printed catalogue or in the physical library. Where shelf numbers are provided, they appear in the notes field as references to further volumes associated with the text described by the main entry. The CD does not improve upon the printed catalogue by offering a folio count, condition of the manuscript or script, or biographical references. The primary merits of the CD are portability and ease of searching; in some cases the more explicit connection between related volumes may be useful. The disk may be purchased at the Ministry of Culture in Rabat and is held by international libraries.

³⁶ For further information on these types of documents, see Adam Gacek, *The Arabic Manuscript Tradition: A Glossary of Technical Terms & Bibliography* (Leiden: Brill, 2001), especially pp. 193-194 (ownership and *waqf* statements) and 216-219 (*ijāzāt* and *samā‘āt*). For examples of such documents, see Ayman Fu‘ād Sayyid, *al-Kitāb al-‘Arabī al-makhtūt wa-‘ilm al-makhtūtāt*, 2 vols. (Cairo: Al-Dār al-Miṣriyah al-Lubnāniyah, 1997).

The Library of the Nāṣiriyah Zāwiyyah of Tamgrout

Al-Manūnī, Muḥammad. *Dalīl makhtūṭāt Dār al-Kutub al-Nāṣiriyah bi-Tamgrūt*. [Rābat]: Al-Mamlakah al-Maghribiyah, Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah, 1985. 221 pp.

This catalogue provides a lengthy historical introduction and basic information for 4184 manuscript titles.³⁷ About half of these manuscripts are now held by the National Library, in the Awqāf (*Qāf*) collection, while the other half remain in Tamgrout. The work is still available in some bookstores and is held by international libraries.

The 'Abd Allāh Gannūn Foundation, Tangier

Al-Maktabah al-Gannūniyah bi-Tanjah

Al-'Ashshāb, 'Abd al-Samad. *Fihris makhtūṭāt maktabat 'Abd Allāh Gannūn*. [Rabat]: Al-Mamlakah al-Maghribiyah, Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah, 1996. 527 pp.

'Abd Allāh Gannūn, a prominent 'ālim, donated this private collection of books and manuscripts for public use as a charitable endowment. The library, on Boulevard Pasteur in Tangier's Ville Nouvelle, opened in 1985. Al-'Ashshāb's catalogue begins with a list of nearly 200 lithograph volumes, which he remarks have become analogous to manuscripts. Descriptions for 512 manuscript volumes follow, listed in order of their shelf volume numbers (10143-10654). All titles within groups are listed together. Entries include the title, author and death date, beginning and end of the text, dates of composition and copying if known, any copies in the major Moroccan libraries, any printed editions, and

³⁷ For further details, see Benjelloun-Laroui (pp. 280-285). Manūnī's historical introduction and discussion of some of the manuscripts has also been reprinted in *Qabas*, listed below (1:465-530).

physical characteristics including condition, script, dimensions, lines, and number of folios. Subject, author, and title indices are followed by a bibliography of reference works. The catalogue is available in Moroccan bookstores and international libraries.

The *Awqāf* Libraries

Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah. *Dalīl makhtūṭāt al-khizānāt al-hubusīyah*. 2 vols. [Rabat]: Al-Mamlakah al-Maghribiyah, Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmiyah, 2001.³⁸

This catalogue provides a basic list of manuscripts held by 13 repositories overseen by the Ministry of Islamic Affairs, which is responsible for most *waqf* properties.³⁹ No historical background or contact information is given for the libraries, nor are there any indices. Manuscripts are organized by their shelf position within each library, not alphabetically or by subject. Entries are in table format, listing the manuscripts' sequential and shelf volume numbers, titles and authors without death dates, beginning and ending of the texts, type and quality of script, and a small notes field often used for the copyist, date of copying, or *waqf* donor. Titles within groups are treated individually. Volumes in multi-volume sets are also given individual entries, but share one sequential entry number. As teams were sent to each library for the purpose of compiling this catalogue, the lists should be reasonably complete and up-to-date. The catalogue is readily available in bookstores and libraries.

The first volume (480 pp) covers: the Mosque of Mawlāy 'Abd Allāh Sharīf in Wazzān (1539 titles), Niżārat al-Awqāf [Waqf Administration] in Āsfi (419

³⁸ In Morocco the root *h-b-s* is often used in place of *w-qf* for terminology related to charitable endowments (*hubus/ahbās* instead of *waqf/awqāf*).

³⁹ The Ministry of Culture is responsible for a large number of manuscripts donated as *awqāf* to the Ibn Yūsuf, Qarawīyīn, and other libraries under its authority.

titles), the Islamic Institute in Tetouan (183 titles from the Faculty of Religion), Nizārat Zarhūn (169 titles), and the Islamic Institute in Salé (149 titles from the Great Mosque of Salé).

The second volume (453 pp) covers: the Hamzāwīyah Zāwiyah (1540 titles), the Mosque of Qaṣbat Al-Sūwirah [Essaouira] (126 titles), the Great Mosque of Tangier (pp. 351-368, 115 titles), the *Madrasah* of al-Qā'id al-‘Ayyādī in Qal‘at Sarāghnah [Kelaat Sraghna] (85 titles), Nizārat al-Qaṣr al-Kabīr (22 titles), the Mausoleum of Sidi Awsidī in Taradount (15 titles), the Regional Council of Scholars in Casablanca (142 titles), and the Mosque of Mawlāy Sulaymān in Abī al-Ja‘d, Khouribga province (3 titles).

The Library of the Great Mosque of Tāza

Al-‘Alamī, ‘Abd al-Rahīm. *Fihris makhtūtāt al-Khizānah al-‘Ilmiyah bi-al-Masjid al-A‘zam bi-Tāza*. 2 vols. [Rabat]: Al-Mamlakah al-Maghribīyah, Wizārat al-Awqāf wa-al-Shu‘ūn al-Islāmiyah, 2002. 978 pp.

This catalogue describes 840 manuscripts listed in alphabetical order within 24 subject areas. Both titles within groups and, in most cases, volumes within multi-volume works are treated separately and given sequential entry numbers. Nearly 90% of the manuscripts relate to the religious sciences. The first volume covers the Quran, *hadīth*, their related sciences, and law; the second volume covers all other subjects. Al-‘Alamī provides an unusual level of detail in some areas, but unfortunately omits other more useful descriptors. Thus he provides the number of words per line in addition to lines per page, identifies the source of any physical damage, and distinguishes between three types of unknown authors,⁴⁰ yet he provides no death dates or

⁴⁰ The author explains that a name may be 1) present but illegible, 2) presumed deliberately omitted from a complete, undamaged text, or 3) be unknown as a result of missing pages.

biographical references for authors, no summaries or comments on the importance of the works, and no overall assessment of the mosque's collection. Like the author of the Ibn Yūsuf catalogue, al-‘Alamī pays particular attention to such added materials as ownership statements, *waqf* deeds, and authentications of copies by authors or teachers; he even notes one manuscript bearing a *fatwā* on the reverse of the first folio advising that the flawed copy be burnt or sunk.⁴¹

Following the manuscript entries are listings for two folders of *waqf* deeds, 13 lithographs, and 53 other books, most of which appear to have been printed in the late 19th and early 20th century. Several indices follow, but only those for authors and copyists are in a useful alphabetical format. The indices for titles, lithographs, and printed books are in table-of-contents format, following the same order as in the main body of the catalogue. This catalogue is readily available in bookstores and libraries.

NOTES FOR TUNISIA, ALGERIA, SPAIN, and EGYPT

This section is based on research conducted at the Tunisian National Library in May 2005 and again from September-October 2007; at the Algerian National Library and at the El Escorial Monastery near Madrid in summer 2007; and in Egypt in fall 2006. No comprehensive guide to the manuscript libraries of Tunisia, Algeria, Spain, or Egypt has been produced, nor is such an undertaking attempted here. However, my more limited research trips to these countries permits reviewing these selected libraries.

⁴¹ Al-‘Alamī, *Fihris*, 10.

Tunisian National Library
Al-Maktabah al-Waṭaniyah al-Tūnisiyah
La Bibliothèque Nationale du Tunisie

Tunisia's first national library was established during the French Protectorate in 1885 and moved to a former army barracks in 1910, in the heart of the Tunis medina near the Zaytūnah mosque. A new state-of-the-art building was completed in 2005 and opened the following year. The Tunisian National Library has also been known as *al-Maktabah al-Qawmiyah*, as *Dār al-Kutub al-Waṭaniyah*, and as *Dār al-Kutub al-Qawmiyah*.

Address and Contact Information

The new library is on Boulevard du 9 Avril 1938, northwest of Place de la Kasbah and next to the National Archives. This is a 5-10 minute walk from the still-operational former site at 20 Souk al-Attarine in the medina. The current General Director is Samia Kamarti and the director of the manuscripts division is Jamal b. Hamada. Phone: (216)-71-572-706, 71-569-477, or 71-569-360. E-mail: (Bibliotequenationale@email.ati.tn). Website: (www.bibliotheque.nat.tn).

Hours

The manuscripts reading room is open M-Sat 8:00-14:00. The remainder of the library is open 8:00 to 19:00, with the exception of the periodicals tower which closes at 15:30. During Ramadan, hours are 8:30-14:30, closing one hour earlier on Fridays. The library remains open during August.

Access

Researchers must apply for a membership card by providing the following: a copy of a university or graduate degree; two pictures; a copy of a passport or national identification card; a letter of introduction or attestation; and five dinars. The library issues two classes of membership cards; scholars should be sure to request a research card for access to the manuscript room. Cards expire one year from the date of issue, but may be

renewed for the same fee and a lesser display of documentation. Upon entry to the library, cards must be exchanged for a numbered token. Bags are left with personnel in the lobby, but laptops and notebooks are permitted; clear plastic bags are provided.

Affiliation with the Center for Maghrib Studies in Tunis (CEMAT), an American Overseas Research Center, is highly recommended for those wishing to conduct research in Tunisia. If contacted in advance, CEMAT can provide letters of affiliation to facilitate access to the National Library, the National Archives, and other institutions. The Center, a branch of the American Institute for Maghrib Studies (AIMS), may be reached at (cemat@planet.tn) or through the AIMS website (www.aimsnorthafrica.org).

Number of Manuscripts

The National Library's Arabic manuscripts number approximately 40,000 titles in 24,000 volumes. The collection consists of manuscripts donated to or purchased for the library in addition to the consolidated holdings of many of Tunisia's mosques, *zāwiyahs*, and other institutions, including the library of the Zaytūnah mosque. These individual libraries were brought together following presidential decrees in 1967 and 1968. Relative to Moroccan libraries, the Tunisian National Library holds a larger number of Hanafi legal texts as a result of Ottoman rule.

Catalogues

Three systems of cataloguing are in use: an online database, a series of printed catalogues, and card catalogues located in the manuscript reading room.

A database of the library's collections, including manuscripts, became available online in early 2008. The database is also available on a generous number of computers in the manuscript reading room. In October 2007, Hamada estimated that 32,000 of the library's 40,000 manuscript titles had been entered into the system; this should now be complete. The database, which may be accessed directly (www.bnt.nat.tn), has

French and Arabic interfaces and will perform single or separate searches for manuscripts and other materials. The level of detail provided is limited to the title, author without death date, copyist (sometime listed under "other author"), subject, script, volume number, and a very brief notes field. For manuscripts covered by the more detailed catalogue volumes (see below), the beginning and ending lines are also included. Numerous typographical errors in the database make persistent searching worthwhile.

The card catalogues, organized by title and by author, represent the entire collection. The completion of the computer database, however, will render consultation of the cards unnecessary.

The printed catalogue series, *Al-Fihris al-‘āmm lil-makhtūtāt*, has reached Volume 9, Part 1, and describes 8500 manuscript volumes; or about 35% of the library's holdings. The first seven volumes, produced between 1976 and 1985, are available only in the library and cover 1000 volumes each, in chronological order by shelf number.⁴² The level of detail is basic; only the manuscripts' physical characteristics are described more clearly here than in the database. A serious shortcoming of the first five volumes is their failure to list all of the titles within "groups"; only the first and last texts are included. Volumes 8 and 9 are a significant improvement:

Ibn Hamādah, Jamāl, and Jum‘ah Shaykhah. *Al-Fihris al-‘āmm lil-makhtūtāt*. Vol. 8, Part 1. Tunis: Dār al-Kutub al-Waṭanīyah, 1994. 203 pp. Manuscript volumes 7000-7500.

Al-Jumhūriyah al-Tunisiyah, Wizārat al-Thaqāfah, Dār al-Kutub al-Waṭanīyah. *Al-Fihris al-‘āmm lil-*

⁴² I was unable to locate these volumes by searching WorldCat and selected library catalogues, although copies may nonetheless be available. The dates and manuscripts covered are as follows: 1) 1976, mss. 1-999; 2) 1977, mss. 1000-1999; 3) 1978, mss. 2000-2999; 4) 1978, mss. 3000-3999; 5) 1980, mss. 4000-4999; 6) 1981, mss. 5000-5999; 7) 1985, mss. 6000-6999.

makhtūtāt. Vol. 8, Part 2. Tunis: Dār al-Kutub al-Waṭaniyah, 1999. 302 pp. MSS. 7501-7999.

Al-Jumhūriyah al-Tunisīyah, Wizārat al-Thaqāfah wa-al-Shabāb wa-al-Tarfih, Dār al-Kutub al-Waṭaniyah. *Al-Fihris al-‘āmm lil-makhtūtāt*. Vol. 9, Part 1. Tunis: Dār al-Kutub al-Waṭaniyah, 2003. 469 pp. MSS. 8000-8500.

With these three volumes, additional details are given for each manuscript: authors' death dates and biographical references, the beginning and ending of the text, the place and date of copying, and mention of such documents as *waqf* deeds. All titles in "groups" are listed, and each volume includes a bibliography and five indices: titles, authors, copyists, places, and dates (volumes 1-7 also include these indices). As much of this information is excluded from the database, it may be worth consulting the catalogues. These three volumes are held by international libraries and the final two may be purchased at the library; the first is out of print. Volume 9, Part 2, will be published shortly and staff are compiling the tenth volume. The continued series can be expected to indicate the library of origin for each group of manuscripts; thus far the National Library's base collection (mss. 1-4900) and most of the privately donated *al-Maktabah al-‘Abdalīyah* collection (4901-10,032) have been catalogued.

A separate catalogue describes 1297 titles donated to the library by Tunisian historian Ḥasan Ḥusnī ‘Abd al-Wahhāb (1884-1968):

Mansūr, ‘Abd al-Hafiz. *Al-Fihris al-‘āmm lil-makhtūtāt: Raṣīd maktabat Ḥasan Ḥusnī ‘Abd al-Wahhāb*. Vol. 1. Tunis: Wizārat al-Shu‘ūn al-Thaqāfiyah, Dār al-Kutub al-Waṭaniyah, 1975.

Manuscripts are organized alphabetically within 40 subject groupings and entries include the same level of detail as volumes 8-9 of the main series. The manuscript shelf numbers are in the 17,000 and 18,000 range. This

catalogue may originally have been the first volume in the general series, until that series' own Volume 1 was published the following year. The 'Abd al-Wahhāb catalogue, held by a number of international libraries, is assimilated in those libraries' databases to the general catalogue series. References in older publications to the HH Abdel-Wahhab library may be taken to mean this donated collection now held by the National Library, or even the National Library itself.⁴³

Mansūr has also produced a specialized catalogue of manuscripts related to the medical and veterinary sciences, for the Arab League's Institute of Arabic Manuscripts:

Mansūr, 'Abd al-Hafiz. *Fihris makhtūtāt al-tibb wa-al-ṣaydalah wa-al-baytarah wa-al-bayzarah fi Dār al-Kutub al-Waṭaniyah bi-Tūnis*. 2 vols. Cairo: Ma'had al- Makhtūtāt al-‘Arabīyah, 2000.

Finally, one exposition catalogue describes in French and Arabic a selection of the library's rare manuscripts, and a CD-ROM displays a number of the library's copies of the Quran:

Al-Jumhūriyah al-Tunisiyah, Wizārat al-Thaqāfah wa-al-Shabāb wa-al-Tarfih, Dār al-Kutub al-Waṭaniyah. *Namādhij min makhtūtāt maṣāhif Dār al-Kutub al-Waṭaniyah*. Tunis: Dār al-Kutub al-Waṭaniyah, 2004.

Shabbūh, Ibrāhīm. *Min nafā'is Dār al-Kutub al-Waṭaniyah al-Tunisiyah*. Tunis: Alif, 1989.

Viewing

Researchers may request to consult up to three manuscripts per day. For the vast majority of requests, original manuscripts may be viewed. In the future, the

⁴³ The manuscripts reading room of the National Library's Souq al-Attarine location was named for 'Abd al-Wahhāb.

library hopes to make available only microfilm copies in the reading room.

Copying

Requests for reproductions from three to four manuscript volumes may be submitted at a time; only once these are fulfilled may new set of requests be made. In late 2007, the library was transitioning from a policy of offering only microfilm copies, to a choice between microfilm and digital copies. My first batch of requests in 2005 took one full month while the second batch in 2007 took two weeks; the latter was largely the result of a fortuitous encounter with the microfilm technician. Requesting digital copies is unlikely to significantly speed the process, as it can take a week or more to secure the necessary permissions and submit payment. Copy requests are restricted to entire manuscripts or up to two continuous sections of a long manuscript. It is not permitted, for example, to request the first and last pages of a manuscript along with one interior chapter. The cost is half a dinar per page for both microfilm and digital book-style copies (two pages on one). The nearby National Archives offers a microfilm-to-print service for the same price per page.

Preservation

The library maintains extensive laboratories devoted to the preservation and restoration of manuscripts, which are kept in a climate-controlled storeroom. Staff are in the process of microfilming and digitizing the entire collection, and will in the future allow access only to microfilm copies.

Additional Notes on Facilities

The new library is a beautiful, modern complex comprising a number of distinct sections. The manuscripts reading room on the ground floor contains a generous reference library including biographical and historical dictionaries and manuscript catalogues. The general reading room on the first floor also holds open-stack reference materials, although most books must be

requested at a service desk. The number of book requests per day is limited. Up to 50 pages of book copies may be requested per day, for 40 millimes a page. There are ample computer terminals for catalogue searches (and future internet access) and outlets for laptops. The library holds approximately 90,000 books and 16,000 periodicals. Many of the older Arabic books and dissertations are still located in the Attarine branch, but are in the process of being transferred. The periodicals reading room has a separate entrance behind the main building. Other building amenities include climate control, a cafeteria, and a parking lot. The library's website was still under construction in January 2009, but the catalogue is fully functional.

Algerian National Library
Al-Maktabah al-Wataniyah al-Jazā'iriyah
La Bibliothèque Nationale d'Algérie

The Algerian National Library has occupied several locations since its 1835 founding, including a former palace in the Casbah and a purpose-built facility overlooking the Bay of Algiers on Frantz Fanon Avenue which housed the library for fifty years. In 1994, the library moved once more to new building in the El Hamma district; this location has been fully operational since 1998.

Address and Contact Information

The main entrance to the National Library is on Rue Mohamed Belouizdad in El Hamma (B.P. 127), adjacent to the Jardins d'Essai and the Sofitel. Phone: (213) 21-67-57-81 or 67-95-44. E-mail: (contact@biblionat.dz). Website: (www.biblionat.dz). The General Director is Amin Zaoui and the director of the manuscripts and rare books division is Kenze Djaider.

Hours

The manuscripts reading room, located on the basement level, is open Sat-W 9:00-15:45 and Th 9:00-13:00. The

main library is open Sat-Th 9:00-18:00. The library remains open during August.

Access

Researchers may apply for either a temporary or an annual membership card by providing the following: two pictures; a copy of a passport or national identification card; a letter of introduction or attestation; a completed form; and a fee of 200 or 500 dinars depending on the type of card. An intention to primarily consult manuscripts should be clearly stated, and supplying a research summary in French and/or Arabic is recommended. Laptops and notebooks are permitted, while bags may be left on shelves in the manuscript reading room.

Affiliation with the Centre d'études maghrébines en Algérie (CEMA), another branch the American Institute for Maghrib Studies (AIMS), is highly recommended. If contacted in advance, CEMA can provide letters of affiliation to facilitate access to the National Library, National Archives, and other institutions. The Center may be reached by email (contact@cema-northafrica.org) or through their website (www.cema-northafrica.org).

Number of Manuscripts and Catalogues

The National Library holds a modest collection of approximately 3864 manuscript volumes. Although most are in Arabic, many are in Turkish, Persian, Tamazight, French, and at least one in *aljamiado* (Spanish written in a modified Arabic script). Additional Arabic manuscripts continue to enter the collection through donations and purchases, but there has not been a governmental decree transferring the holdings of other institutions to the National Library. The oldest manuscript is a Quran fragment dating from the 3rd or 4th century AH; most of the texts are far more recent. The collection includes manuscripts in all standard subject areas. Like the Tunisian National Library, this collection is stronger in Hanafi law than most Moroccan libraries.

Manuscripts are catalogued in a computer database, in one published volume, and in a series of handlists and theses. The computer database is complete and available for consultation on-site; it is not online and was not functional when I visited.

The published volume is available in international libraries:

Fagnan, E. *Catalogue générale des manuscrits de la Bibliothèque Nationale d'Algérie*. 2nd ed. Algiers: Bibliothèque Nationale d'Algérie, 1995. 681 pp.

First published in Paris in 1893, this is a reprint of Fagnan's catalogue, with a new introduction in Arabic. Fagnon's introduction and descriptions are primarily in French, with the manuscript titles, beginning lines, and occasional chapter headings provided in Arabic script. The catalogue covers 1987 volumes, organized into 24 major subject groupings and nearly 40 further sub-categories. For "groups," all titles are described together and are classified according to the subject of the first title. Entries include: titles, sometimes paraphrased in French; authors and death dates; opening phrase; type and quality of script; number of folios and lines; physical dimensions; and any other notes. Manuscripts are assigned entry numbers alongside their shelf numbers and any previous numbers appearing in a few earlier catalogue versions, which are reviewed in Fagnon's introduction. Two indices are provided: one unified, transliterated index for authors, places, and subjects; and one Arabic index for titles.

An unpublished, three-volume Arabic translation of Fagnon's catalogue is available in the manuscripts reading room. Fagnon's introduction, indices, and more colorful comments have been omitted.

The bewildering array of handlists and theses which supplement Fagnon's catalogue are divided into two groups: chronological continuations of Fagnon (handlists) and descriptive studies by subject or volume range (theses). In the first group, there are six handwritten and printed notebooks covering manuscript

numbers 1987-3853.⁴⁴ The level of detail is basic and titles are not organized by subject. The first four handlists constitute one series, ending in the fourth volume which tracks recent acquisitions. The final two handlists, devoted to two private collections acquired by the library, overlap considerably with this fourth volume.

The second group of supplementary materials consists of approximately 30 university theses prepared by bachelor's and master's-level students of library science, Arabic, or related fields. A portion of these theses offer a more detailed study of 20-100 of the manuscripts described by Fagnon, in chronological order; the theses themselves are not produced in order, but most of Fagnon has now been covered. A second type of theses treats a particular subject area, such as Algerian authors or astronomy, introducing and describing the library's relevant manuscripts from the entire collection (not just those in Fagnon's catalogue).

Finally, one additional volume has been published by an outside researcher:

Nājī, Hilāl. *Al-Makhtūtāt al-‘Arabiyyah fī al-Maktabah al-Wataniyyah: Al-Jazā’ir—Tūnis*. Beirut: ‘Alim al-Kutub, 1999.

The first half of this work treats the Algerian National Library and offers a simple list of manuscript titles and numbers. The author's introduction suggests that the library held about 2738 titles at the time of writing, but it is unclear what percentage of those titles are covered in this book. Nonetheless, Nājī lists more titles than Fagnon and so may be a useful starting point. The second half of the work reprints a series of articles from the 1960s and '70s which listed the most important manuscripts held by the Tunisian National Library. The introduction to this section indicates that the fewer than

⁴⁴ While at the time of my visit the final handlist reached 3853, at the time of writing the library's website estimated a count of 3864 volumes.

one thousand titles selected for inclusion represent a small fraction of the library's total holdings of 5,000 manuscripts; this now is severely out of date.

Viewing, Copying, and Preservation

Researchers may request to view up to six original manuscripts per day. The library has digitized most of the collection and plans to make only the digitized versions available to researchers in the future. Reproductions may be requested on paper or CD for 10 dinars per page; it may also be possible to acquire copies via e-mail in exchange for copies of other manuscripts. The time required for permissions, payment, and copying can be as little as two days.

Additional Notes on Facilities

The manuscript reading room, which opened in 1996, is a spacious basement room with one wall of windows looking into the Jardin d'Essai. Reference materials include biographical and historical dictionaries, and manuscript catalogues primarily for other Algerian libraries. Ample work stations and laptop outlets are available.

The main building has a parking lot, is climate-controlled, and is equipped with a subsidized cafeteria for card-carrying patrons. A computer lab offers internet access at an hourly rate. The library's holdings number approximately 85,000 books and 7500 journals.

The El Escorial Monastery, Spain, and the Library of Alexandria, Egypt

Rather than a full review of these two libraries, this section elaborates one insight gained from having visited both institutions: it may be easier to review and obtain copies of the El Escorial's Arabic manuscripts at the Library of Alexandria than at the monastery itself.

The Royal Monastery of San Lorenzo de El Escorial holds an important collection of Arabic manuscripts in a beautiful library containing nearly 45,000 printed works and 5,000 manuscripts. Many of the Arabic texts

originated in Morocco, where the story of their loss is a recurring lament in manuscript catalogues and library histories.⁴⁵ The Sa'dī Sultan Mawlāy Zaydān (r. 1603-1627), driven out of Marrakesh by a rival, loaded his royal library of roughly 4,000 manuscripts onto a French ship to be taken to safety further south. Not only did the captain sail off in the opposite direction, but his ship was soon seized by Spanish vessels and the cargo taken to Spain; the manuscripts were sent to the El Escorial. Centuries of diplomatic negotiations failed to secure their return to Morocco.

However, in 1997 Spain's Queen Sofía presented a full microfilmed set of the Escorial Arabic manuscripts to Egypt's Library of Alexandria (Bibliotheca Alexandrina). On the basis of this founding gift, Alexandria's director of manuscripts Dr. Youssef Ziedan re-catalogued the collection. The most complete version of Ziedan's catalogue is available only in the Library of Alexandria's microfilm reading room, where it forms part of an expansive and searchable database covering not only the Escorial manuscripts but the microfilmed collections of several other European libraries which followed Spain's generous lead.⁴⁶ An abbreviated version of Ziedan's Escorial catalogue was published as part of the library's inauguration:

Zaydān, Yūsuf. *Fihris makhtūtāt Dayr al-Iskūriyāl (Iṣbāniyā)*. Alexandria: Maktabat al-Iskandariyah, 2002. 869 pp.

The catalogue includes an introduction in Arabic and Spanish, a list of rare manuscripts, and 3108 manuscript

⁴⁵ For example, see Binbīn's introduction to the Ḥasanīyah's history volumes. For a recent version of the story see: Mercedes García-Arenal and Gerard Wiegers, *A Man of Three Worlds: Samuel Pallache, A Moroccan Jew in Catholic and Protestant Europe*, trans. Martin Beagles (Baltimore: Johns Hopkins University Press, 2003), 79-82.

⁴⁶ An overview of the Library of Alexandria's microfilmed and original manuscript collections is available on the Manuscript Center's website: (www.manuscriptcenter.org/Museum/collections/).

titles organized alphabetically by subject. The listings include: the manuscript number at the Escorial, the microfilm number, condition, title, author, and language (all appear to be Arabic). In his introduction, Ziedan observes that the most recent listing published by the Escorial, Aurora Cano Ledesma's *Indización de los manuscritos árabes de el Escorial*, numbers the monastery's holdings at only 1954 manuscripts; meaning that the Alexandrian catalogue accounts for more than a thousand additional titles.⁴⁷

Ziedan also expresses an intention to digitize the Escorial microfilms, a project which has now been completed. In fall 2006, I was able to obtain copies of several requested manuscripts the same day, on CD, for the mere cost of the CD (5 EGP). The staff of the microfilm reading room were extremely helpful and knowledgeable. Other researchers wishing to use either the library's original manuscripts room or the microfilm room, open Sun-Th 11:00-16:30, should bring a letter of introduction attesting to university affiliation. Updates to opening hours are available on the website (www.bibalex.org) or by phone: (20) 3-483-9999.

On a subsequent visit to the Escorial in summer 2007, one of the manuscripts that I had identified in the Alexandrian catalogue was indeed not present in the catalogues available within the Escorial. Nor was the librarian familiar with this catalogue; it was not on the shelf with the Escorial's other Arabic manuscript catalogues. Nonetheless, the manuscript number

⁴⁷ Aurora Cano Ledesma, *Indización de los manuscritos árabes de El Escorial*, 3 vols. (Madrid: Ediciones Escurialenses, Real Monasterio de El Escorial, 1996-2004). These volumes, in Spanish and transliterated Arabic, consist of a comprehensive set of indices by author, title, subject, and manuscript shelf number. The *Indización* complements and makes additions to two earlier catalogues of the Escorial's Arabic manuscripts: a two-volume Latin catalogue originally published by Michaelis Casiri in 1760 and 1770, and a five-volume French series begun by Hartwig Derembourg and completed by E. Lévi-Provençal and H. P. J. Renaud, published 1884-1941. An Arabic translation of the Derembourg/Lévi-Provençal volume on the religious sciences was published by Mayy Kanafānī in 2000.

provided in the Alexandrian catalogue was correct and I was able to consult the original manuscript. The Escorial also offers digital copies of its manuscripts, which take approximately a week and cost 30 Euro cents per page; it is possible to have them sent by mail. Researchers should bring identification and a letter of affiliation. The reading room is open T-Sat, 10:00-14:00, and may be reached by e-mail (real.biblioteca@ctv.es) or phone: (34) 918-90-50-11.

Additional Resources

‘Ārif, Muhammad Muḥammad. *Dalīl maktabāt al-makhtūtāt fī al-waṭn al-‘Arabī*. Cairo: Ma‘had al-Makhtūtāt al-‘Arabiyyah, 2001. 294 pp. A project of the Arab League’s Institute of Arabic Manuscripts, this is a preliminary listing of libraries in 20 Arab League countries, with contact information and a brief summary of their holdings and catalogues. Unfortunately, the entries were compiled on the basis of returned questionnaires only, making the listings far from comprehensive, and now out of date. Only three Moroccan libraries are included (Ibn Yūsuf, Hasaniyah, and Saudi); even the Qarawīyīn and National Libraries are omitted. Fayṣal al-Hafyān’s introduction expressed hope that a more complete edition would be published shortly, but this has not yet occurred.

Al-Hafyān, Faysal. “Makhtūtāt al-Khizānah al-Hasaniyah (Ba‘that al-Ma‘had al-rābi‘ah ilá al-Maghrib).” *Majallat Ma‘had al- Makhtūtāt al-‘Arabiyyah* 49.1-2 (2005-2006): 7-34; and 50.1-2 (May-Nov. 2006): 7-31. This two-part article lists the Hasaniyah manuscripts microfilmed in 1999 by the Institute of Arabic Manuscripts in Cairo, which were to become available at the Institute shortly thereafter. This journal frequently features articles related to Moroccan and North African manuscripts.

Al-Manūnī, Muḥammad. *Al-Maṣādir al-‘Arabiyyah li-tārīkh al-Maghrib*. Vol. 1, *Min al-faṭḥ al-Islāmī ilá nihāyat al-‘aṣr al-hadīth*. Vol. 2, *Al-Fatrah al-mu‘āṣirah* (1790-1930). Vol.

3, *Al-Fatrah al-mu'āṣirah* (1930-1956). Rabat: Kulliyat al-Ādāb wa-al-'Ulūm al-Insāniyah, 1983-2002. These three volumes, organized by time period and subject, feature extensive references to manuscripts in the major Moroccan libraries and are especially valuable for incompletely catalogued collections. Volume two includes a series of useful appendices covering topics such as common abbreviations used in manuscripts and the distinctive characteristics of Maghribī script.

Mu'assasat al-Malik 'Abd al-'Aziz. *Al-makhtūtāt al-'Arabiyyah fī al-gharb al-Islāmī: Wad'iyyat al-Majmū'āt wa-āfāq al-bahth*. Casablanca: Mu'assasat al-Malik 'Abd al-'Aziz, 1990. 397 pp. Proceedings from a 1988 conference held in Casablanca on the state of Arabic manuscript collections in the Islamic West. Includes contributions in French and Spanish (41 pp.) addressing Arabic manuscripts in France and Spain. Most articles are in Arabic (356 pp.) and primarily summarize the state of particular collections; many are written by library directors.

Najīb, Ahmad b. 'Abd al-Karīm. *Führis mā lam yufahras min makhtūtāt al-maghribīyah fī al-khizānāt al-khāṣṣah bi-al-Mamlakah al-Maghribīyah*. Dublin: Najeebawaih Manuscripts Centre, [2008]. A 2006 version of this *Catalogue of Uncatalogued Maghribī Manuscripts in the Private Libraries of Morocco* has previously circulated on the internet and is available in the Saudi Library. Najīb's website (www.najeebawaih.net) has announced the publication of a more complete version, which I was unable to consult. The informal first edition (374 pp.) offered basic descriptions of hundreds of manuscripts, located primarily in southern Morocco's private libraries. Most material was derived from student theses submitted to universities in Agadir and Marrakesh. Najīb's website also includes digital images and editions of several manuscripts in his private collection.

Sāwirī, 'Abd al-'Azīz. *Dalīl makhtūtāt al-faras wa-al-furūsiyyah fī al-khizānāt al-Maghribīyah*. Rabat: Wizārat al-

Thaqāfah, 2003. 87 pp. A list of manuscripts related to horses and horsemanship in Moroccan libraries.

Viguera, María Jesús, and Concepción Castillo, eds. *Los manuscritos árabes en España y Marruecos: Homenaje de Granada y Fez a Ibn Jaldún; Actas del Congreso Internacional, Granada, 2005*. Granada: Fundación El Legado Andalusí, [2006]. Proceedings from a conference on Arabic manuscripts in Spain and Morocco, held in Granada from 30 May to 2 June 2005. Contributions in Spanish (348 pp.) include overviews of several Arabic and Aljamiado manuscript repositories in Spain. Articles in Arabic (83 pp.) include short articles on Andalusī manuscripts in the Ḥasanīyah and Qarawīyīn libraries.