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Intellectual Transformation: Harnessing and Preserving Islamic Knowledge and Resources towards the Renaissance of Ummah

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Metadata and Access to Digital Islamic Manuscripts
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Abstract: Islamic manuscripts (MSS) comprise an important part of Islamic heritage. There are several factors taken into consideration when assigning value to a particular manuscript and there is only way to establish the value of such manuscripts is by cataloguing these collections, and then digitizing it to allow an easy and rapid access to it.

This paper will address the issue of metadata in the description of digital Islamic manuscripts collections. Based on the observation of current metadata practices of selected digital Islamic manuscripts projects available on the web, the paper will highlight on the nature of the projects and the richness of digital Islamic manuscripts held by them.

The metadata associated with digital objects could affect the access to and usability of items in the collection. Thus, this paper discusses how metadata is affecting accessibility and usability of digital Islamic manuscripts collections. It will also explore on the similarities and differences in terms of the metadata used by the different institutions. In enhancing access to such collection, some recommendations will be given in terms of how to improve metadata quality of digital Islamic manuscript, and how to promote interoperability among the various repositories.

Introduction

Digital collections are rapidly becoming an integral facet of any type of institutions around the globe. The volume and heterogeneity of digital resources grows daily, presenting challenges across cultural heritage institutions and other repositories of digital resources. The digital life cycle management starts from the point an item is selected for scanning (if not born-digital) and continues through image cleanup, metadata capture, derivative creation, and extends to ensuring long-term access.

Retrieval of information involves the user expressing requests by using terms from the common vocabulary and searching the file and matching requests with stored records. In order for end users to benefit fully from the development of various digital libraries in the increasingly self-structured Web 2.0 environment, service providers and collaborators need to maintain a high level of consistency across multiple data providers.
Maintaining usable and sustainable digital collections necessitates maintaining high-quality metadata about those digital objects. The two aspects of digital library data quality are the quality of the data in the objects themselves, and the quality of the metadata associated with the objects. Because poor metadata quality can result in ambiguity, poor recall and inconsistent search results, the existence of robust quality assurance mechanisms is a necessary feature of a well-functioning digital library. In order for end users to benefit fully from the development of digital libraries, responsible and viable service providers need to address metadata quality issues. Based on the University of North Texas Libraries experiences, this paper discusses issues related to metadata quality management and demonstrates a number of tools, workflows and quality assurance mechanisms. (Alemneh, n. d.)

The usability and effectiveness of any digital library is clearly affected by the quality of its metadata records. Low quality metadata can render a library almost unusable, while high metadata quality can lead to higher user satisfaction and increased use. (Stvilia1, Les Gasser, Twidale, Shreeves, Cole. n. d.) Metadata is a systematic representation of an information-bearing object (text, images, audio, video, etc.) which points users to specific items on topics of interest. Metadata is data that describes the characteristics of an item as well. The creation of accurate metadata is fundamental to the discovery, use and reuse of digital contents. Recognizing the critical role of metadata in any successful digital life-cycle management strategy, institutions that need to take responsibility for digital objects are increasingly implementing a metadata-based approach to ensuring long term access. The role of metadata in ensuring long-term access and management is analyzed, described, and commented upon by many researchers, including Alemneh et al., 2002; Besser, 2002; Day, 2006; and Lavoie, 2008.

Quality is a multidimensional concept and the two aspects of digital library data quality are the quality of the data in the objects themselves, and the quality of the metadata associated with the objects. Quality services depend on good metadata. An effective metadata management approach can help institutions improve consistency, clarity of data lineage and relationships so that institutions can better use, reuse, and integrate resources. By giving high priority to the task of creating and maintaining the highest possible level of metadata quality, institutions would be able to provide optimal access to the diverse information resources and services available across digital repositories.

Metadata quality has a profound impact on the quality of services that can be provided to users. A good metadata enhances the value of a resource, provided that it is based on good analysis of the resource. A high quality metadata helps users find what they need, even when they are not sure themselves what they need. To fully understand what a good metadata record is, it is necessary to be both micro- and macro-minded. On the micro level, we concern ourselves with the specific mechanics of creating a quality metadata. On the macro level we put a metadata into the larger context of an information retrieval system. (Alemneh, n. d.)

Data quality is important in the digital library because high quality data insures accurate and complete access to online objects and because users expect and deserve accurate, error-free data. (Jeffrey beall.)

**Introduction to Islamic Manuscripts**
Islamic manuscripts (MSS) constitute a particularly important part of Islamic heritage. As Islam rapidly spread out of Arabia bringing into its fold wide areas in Asia and Africa, Islamic civilization began to flourish and Arabic became widely spoken throughout the expanding world of Islam. This was more so in centres of learning. Advancements were made in almost all aspect of human life. Scholars in all fields received moral and material encouragement and support from various groups and institutions. Travel for learning was an important part of a scholar's education. As printing has not been invented yet, books, discourses, and essays had to be written and copied by long hand. An author would dictate his book at his circle of teaching, where scores of students and scholars would be writing down. Such manuscripts were carefully preserved and handed down from generation to generation.

Works of particular importance were sought after and copied. Works by famous scholars were copied time after time in different areas and generations. There were also professional copiers, many of whom excelled in their art. Thus, there could be many copies of the same book in the same town or city.

It is estimated that three million Islamic manuscripts survive today. These are normally held either in private collections or public libraries. They are always highly valued by their holders. Some private holders may remain unaware of the value of what they have in their collections; yet they are often reluctant or unwilling to share information. It should be said that manuscripts could range from text books to voluminous works by distinguished scholars. Early Islamic manuscripts were written on papyrus and are solely religious manuscripts as was the case with early western manuscripts. The Ottomans had created the most precious manuscripts in the Islamic world.

Calligraphy is one of the most highly developed arts of the Islamic culture and it is accepted that calligraphy is the unifying expression of the Islamic civilization. Calligraphy as an art form has been presented everywhere. It can be found in architectural decoration, in all sorts of inscription; from steles to inscriptions of large panels over the building entrances, enflamed and hung on walls, on faience's, terracotta's, pottery, rugs and textiles as well as in manuscripts. Early Arabic inscriptions had two styles which were for daily usage and decorative Usage. The decorative script which is called Ma'kili was used to decorate the monuments. This monumental style changed into another style when people tried to use it in daily life. Early Qurans were written with this script in the city of Kufa and therefore this style is called the Kufi (or Cufic) style. While the Cufic style remained the essential style used in writing as well as the principal style for Koran over many centuries, the early cursive writing was also developed by other styles of writing.

The Cufic style was the source of the other styles and therefore this style is called as "Ummu'l-hutut" which means "the mother of the scripts" other scripts are

Naskhi: The most common, most used, thinnest and smallest style
This style mostly preferred to write Korans.
Muhakkak: This style is a variation of Thuluth and Naskhi, and emphasised a vertical dimension. This style was used in official correspondence and was not in demand for Korans except the introductory part
Rihan: This style was derived from the cursive style, although it tends to have a more aggressive, sharper form. The style is more sharper compared to the Naskhi style
Tawki: This style was used in certificates and imperial edicts.
Rikaa: This style was the most simplified of the six styles(k ucuk, 1998.)
Manuscript Illumination started around the first century AD and is related to Egyptian papyrology (the art of ancient writing and painting on papyrus). The pages of the books were made out of goat or sheep skins - called parchment or vellum. Islamic illuminators were inspired by Carolingian and Byzantine prototypes. The Koran contains beautiful calligraphy, and embellishment but was never illustrated with figures. Most Korans began and ended with double pages of ornamentation and incorporated intricate surah-chapter-headings and marginal decorations. Muslim illuminators favored elaborately stylized vegetable and floral motifs.

Islamic miniature painters were famous for their vivid colors, elegant brushwork, ornamental borders and masterful calligraphy. Favorite themes included fierce military battles, public beheadings and imperial ceremonies. Amazingly the vivid and dazzling colors have not changed with time.

Manuscript illumination was adored by Islamic rulers and high-ranking nobles. Painters were regularly commissioned by royalty and Muslim clergies. Supplies were extremely costly and included ground up precious stones and gold and silver leaf. The labour involved was tremendous and illustrated manuscripts often took years and sometimes decades to complete. Only the rich and powerful could afford to purchase such masterpieces. Most members of ruling elite had a collection of specially commissioned illuminated manuscripts. These books were status symbols and considered to be as precious as gold. The finest miniature painters and calligraphers were famous, highly sought after for their incredible talent. They often received sumptuous gifts and even estates from their rich patrons. (Islamic manuscripts illumination)

Current digital project on Islamic manuscripts

I. Islamic manuscripts at the Leipzig University Library (Project for the Cataloguing and Digitising of 55 Islamic Manuscripts)

This project is sponsored by the Deutsche Forschungsgemeinschaft (German Research Foundation) for the purpose of establishing a database-supported index of and digital access to Arabic, Persian and Turkish manuscripts recently acquired by the Leipzig University Library. This project is part of the DFG’s "Cultural Heritage" programme in the field of Scientific Library Services and Information Systems (LIS)’.

The project will set up a database-supported index and provide digital access to a group of about 55 Arabic, Persian and Turkish manuscripts. The Leipzig University Library purchased these manuscripts in 1995 and 1996. In this pioneer project, for the first time Arabic script will be integrated into a database that will also feature German and American transliteration systems. This will provide scholars of Oriental Studies worldwide with access to a hitherto unknown pool of Islamic manuscripts.

The variety of disciplines covered in the manuscript collection, the origins of some works from early periods of Islamic scholarship, the age of the copies and their historical proximity to the respective author, as well as the elaborate decoration, deserve special attention. A key place in the collection will be taken by one of the oldest known Ismaili manuscripts in the world, the Kitāb al-Zīna by the Ismaili author Abū Hātim al-Rāzī (d. 322 H. / 934 AD). The manuscripts contain texts in Arabic, Persian and Ottoman-Turkish and show an amazingly broad spectrum as far as the content is concerned, which comprises almost all traditional Islamic fields of
knowledge. With a few exceptions, the manuscripts are mostly complete and well preserved. That many of these manuscripts came from the libraries of private scholars or families is suggested in several manuscripts by the many comments, some of which span over several generations, from the previous owners. The place of origin seems to be the gulf region, Yemen and Iran.

Duration of the project: 1.5 years. Start: August 2006.

(Islamic manuscripts, n. d.)

II. Princeton digital library of Islamic manuscripts

The Princeton University Library has some 9,500 Islamic manuscripts, chiefly bound paper codices, containing a total of more than 20,000 texts. The manuscripts are located in the Manuscripts Division of the Department of Rare Books and Special Collections, at the Harvey S. Firestone Memorial Library. Robert Garrett (Princeton Class of 1897) collected approximately two-thirds of these manuscripts and donated them to the Library in 1942. Since then, the Library has continued to acquire manuscripts by gift and purchase. The manuscripts are chiefly in Arabic but also include Persian, Ottoman Turkish, and other languages of the Islamic world. They date from the early centuries of Islam through the fall of the Ottoman Empire. Most of the manuscripts originated in Arabia, Egypt, Syria, Iraq, Iran, and other main centers of Islamic civilization. But there are examples from Moorish Spain and the Maghreb in the West, to the Indian sub-continent and the Indonesian archipelago in the East, and even sub-Sahara Africa. Subject coverage is broad and comprehensive, including theology based both on Qur’ān and tradition (hadīth); Islamic law (fiqh); history and biography (especially of the Prophet and other religious leaders); book arts and illustration; language and literature; science; magic, and the occult; and other aspects of the intellectual and spiritual life of the Islamic world and its diverse peoples. Representative works of virtually every important Muslim thinker are present. Although textual manuscripts are predominant, there are also illuminated Qur’āns and Persian literary works, including five Safavid and Qajar manuscripts of Firdawsī’s Shāhnāmah, the Persian national epic, as well as Persian and Mughal miniatures. In addition to these collections of Islamic manuscripts, the Manuscripts Division also holds Arabic papyri and documents, calligraphy collections, and modern personal papers relating to the Near East. Supporting research in this area are some 300,000 printed volumes in the Library’s Near Eastern Studies circulating collections. The Library has long been committed to making these collections available to researchers worldwide, with access provided by published catalogs, principally those compiled by Philip K. Hitti (1938), Mohammed E. Moghadam and Yahya Armajani (1939), Rudolf Mach (1977), and Rudolf Mach and Eric L. Ormsby (1987). Thousands of additional manuscripts, including most of the Persian and Ottoman Turkish holdings, are briefly inventoried in a “Preliminary Checklist of Uncataloged Manuscripts in the Princeton University Library” (2004).

The Princeton Digital Library of Islamic Manuscripts is a major component of the Islamic Manuscripts Cataloging and Digitization Project, a four-year project under the overall direction of Don C. Skemer, the Library’s Curator of Manuscripts, and made possible by generous support from the David A. Gardner ’69 Magic Project.

Project staffs are creating online bibliographic records, including both original MARC-format cataloging and brief bibliographic records based on existing printed catalogs. More than two-
thousand bibliographic records for Islamic manuscripts cataloged in are now searchable in the Princeton University Library’s online catalog. (Princeton university library)

"The Islamic Manuscripts Cataloging and Digitization Project was conceived specifically as a way for the library to improve access to these rich collections and share them worldwide through digital technology," Skemer said. "It is hoped that the project will make a contribution to international understanding and serve as a gesture of good will to a critical part of the world."

Michael Cook, the Class of 1943 University Professor of Near Eastern Studies and one of the leading Islamicists in America, said, "Princeton has 9,500 Islamic manuscripts in Arabic and other languages in a location that is very convenient for scholars based in North America, but far less so for those based in the Islamic world or Europe. Most of the collection is described in printed catalogs, and scholars can always obtain microfilms of the manuscripts. But the printed catalogs are old and not available everywhere, while microfilms often provide images of poor quality. The online digital library thus marks a major advance in providing up-to-date descriptions of the manuscripts to anyone who can log onto the Web, and in making at least some of the manuscripts available online in fine-quality digital images."

Approximately two-thirds of the manuscripts were donated to the University in 1942 by Robert Garrett, a member of Princeton's class of 1897. But the library has continued to build this collection since then. (slashnews, 2009)

III. Oxford and Cambridge Islamic Manuscripts Catalogue Online

Fihrist, is an online catalogue for Islamic manuscripts held at the Bodleian and Cambridge University Library (CUL), was launched on 28 March. Developed by the OCIMCO (Oxford & Cambridge Islamic Manuscripts Catalogue Online) project, the catalogue uses the TEI/XML schema created as part of the WAMCP (Wellcome Arabic Manuscript Cataloguing Partnership) project to structure the descriptions and to provide for future enhancement of those records.

Fihrist contains around 10,000 catalogue entries, retro converted from hard copy lists and card catalogues at the Bodleian and CUL, providing an integrated online search tool for these large collections. Searching for a manuscript or a work shows you a list of works contained in the relevant manuscript, with separate descriptions provided for each work. The catalogue records are currently very brief, but the OCIMCO project "will eventually provide detailed manuscript descriptions that will include digital representations of the manuscripts themselves. The TEI/XML schema provides an extensible framework that will allow for these future enhancements"

The project received funding from the JISC’s Digital Resources for Islamic Studies programmed - a scheme that also part-funded the WAMCP project.

At the Fihrist launch at Clare College, Cambridge, a series of presentations from the
OCIMCO project managers and staff provided further details of the collections and the technical implementation of the project; a presentation from the JISC on the Islamic Studies programme provided background to the funding scheme; a joint presentation was given by Richard Aspin and Nikolai Serikoff of the Wellcome Library, and Gerhard Brey of King's College London on the WAMCP project; and we heard about the like-minded Yale/SOAS Islamic Manuscript Gallery.

The day then turned to a follow up project that Oxford is carrying out over the summer to create a union catalogue of Islamic manuscript catalogues (the Islamic Studies Gateway). This project was recently awarded JISC funding, and will seek to develop Fihrist further to "provide cross searching of existing online manuscript resources ... that at present do not have a significant internet presence."

"In addition to creating the gateway itself, the aim of the Fihrist is to create a sustainable user community of Islamic manuscript metadata standards and cataloguing tools to ensure a long term commitment by stakeholders to supporting and developing the Fihrist beyond the lifetime of the project."

The WAMCP partnership (comprising the Wellcome Library, Bibliotheca Alexandrina, and King's College London) will collaborate on this project by providing open access to metadata for 500 manuscripts. This metadata, with digitised manuscripts, is expected to be publically available online via the WAMCP website from summer 2011. (Fihrist, 2011)

IV. Collaboration in Cataloging: Islamic Manuscripts at Michigan

The Library has been awarded a CLIR-sponsored, Mellon-funded “Cataloging Hidden Special Collections and Archives” grant to support the "Collaboration in Cataloging: Islamic Manuscripts at Michigan" project.

The 3-year project involves the creation and exposure of digital surrogates and catalog records for 1,250 manuscripts in Arabic, Persian, and Turkish dating from the 8th century AD to the 20th. With over half of the contents dating from before 1800, the collection contains historical manuscripts of rich textual significance, many of which are also very beautiful in their decoration and bindings, and ranks among the largest and most important such collections in North America. The first group of these manuscripts was acquired in 1924 from the personal library of Sultan Abdulhamid II, the 34th sultan of the Ottoman Empire. The subjects covered by these manuscripts include the Qur’an (texts and commentaries); commentaries and other works of criticism; Islamic traditions, theology, and jurisprudence; and philology, philosophy, geography, history, mathematics, astronomy, and astrology. The collection also includes biography, poetry, and belles-lettres. There are many beautifully illuminated manuscripts, exceptional examples of Arabic calligraphy, and works by a number of notable authors.

The project website provides unified access to bibliographic records and digital surrogates for 1,250 Islamic manuscripts; facilitates the gathering of informative and insightful commentary from scholars on campus, across the country, and around the world; and exposes in real time the dynamic enrichment of bibliographic information as project staff and scholars interact with the system. Built on an open source platform, the website is fully integrated with the Library’s central
bibliographic information system (Mirlyn) and with HathiTrust, a shared digital repository that provides persistent, high-availability storage for digitized book and journal content from the collections of the University of Michigan, other Committee on Institutional Cooperation (CIC) member institutions, and future partners. This interoperability enables the automated, real-time transfer of bibliographic information and page images to the website and make possible the most innovative aspects of our project, including the iterative enrichment of catalog records as project staff on campus and scholar experts from around the world work together in a distributed, real-time environment. By making digital surrogates and preliminary metadata for our collection of Islamic manuscripts available to the widest possible community, inviting scholarly commentary in the form of amplification, clarification, and correction, and incorporating those contributions into the cataloging process, we are creating and making the best possible use of an aggregate of expertise that is uniquely positioned to help us overcome the challenges inherent in traditional manuscript cataloging.

Project staff include Jonathan Rodgers (Principal Investigator), Martha O’Hara Conway (Project Manager), Evyn Kropf (Project Cataloger) and Peggy Daub, Nancy Moussa, Jon Rothman, and Ken Varnum. The grant funds will be used to support the website development work and a project cataloger and graduate students for the duration of the project. (Mlibrary, n. d.)

V. Parchment to Pixel: The Walters Islamic Manuscript Digital Project

The Walters Art Museum in Baltimore, Maryland, is nearing completion of an initiative to digitize its Islamic manuscripts—a collection comprised of 128 codices and sixty single leaves, dating from the ninth to the nineteenth centuries and containing extraordinary treasures from the world of Islamic art and calligraphy. The project seeks to create full digital surrogates of the entire collection, capturing preservation-quality, high-resolution digital images (Bockrath, Case, Fetters, Herr, 2010)

Digitization goal

- To create full digital surrogates with accompanying metadata
- To release images on creative common attributions on-commercial share-alike license
- Islamic collection: well conserved, a cataloging opportunity and an area of emerging scholarly interest

As part of its exhibition Poetry and Prayer: Islamic Manuscripts from the Walters, the Walters Art Museum in Baltimore has made available online a number of beautifully illustrated books dating from the ninth to the nineteenth century. (Illuminated Islamic Manuscripts Online, 2010)

VI. Wellcome Arabic manuscripts

The Wellcome Library, Bibliotheca Alexandrina, and King’s College London, have formed a partnership to create a free searchable online catalogue of 500 Islamic manuscripts in the Wellcome Library.
The partners will

- design a cataloguing system to create and manage descriptive metadata for Asian manuscripts, including adapting the ENRICH TEI metadata schema
- catalogue the manuscripts using this tool
- create cover-to-cover, high quality digital photographs of the manuscripts
- produce a website to enable sophisticated access to the metadata and its associated digital images

The website will be hosted by the Bibliotheca Alexandrina, and digitized content will also be available via the Wellcome Library catalogue, pending inclusion of the complete catalogue on the Wellcome site when circumstances permit.

The project is partly funded by a grant from the JISC’s Islamic Studies Programme.

The aim of this project is to provide remote access to Islamic manuscripts via rich metadata and associated digital images.

The objectives are:

- to design and implement an open source cataloguing tool storing metadata as TEI P5
- to create rich descriptive metadata for each manuscript
- to create a web front-end to be hosted by the BA to deliver metadata and cover-to-cover images
- to create fully-formed MARC21 records for each intellectual work to facilitate resource discovery via the Wellcome Library catalogue
- to create around 75,000 full-colour images of the manuscripts for online access.

Project update

September 2010

- WAMCP cataloguing tool beta version is complete and is now in use for cataloguing
- Digitisation of all 500 manuscripts has now been completed
- The list of elements to include in the cataloguing schema has been finalised, and is based on the TEI/ENRICH standard (view the template [PDF 40KB] and the ODD file [PDF 88KB]). (welcome Arabic manuscripts, 2010)

VII. Arab/Islamic Science Manuscripts Digitization Project Started

Arabic/Islamic contributions in the field of Medical Sciences" is the first title of a new series on "Contributions of the Arab/Islamic Civilization to the Sciences", which has recently been published in Cairo resulting from cooperation between the UNESCO Cairo Office, the Egyptian National Centre for Documentation of Cultural and Natural Heritage (CULTNAT) and the National Library of Egypt.

"This pilot project is the first phase of a long term, encyclopedic effort to use ICTs for archiving and accessing rare treasures of Arab and Islamic civilisations" explains Tarek Shawki from the
UNESCO Cairo Office. The main result of this first phase of the project was the digitization of 2,000 manuscripts that will now be made available in the public domain for the benefit of researchers, analysts and other interested readers. The digitized manuscripts are part of the collection of 1,084 manuscripts of Arab, Turkish and Persian origin related to medical sciences held by the National Library of Egypt in Cairo. The paper catalogue contains the detailed description of 31 of them.

According to Tarek Shawki, the totality of the digitised collection will be published on a trilingual CD-ROM (Arabic, English and French) and, by the end of this year, on the Internet (digitization project, 2002)

VIII. LOC: Islamic Manuscripts from Mali

The Islamic Manuscripts from Mali is a small but impressively documented digital collection features 22 manuscripts from the Mamma Haidara Commemorative Library and the Library of Cheick Zayni Baye of Boujbeha in Timbuktu, Mali. While I will be focusing on the manuscript digitization, the website also includes links to relevant maps, photos, and other information regarding Mali culture.

Under Building the Digital Collection, the website provides administrative metadata about the collection. While the main page seems to imply that the owner and director of the Mamma Haidara Commemorative Library, Abdel Kader Haidara, provided the digital scans, it appears that the Photoduplication Service of LOC actually went to Mali to microfilm the collection. It is explained that the microfilming was expressly for archival purposes. Then, the microfilm was digitized by LOC's Digital Scan Center. The archival version was scanned as color 300dpi TIFFs. The scanning bit-depth is not provided. In addition to the master files, JPEGs of both high- and low-quality and thumbnail GIFs were produced. Interestingly, as part of the donation agreement with Haidara, only the thumbnails and the low-quality JPEGs are available online.

The provided object metadata includes such descriptive elements as title, alternate title, author/creator, notes, LOC subject headings (e.g., Arabic calligraphy, Islamic manuscripts), language, repository, and the unique digital id and handle. The manuscripts are searchable by keyword (not particularly helpful unless one knows a specific title since they all share similar subject headings), or browse by title or subject. As stated in the section on scanning specifications, the quality of the images isn't spectacular but they are still quite decent. For example, the image to the right is viewable at 523x750 pixels. It's clear that great care was taken in microfilming the manuscripts with good overhead lighting and a black background.

This online digitization project is for exhibition purposes. It probably was one of the project proposal's end goals for the manuscript microfilming. While it is possible to study the manuscripts closely with the online versions, I would suspect that a serious scholar of such cultural materials would also make a trip to LC or Timbuktu. (Islamic manuscripts from mali, 2007)

IX. Yale-SOAS Islamic Manuscript Gallery

Pilote project to make available electronically all that a scholar requires to work on manuscripts. Therefore, material being digitized includes
Starting September 2009; completing February 2011. (yale Islamic manuscripts gallery, 2009)

X. The Yemeni manuscripts digitization initiative

The size of the Arabic manuscripts holdings of the many public and private libraries of Yemen makes it among the most important collections in the world. Estimated at 50,000 manuscripts, the holdings of these libraries rival those of the national library of Egypt, the Suleimaniye Library of Istanbul, or the Majlis Library of Tehran. (Sabine Schmidtke, 2011)

Discussion

By looking at the above digital projects on Islamic manuscripts we can sum up few important points:

- Some of these projects have provided good and useful metadata that will enhance the project and enlighten the user search. Example of a well catalogued Islamic manuscript is the catalogue provided by Islamic manuscripts at the Leipzig University Library (Project for the Cataloguing and Digitising of 55 Islamic Manuscripts). The cataloguing of the manuscripts at the Leipzig University Library was carried out by a scholarly associate who would give a preliminary identification and a codicological/artistic assessment of the manuscript.

The way of proceeding with the presentation of the manuscripts depends on the internationally recognized guidelines developed by the KOHD (Cataloguing of Oriental Manuscripts in Germany), albeit in reduced form. Thus, incipit, explicit and comprehensive descriptions of the book decoration and illumination of the respective manuscript are omitted because they are directly available to the observer/user. The database which emerged on this basis should serve as a catalogue with the possibility to search for various criteria, as an internal tool, and as the basis for further research. The presentation is made of an outer and an internal, textual part

<table>
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<th>Physical description</th>
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<tbody>
<tr>
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<td>Reference to Book Decoration and Watermarks</td>
<td>Completeness</td>
</tr>
</tbody>
</table>
If a work can no longer be identified, the incipit will be reproduced in the original language in place of the author’s name and the title of the work. Because the online catalogue is intended for the international research community, the transcription appears in the standard DMG form (German Oriental Society) as well as in the scholarly Library of Congress system. The unique features of the respective manuscripts which are listed, i.e. textual key-pages, illuminations, colophons, etc., will be linked with the appropriate scanned images.

The data presentation mask had to be adjusted to the unique characteristics of the Arabic (above all writing from right to left) and to the scholarly phonetic transcription of Arabic termini. Thus, this project finds itself on new territory, because until now either various non-standard writing styles were employed, or it was with a great deal of programming effort that separate functioning solutions were found that, however, were not compatible with other projects.

Flexible search methods were sought after. Those seeking information should be able to choose, for example, between using a filter and a keyword search (parametric and free-text searches, based on the indexing of the manuscripts) or combining those. To this will be added the possibility of “direct browsing” in the inventory list. (Islamic manuscripts at Leipzig university library, n. d.)

Similar to this great project is the Princeton digital library of Islamic manuscripts project the cataloguer at this library has provided sufficient metadata to ease the collection access. The metadata used are: Title, Creator, Publication / Origin, Abstract, Size, Subjects, Medium / Genre, Notes, Language Information, Physical Details, Binding Information, Acquisition, Ownership and History, Incipit, Explicit, Usage rights, Identifier:

With these metadata the quality of the collection is shown.

- On the other hand there are are some project we cant say poor but less effective which did not provide enough metadata and result to a poor content
- The third group which did not provide a cataloguing record the website only the images of the manuscripts these project still need time to improve
- There are few Muslim projects but it is associate with another project

**Conclusion**

In conclusion we can say that the topic of Metadata is indeed very important, broad and yet very specialized area. Without a proper metadata the management of information,
publications or records, digital or traditional, is impossible. As a result metadata have to accommodate, support and meet very different needs. It starts at the level of one community, such as libraries, science, archives, cultural heritage sector, e-commerce or e-government, in each of which many initiatives related to metadata are born and developed. A good and a meaningful metadata will lead to an easy access to a collection. Muslim scientist should join hands and be the leader to create an online digital manuscripts. Although the west has developed a good one but still we know our material better than them.
Metadata and access to digital Islamic manuscripts

APPENDIX

1. Islamic manuscripts at the Leipzig University Library (Project for the Cataloguing and Digitising of 55 Islamic Manuscripts)

2. Content and history of the book

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<tr>
<td><strong>in MS:</strong></td>
<td>f. 782v (old) / 690v (new): Abū 'Abdallāh Muḥammad ibn Isma‘īl al-Bukhārī</td>
</tr>
<tr>
<td><strong>Established name:</strong></td>
<td>Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn Mughīrah ibn al-Aḥnaf ibn Bardizbah al-Ju‘fī al-Bukhārī</td>
</tr>
<tr>
<td><strong>Date of death:</strong></td>
<td>30 Ramaḍān 256/31 August 870</td>
</tr>
<tr>
<td><strong>Place of death:</strong></td>
<td>Khartanak, a village near Samarqand</td>
</tr>
<tr>
<td><strong>Place of activity:</strong></td>
<td>Mecca, Medina, Khorasan, Iraq, Egypt, Syria, Bukhara</td>
</tr>
<tr>
<td><strong>Bibliographic information:</strong></td>
<td>EI2 I/296-297; GAL I/157-160 S I/260-265; GAS I/115-134; Ḥājjī Khalīfah II/512-541, no. 3908; Kaḥṭānah IX/52-53; Ziriklī VI/34</td>
</tr>
<tr>
<td><strong>Title:</strong></td>
<td>Bl. 3v: Şaḥīḥ Imām al-Bukhārī</td>
</tr>
<tr>
<td><strong>in Ms.:</strong></td>
<td>al-Jāmi‘ al-Şaḥīḥ</td>
</tr>
<tr>
<td><strong>Established form:</strong></td>
<td>al-Jāmi‘ al-musnad al-Şaḥīḥ Şaḥīḥ al-Bukhārī</td>
</tr>
<tr>
<td><strong>Versions:</strong></td>
<td>al-Jāmi‘ al-Şaḥīḥ Şaḥīḥ al-Bukhārī</td>
</tr>
<tr>
<td>Completeness</td>
<td>complete</td>
</tr>
<tr>
<td>--------------</td>
<td>---------</td>
</tr>
<tr>
<td>Incipit</td>
<td>باب كيف كان يؤدى الوحي الى رسول الله صلى الله عليه وسلم وقال الله عز وجل انها وحينا الالك كما اوحينا الى نوح والنبيين من بعدن حدثنا الحميدي حدثنا يحيى بن سعيد الانصارى اخبرى محمد بن ابراهيم التيمي انه سمع علامة بن واقف الليثي قال سمعت عمر بن الخطاب رضي الله عنه على المنبر يقول</td>
</tr>
<tr>
<td>Explicit</td>
<td>قال النبي صلى الله عليه وسلم كلمتان حبيبان الى الرحمن خفيتان على الناس ثقيلان في الميمنة سكان الله وبحده سراح الله العظيم صدق الله العلي العظيم وصدق رسول الله النبي الكريم ونحن على ذلك من الشاهدين ولائه ربنا ونعمه من الحامدين والحمد لله رب العالمين</td>
</tr>
<tr>
<td>Subject matter</td>
<td>science of hadith</td>
</tr>
<tr>
<td>Content</td>
<td>Famous collection of authentic traditions by al-Bukhārī, which belongs to the six canonical hadith collections.</td>
</tr>
<tr>
<td>Notes</td>
<td>Numerous marginal commentaries of Ḥadīth scholars, Ijāzāt, Samāʻāt and a Silsila of [Shams al-Dīn] Muḥammad ibn Muḥammad ibn al-Jazārī (name as it appears in the manuscript, d. 833/1429; EI2 III/753; GAL II/201-203 S II/274-278; Kahḥālah XI/291-292; Zirkūlī VII/45-46); (the folio numbers do follow the counting of H.L. Fleischer): f. 164v, f. 332v, f. 513v, f. 782v (f. 690v according to the new counting of islamic-manuscripts); on the Ijāzāt and the marginal commentaries see the historical catalogue of Heinrich Leberecht Fleischer under &quot;Historical catalogues&quot;, chapter on &quot;Codices de traditio propheticā&quot;, Nr. CLXXX, pp. 451-464; inner face of the back cover: Place and date of the Turkish booty as well as the owner's stamp of August Pfeiffer</td>
</tr>
<tr>
<td>Further copies</td>
<td>Alexandria, Almorsi Library (Ziedan) I/nos. 139-140 Alexandria, Municipal Library (Ziedan) V/nos. 118-144 Alexandria, University (Ziedan) nos. 855-870 Beirut, Maktubat al-Jāmi‘ah al-Amīrikīyah (Khūrī) no. 200 Berlin (Ahlwardt) nos. 1146-1191 Berlin (Quiring-Zoche I) nos. 60-61 Berlin (Quiring-Zoche III) no. 64 Berlin (Schoeler) no. 29</td>
</tr>
</tbody>
</table>
Berlin (Wagner) no. 25
Cairo, Khizānat al-Taymūriyah II/145-146
Cairo, Suppl. I/201
Cologne (Wiesmüller) nos. 78-79
Damascus, Dār al-Kutub al-Ẓāhiriyyah (Yassein Mohammed al-Sawass) al-Majmū’ah no. 135/1
Dublin, Chester Beatty (Arberry) nos. 3080, 3177
Gotha (Pertsch I) nos. 591-594
İstanbul, Köprülü (Şeşen) nos. 355-362, 363/1, 364/1
Leiden (Voorhoeve) nos. 324-325
Leipzig (Fleischer I) nos. CLXXX, CLXXXII-CLXXXIV
Leipzig (Vollers) nos. 298-305
London, British Museum, Suppl. (Rieu) no. 132
London, India Office (Loth) nos. 117-124
Madrid, Escorial (Derenbourg) no. 1443
Milan, Ambrosiana I/CCCXXV, II/Nr. 72, 106, 174, 179, 184, 210, 603/1, 604, 665, 751, 752
Munich (Aumer I) nos. 107-117
New Haven, Yale University (Nemoy) nos. A-660-666, B-153, 169, 677, 686, 690, 715, 720
Paris (Vajda) 642
Princeton, Garrett Collection (Mach) no. 577
Princeton, New Series (Mach, Ormsby) no. 403
Qom, Kitābkhanah-i umūmi-i Āyat Allāh Ma’ashī nos. 1029, 1160, 1608, 1878, 2895, 3558, 5513, 5755, 6263-6265, 7654
Sala, Subaiheyya Library (Muhammad Hajji) nos. 122-131
Al Ta’if, Library of Abdullah Ibn Al Abbas (Othman Mahmoud Hussein) 50
Vienna (Flügel) nos. 1646-1647

Editions:
printed many times, e.g.:
Le recueil des traditions Mahométanes par Abou Abdallah Mohammed ibn Ismaïl el Bokhâri. Publiè par Rudolf Krehl. Leyde 1862-1908
Bangalore 1296-1298/1878-1881
Beirut 1404-1405/1984
Bombay 1280-1288/1863-1872
Büläq 1279/1862-1863
İstanbul 1312/1894-1895
Lahore 1304/1886-1887, 1420-1421/2000
Mirtha 1289-1290/1873
Meerut 1284/1867-1868
Riyadh 1418-1419/1998
### Translations:

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
<th>German</th>
</tr>
</thead>
<tbody>
<tr>
<td>Şahîh al-Bukhârî being the tradition of saying and doings of the prophet Muhammad as narrated by his companions. Rendered to English by Muhammad Materji. New Delhi 1997</td>
<td>Le livre des successions du Çâhiba d’el-Bokhâry. Traduction avec éclaircissement et commentaires par G.-H. Bousquet. Paris 1933</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Physical description</th>
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<tbody>
<tr>
<td><strong>Number of volumes:</strong></td>
</tr>
<tr>
<td><strong>Binding:</strong></td>
</tr>
<tr>
<td>Material:</td>
</tr>
<tr>
<td>Rot-brauner Ledereinband; Vorder- und Rückdeckel mit unterschiedlichen Ornamenten: Vorderdeckel: barock inspiriertes ovales Zentralornament aus Knotengeflecht und stilisierten Blattmotiven, geschwungene Ecken gefüllt mit Arabeskenwerk, Umrahmungsborste aus einer Leiste gold geprägter und abwechselnd angeordneter Wiegenfuß- und Palmettestempeln; Innenspiegel aus Papier; Rückdeckel: zentrales Mandelornament mit in Bogen aufgelösten Umrisslinien, zwei Blütenanhängern und einer Füllung aus floralen Ranken und chiniseichen Wolkenbändern in Lederausschnitttechnik auf Goldgrund; geschwungene Ecken enthalten die gleiche Füllung wie die Mandel und ihre Anhänger; Umrahmung besteht aus einer Leiste gold geprägter S-Stempeln; Innenspiegel aus braunem Leder mit einem in Gold aufgemalten über Eck gestellten Quadrat aus Flechtwerk und zwei Flechtwerkanhängern in der Flächenmitte</td>
</tr>
<tr>
<td><strong>State of preservation:</strong></td>
</tr>
<tr>
<td><strong>Writing material:</strong></td>
</tr>
<tr>
<td>Material:</td>
</tr>
<tr>
<td>Colour:</td>
</tr>
<tr>
<td><strong>State of preservation:</strong></td>
</tr>
<tr>
<td><strong>Number of folios:</strong></td>
</tr>
</tbody>
</table>
(Nr. CLXXX) unter "Historische Kataloge".
Bl. 783v-784v (alt) / 691v-692v (neu):
drei später angefügte Iğāzāt (1082/1671).
Bl. 787r-788v (alt) / 695r-696v (neu):
später eingefügte Druckzeitschrift "Le Mukhbir" vom 31.8.1867

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>32,5 x 23,5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text area</td>
<td>22,7 x 15 cm</td>
</tr>
<tr>
<td>Number of lines</td>
<td>27</td>
</tr>
<tr>
<td>Catchwords</td>
<td>complete</td>
</tr>
<tr>
<td>Script</td>
<td>Naskh</td>
</tr>
<tr>
<td>Style</td>
<td></td>
</tr>
<tr>
<td>Ink</td>
<td>black, red, gold, blue</td>
</tr>
<tr>
<td>Characteristics</td>
<td>Schöne Gebrauchsschrift, Lemmata rot (zwei Rottöne) und/oder größere Schrift; goldene und blaue Tinte für Lemmata nur bis Bl. 49v.</td>
</tr>
<tr>
<td>Illumination</td>
<td>Themen-Index von Imām al-Ḥamawī vorne (Bl. 3v-4r) hat Schrift mit Goldtinte, Goldrahmen und goldene und blaue Zierelemente; blau-gold-rote Zierleiste mit der Basmala vor dem Beginn des Ṣaḥīḥ (Bl. 4v); Einrahmung und goldene und blaue Tinte bis Bl. 49v, danach nur noch schwarze und rote Tinte ohne Einrahmungszierleiste.</td>
</tr>
<tr>
<td>Keywords</td>
<td>Ḥadīṯ</td>
</tr>
<tr>
<td>Author of record</td>
<td>Brinkmann, Wiesmüller</td>
</tr>
<tr>
<td>Owner</td>
<td>University Library of Leipzig</td>
</tr>
<tr>
<td>Static URL</td>
<td><a href="http://www.islamic-manuscripts.net/receive/IslamHSBook_islamhs_00000404">http://www.islamic-manuscripts.net/receive/IslamHSBook_islamhs_00000404</a></td>
</tr>
</tbody>
</table>
2. Princeton digital library of Islamic manuscripts

Title:
Ahlak-i alâî.
أخلاق علاني

Creator:
Ali Çelebi, Kınalızade, 1510-1571.
علي صليبي قينالي زاده.

Forms part of:
Islamic Manuscripts Collection

Publication / Origin:
[1589]

Abstract:
Kınalızade's work on ethics in 3 books (kitâb) composed in 1565 (fol. 6b-261b), followed by two short treatises also on ethics, virtue and moral qualities (fol. 263b-280b and 280b-296b), the first of which is in Arabic and consists of a list of different concepts conditioning those qualities and the explanations thereof, starting with al-tawakkul, al-
jahl, khawf al-dhāmm wa-ḥubb al-madāḥ etc., and the second is in Arabic and Ottoman and is dedicated to Sultan Abdülhamid I (ruled 1774-1789).

**Size:**
298 leaves : paper ; 218 x 126 (158 x 75) mm. bound to 218 x 132 mm.

**Subjects:**
Philosophy, Islamic — Early works to 1800.
Islamic ethics — Early works to 1800.
Muslims — Conduct of life — Early works to 1800.
Virtue — Religious aspects — Islam — Early works to 1800.
Manuscripts, Turkish — New Jersey — Princeton.

**Medium / Genre:**
Manuscripts, Turkish - 16th century.
Manuscripts, Turkish - 18th century.

**Notes:**
Ms. composite codex
Title from the lower edge of text block
Main text was copied by Derviş Mehmet Ahlakî on the 15th of Sha'ban 997 (1589), this being the 30th copy which he did — colophon (fol. 261b). Given the dedication to Sultan Abdülhamid I, the second and third texts, which are written continuously, are from the 18th century and were subsequently bound with the first
Ms. additions: Several short inscriptions on fol. 1b; table of contents on fol. 2b-3a; two ownership statements on fol. 6a, one in the name of Mehmet Celaleddin, accompanied by a stamp dated 189 (1775-76), and the other in the name of Ömer Hüsameddin, dated 26 M 1227 (10 February 1812)

**Language Information:**
In Ottoman Turkish and Arabic.

**Physical Details:**
Main text: 19 lines per page. Written in small nasta’iliq in black ink with use of red for rubrication. Text is written within a gold leaf frame outlined with three lines in black ink, with headings and verses in separately outlined sections. Fol. 6b has an illuminated head piece (‘unwān) made in gold leaf with dark and light blue, orange and purple watercolors. Fol. 6b, 12a, 21a, and then every 10th leaf has a circular medallion on the margin, made with gold leaf with foliage pattern in black ink in the center with red circle around it and blue ink around the edges. Fol. 112b-116a have margins sprinkled in gold. Glazed dark cream paper with visible laid lines and prominent fibres. Foliation in Arabic numerals in red ink starts with 1 on fol. 7. Texts 2 and 3: 11 lines per page. Written in medium small nasta’iliq in black ink with use of red. Text written within a single line frame outlined in red ink. Very thin light cream glazed paper with visible laid lines and prominent fibres.

**Binding Information:**
Brown leather with a gold tooled mandorla with pendants in the center and 4 gold tooled corner pieces in foliage pattern on upper and lower covers. Envelope flap with same gold tooled design, consisting of a small mandorla, 2 corner pieces, and gold guilloche and fillets around the edges. Spine, fore-edge flap and borders of upper and lower covers

**Acquisition:**
Gift; Robert Garrett, Class of 1897; 1942.

**Ownership and History:**
Originally acquired by Robert Garrett from Abraham Shalom Yahuda; 1942.

**Incipit:**
Incipit text 1: درر زٔاْر دًذ ٔثُا ٔغرر ظٕاْر ضپاش ٔضراٚش كّ كثرخ افراد فراٚذُّٚ ضهك شٕٓر ٔاٚايذِ
Incipit text 2: من الكلمات الصحيحة الدين النصيحة الحمد الله... وبعد فنان الدنيا الطيبة سريعة Incipit text 3: احتمال اجتماع وانتظام الحمد الله... وبعد فنان العقل والنقل مطابق وفي المال متوافق.

**Explicit:**
و عليه التكلان انه مفضل منعم حنان تنم الرسالة المجموع من مكارم الأخلاق بعون الله الملك
 Explicit text 1: 1 الناظركاء
 Explicit text 2: 2 مراي مصيح در وربط
 Explicit text 3: 3 واصف عمال

**Usage rights:**
Use and reproduction
Restrictions on access
Identifier:

Islamic Manuscripts, Garrett no. 1548Y. (princeton digital collection, 2009

---

**4. Collaboration in Cataloging: Islamic Manuscripts at Michigan**

**Kitāb Ibrāhīm al-Ḥalabī al-musammá bi-Sharḥ al-kabīr lil-Munyah al-muṣallī, [1072, i.e. 1661 or 1662].**

كتاب ابراهيم الحلبى المسمى بشرح الكبير للمنية المصلي,[1072, i.e. 1661 or 1662].

**Shelfmark:**
Isl. Ms. 50

**Title:**
Kitāb Ibrāhīm al-Ḥalabī al-musammá bi-Sharḥ al-kabīr lil-Munyah al-muṣallī,[1072, i.e. 1661 or 1662].

كتاب ابراهيم الحلبى المسمى بشرح الكبير للمنية المصلي,[1072, i.e. 1661 or 1662].

**Author:**
Ḥalabī, Ibrāhīm ibn Muḥammad, d. 1549 or 1650.
**Place/Date of Production:**

[1661 or 1662].

**Size:**

394 leaves : paper ; 208 x 150 (155 x 89) mm. bound to 210 x 152 mm.

**Summary:**


**other Title(s):**

Ghunyat al-mutamallī fī sharḥ Munyat al-muṣallī. غلنية المتمل في شرح منية المصلى

**Subject(s):**

Prayer--Islam--Early works to 1800.
Purity, Ritual--Islam--Early works to 1800.
Hanafites--Early works to 1800.
Manuscripts, Arabic--Michigan--Ann Arbor.
Kashgharī, Sadīd al-Dīn,--13th cent.?--Munyat al-muṣallī wa-ghunyat al-mubtadi‘.

**Language:**

Arabic.

**Notes:**

Ms. codex.
Title from inscription on 'title page' (p.15).
Incipit:

الحمد لله جاعل الصلاة عمام الذين وعهد المكلفين وسراج اليقين ومنهاج المهدين ... وبعد ان العبادات ولي ما صرقت فيه نفاد

الوقت ... وكان الكتاب المسمى به مننة المسلمين وغنية المبدي من أحسن ما صنعت في بيانها ... واتبعت أن أضع له شرح يكثر

فوادها ... وسميه عينية المتنلي في شرح مننة المسلمين

Explicit:

لا يلقي الله تعالى مهراً في ذمته خير له من ارضاًكرة لا تعاني قال الله تعالى وامرأه املك بالصلاة واصطب طي على لا نسألك

ركزا نحن نرزقك والعذاب للنحر والناس تعالى حسن العقابة والعينا في الدنيا والاخرة لنا ولاخواننا وجميع المسلمين أنه خير

"المؤدل وأكرم أمول امين

Colophon:

"Scribal," triangular, reads: "تتم تم تم تم تم تم تم تتم سنة ألف وسبعين بعد الألف"

Dedication:

Can you help transcribe the dedication? Please comment!

Contents:

Unidentified-Can you help supply this information? Please comment!

Physical Details:

Collation:

i, IV-3 (5), V+1 (16), 36 V(376), V+1 (387), IV-1 (394), i ; chiefly quinions ; final leaf left blank ;
quire numbering in the form of whole words ("الجزء الثاني", etc.) and Hindu-Arabic numerals appears in
the upper outer margin of the recto of the first leaf of each quire beginning with the second ; and
foliation in black ink, Hindu-Arabic numerals, begins with ١ on page facing incipit page ; pagination
in pencil, Western numerals, supplied during digitization (skips two pages between pp.631-632, skips
from p.655 to p.666, includes some flyleaves).

Layout:

Written in 21 lines per page ; frame-ruled (impression of ruling board clearly evident).
Script:

Naskh; elegant Ottoman hand; partially serifed with right-sloping head-serif on many vertical strokes, even free-standing alif; effect of tilt to the left; quite rounded, with some sweeping descenders; many open counters; point of final nūn often assimilated with bowl.

Decoration:

Keywords, section headings, and some notabilia (side heads) rubricated; text being commented upon overlined in red; textual dividers in the form of red discs.

Support:

Primarily a European laid paper with 8 laid lines per cm. (vertical) and chain lines spaced roughly 28 mm. apart; well-burnished; watermark of anchor in circle with trefoil above (compare Heawood 4); a different European paper, much thinner with three circles watermark is used toward the center of the codex.

Binding:

Pasteboards covered in marbled paper (in blue, seafoam green, yellow, white) with red leather over spine, fore-edge flap and turn-ins; Type II binding (with flap); board linings in yellow laid paper; sewn in brown or grey thread, two stations; only traces of endbands remaining; in poor condition with significant abrasion, staining, cracking and lifting of leather, fore-edge flap detaching, etc.

Former Shelfmarks:

British Museum, London "No. 2. Ghunyat al-mutamalli."

Origin:

As appears in 'colophon' on p.796, transcription for this ms. completed in 1072 [1661 or 1662]. Further detail on copyist and place of transcription not provided.

Ownership and History:

Bookplate of British Museum, London on upper cover, "British Museum, London. No. 2. Ghunyat al-mutamalli."; circular seal impression with figure of goat/gazelle in purple ink as well as inscription "322" in Western numerals on front flyleaf (p.1); on blue-tinted paper pasted on 'title-page' (p.15), a
detailed waqf statement in the name of al-Sayyid 'Abd Allāh Adīb (Abdullah Edip), known as Jannat’zādah (Cennet-zade), qāḍī of Erzurum, accompanied by his seal, reads: "وقفت وقفًا صحيحة شرعًا " بشرط ان لا يخرج من بيت الكتب المتضمن بداري الا علماء سكنوا بارضوم بفضل مرعي اورهن قوي وانا الفقير الى الله نصبه الشهير بجنت زاده الفاضي بمدينة ارضوم في سنة اثنين وستين ومائتين ولف ; numerous notabilia (side-heads) throughout, many rubricated ; occasional marginal corrections.

Contributor(s) / Included work(s):

Unidentified-Can you help supply this information? Please comment!

Scribe(s):

Unidentified-Can you help supply this information? Please comment!

Former Owner(s):

Unidentified-Can you help supply this information? Please comment!

In Collection:

Tiflis Collection.

References:

Brockelmann, C. GAL,SI, 659-660
From the BRITISH MUSEUM, LONDON.

No. 2.

Ghunyat al-mutazalli.

[50]
http://www.lib.umich.edu/islamic/archives/1849

5. Parchment to Pixel: The Walters Islamic Manuscript Digital Project
creator
Jalal al-Din Rumi, Maulana (Persian, 1207-1273) (Author)

PERIOD
1073 AH/AD 1663

MEDIUM
ink and pigments on thin laid paper (probably Kashmiri)

ACCESSION NUMBER
W.626.83A

MEASUREMENTS
H: 10 7/16 x W: 5 7/8 in. (26.5 x 15 cm)

GEOGRAPHY
• Bharat (Place of Origin)

LOCATION WITHIN MUSEUM
Not On View

http://art.thewalters.org/detail/83739/a-drunkard-and-a-policeman/

4. Wellcome Arabic manuscripts

Request Request for use in the Library
Reference MS.1

See this in context

Level Item

Extent 1 volume

Title Acton, Grace

Date 1621

Name Acton, Grace, fl.1621.

Description Collection of cookery and medical receipts.

Inserted is an 8vo. sheet (paper) containing a priced list of food and drink, probably for a village feast. Among the items are: 6 swans for 15/-, 11 gallons of red wine for 9/2, and 200 eggs for 1/6. This is written by the same hand as that of the MS. itself.

The upper cover is lettered 'Herbes to season, herbes to cure'. Inside the upper cover in red ink 'Grace Acton, May 1621'.
Acquisition Details
Purchased 1931.

Accession Number
75096

Access Status
Temporarily Unavailable

Access Conditions
The papers are available subject to the usual conditions of access to Archives and Manuscripts material, after the completion of a Reader’s Undertaking.

This item is currently on display in the 'Medicine Man' exhibition, Wellcome Collection, London.

Reproduction Conditions
Images are supplied for private research only at the Archivist’s discretion. Please note that material may be unsuitable for copying on conservation grounds. Researchers who wish to publish material must seek copyright permission from the copyright owner.

Language
English

Physical Description
5 ll. 8vo. 171/2 x 91/2 cm. On vellum, vellum covers.

Finding Aids

Copies
This recipe book has been digitised and images are linked to the catalogue record. In addition, a microfilm copy is held as AMS/MF/232.

Relevant Publications

Subject
Cookery

Subject
Medicine, Traditional

Subject
Recipes

Subject
Acids

MaterialType
Archives - Non-digital

9. Yale-SOAS Islamic Manuscript Gallery
Catalogue reference: Ref P017 /10909
Collection: Islamic Manuscripts Gallery
Date/period of original: 1900
Title: Catalogue de la collection de manuscrits orientaux: arabes, persans et turcs formée par M. Charles Schefer et acquise par l'état
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