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

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

خلاصة
تناول المقالة تاريخ مجموعات المخطوطات الزيدية في مكتبات اليمن وخارجها والتطور المتزايد للدراسات الزيدية كجال يحتوي مستقل. كما تتناول المقالة تأثير سهولة الإطلاع على هذه المجموعات في القرن العشرين حيث أن الباحثين خارج اليمن استفادوا من تطور التكنولوجيا الرقمية في هذا المجال بينما لم يكن بإمكان اليمنيين الإطلاع على المخطوطات الزيدية في مكتبات أوروبا وأمريكا الشمالية. كما تعرف المقالة بالمبادرة التي أطلقت مؤخرًا بالتعاون مع معهد الدراسات المتقدمة في برنستون ومحفظ ومكتبة المخطوطات هيل في مينسون لجعل التراث الزيدي المخطوط يتناول الجميع.

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I. Introduction

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

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

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

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

II. The History of Zaydi Manuscript Collections outside Yemen

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

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4 See, e.g., Ibn al-Wazīr, “al-Maḥṭūṭāt al-yamaniyya,” [2008] where the total number of manuscripts within Yemen is estimated at 150,000 codices.
considerable collections and later sold them to libraries in Europe. Among these sellers was the Austrian Eduard Glaser (1855–1908), who visited Yemen on four occasions between 1882 and 1894, taking with him some 858 manuscripts. Glaser sold the manuscripts purchased during his first and second journeys to the Königliche Bibliothek zu Berlin (now Staatsbibliothek zu Berlin). His third collection was purchased by the British Museum (the collection was later transferred to the British Library) in London, while his fourth collection was sold to the Kaiserlich-Königliche Hofbibliothek (now Österreichische Nationalbibliothek) in Vienna. An even larger collection was brought together by the Italian merchant Giuseppe Caprotti (1862–1919), who arrived in Yemen in 1885 together with his brother Luigi (who died soon after, in 1889) and spent the next 34 years there, until 1919. During his sojourn in South Arabia, Caprotti collected 1,790 manuscripts. A small portion of them, 157 manuscripts, was offered in 1901 through the mediation of Eduard Glaser to the Königliche Hof- und Staatsbibliothek zu München (now Bayerische Staatsbibliothek), and the purchase was concluded in 1902. Caprotti shipped the bulk of his collection, 1,610 manuscripts in total, to Italy between 1903 through 1906 in six batches, A–F, with the goal of selling the codices in Europe. An initial suggestion to purchase the collection for the Biblioteca Ambrosiana in Milan was made by the young Italian Arabist Eugenio Griffini (1878–1925), who had been introduced to Caprotti in 1897 and was intimately familiar with the latter's manuscript collection. But it was Achille Ratti, the Ambrosiana’s director at the time (and the later Pope Pius XI), and Luca Beltrami (1854–1933) who successfully promoted a subscription to collect the required funding in 1909. A few years later, in 1914, Beltrami donated another 180 manuscripts of the Caprotti collection to the Ambrosiana, and in April 1922, he gave the remaining Caprotti manuscripts (about 280 in number) to the Biblioteca Apostolica Vaticana.

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6 See S. Schmidtke & J. Thiele, Eduard Glaser (1855–1908) and His Collections of Arabic Manuscripts, forthcoming.
9 See P.F. Fumagalli, “Raccolte,” 2001, p. 199; see also E. Griffini, “Une lieta notizia,” 1910, p. 107. Series G and H were shipped later. The division of the collection into series A through H has been kept by the Ambrosiana and is reflected in its system of shelf marks. See O. Lögren & R. Traini, Catalogue, 1981, vol. 2, preface A.
11 Following Griffini's untimely demise in 1925, the Ambrosiana also received Griffini's private collection of manuscripts (56 codices), which he had mostly collected during his travels in Tunisia and Algeria. A brief handlist of those manuscripts was prepared by A. Codazzi, “Catalogo,” 1926, pp. 114–124. See also R. Strothmann's comments on this list in his review on L. Beltrami, Eugenio Griffini Bey, 1926.
With close to 1,800 codices, the "Collezione Caprotti" is the largest collection of South Arabian manuscripts outside Yemen.\(^5\)

In 1883, the Medinan scholar and book dealer Amīn b. Hasan al-Ḥulwānī al-Madani (d. 1898) visited the Internationale Koloniale en Uitvoerhandel Tentoonstelling (International Colonial and Export Exhibition) in Amsterdam, bringing with him a sizeable collection of 664 manuscripts, which contained a fair number of manuscripts from Yemen. Through the mediation of Carlo Landberg (later Count de Landberg 1848–1924), the collection was purchased by E.J. Brill and subsequently sold to the library of the Rijksuniversiteit te Leiden.\(^4\) Around the turn of the twentieth century, additional collections of manuscripts were offered on the market, again supplied by al-Madani, who continued to collaborate closely with Landberg (hence their designation, "Landberg collections").\(^6\) The Königliche Bibliothek zu Berlin purchased in 1884 a significant Landberg collection (1,052 manuscripts),\(^7\) and in 1900 Morris K. Jesup (1830–1908) bought another Landberg collection (774 manuscripts), which he then donated to Yale University Library.\(^8\) In the same year, Princeton University was given yet another Landberg collection (1,194


\(^4\) “Following the sale of the collection to Brill, Carlo de Landberg prepared a sales catalogue which is now generally regarded as inadequate (C. Landberg, [Catalogue de manuscrits arabes,] 1883). Upon arrival in the library, the manuscripts were assigned the call number Or. 2363–3025. One item was later given the call number Or. 8439. The collection was first described by M.J. de Goeje in his Catalogus Codicium Arabicorum, 1888–1937, where they appear with their new call numbers together with the designation ‘Amin’ and the number in the Brill sales catalogue”; A. Vrolijk, “Collection Amin b. Hasan al-Madani.” See also S. Roman, Development of Islamic Library Collections, pp. 174–175; A. Vrolijk, “Usual Leiden Types,” 2014; T. Verde, “Brill’s Bridge to Arabic,” 2015; K. Schwartz. “An Eastern Scholar’s Engagement,” forthcoming. I thank Kathryn Schwartz for having made a draft of her paper available to me.

\(^6\) To make the most out of the material at his disposal, al-Madani apparently broke up single texts into numerous volumes. An example is the case of MS Berlin Landberg 437 (= Ahlwardt 10280) and MS Leiden Landberg 613 (= MS Leiden Or. 2973), which constitute two parts of a single codex. See the editors’ introduction to Abū al-Qāsim al-Busti, Kitāb al-Bahiṭ, xii–xiv.


\(^8\) “Following the sale of the collection to Brill, Carlo de Landberg prepared a sales catalogue which is now generally regarded as inadequate (C. Landberg, [Catalogue de manuscrits arabes,] 1883). Upon arrival in the library, the manuscripts were assigned the call number Or. 2363–3025. One item was later given the call number Or. 8439. The collection was first described by M.J. de Goeje in his Catalogus Codicium Arabicorum, 1888–1937, where they appear with their new call numbers together with the designation ‘Amin’ and the number in the Brill sales catalogue”; A. Vrolijk, “Collection Amin b. Hasan al-Madani.” See also S. Roman, Development of Islamic Library Collections, pp. 174–175; A. Vrolijk, “Usual Leiden Types,” 2014; T. Verde, “Brill’s Bridge to Arabic,” 2015; K. Schwartz. “An Eastern Scholar’s Engagement,” forthcoming. I thank Kathryn Schwartz for having made a draft of her paper available to me.

\(^9\) W. Ahlwardt, Kurzes Verzeichniss der Landberg’schen Sammlung, 1885.

\(^10\) Ch. Cutler Torrey, “Special Collections,” 1993. See also S. Roman, Development of Islamic Library Collections, 1993, p. 225. The collection was first described in Harrassowitz’s sales catalogue, Sammlung arabischer Handschriften, 1900.
manuscripts), acquired for its library by Robert Garrett (1875–1961) and henceforth known as the “Garrett Collection.” As is the case with the Leiden Landberg collection, all these collections contain numerous codices of Yemeni provenance. Through C. Snouck Hurgronje (1857–1936), Leiden University Library also obtained a number of Zaydī manuscripts that originated in Aceh.

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

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

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18 The manuscripts were again sold to E.J. Brill by al-Madani, and they were first described in M.T. Houtsma’s (1851–1943) Catalogue d’une collection, 1889 (containing descriptions of 791 manuscripts), followed by a revised edition (published in 1889) with descriptions of all 1,194 items. See also E. Littmann, “Special Collections,” 1934; id., List of Arabic Manuscripts, 1934; Ph.K. Hitti et al., Descriptive Catalog, 1938; Ph.K. Hitti, “Arabic and Islamic Manuscripts,” 1942.

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

20 Wust, Catalogue, 2016. See also Raquel Ukeles’s study “Abraham Shalom Yahuda: The Scholar, the Collector and the Collections” in ibid., pp. 1–12.


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


the twentieth century, notably Griffini’s former student Ettore Rossi (1894–1955) who travelled to Yemen twice, in 1936 and 1937, and Cesare Ansaldi, who lived in Yemen from 1929 through 1932.\(^{37}\) Leiden University Library also continued to expand its holdings of manuscripts from Yemen—during the 1930s additional purchases were made through C. Adriaanse (d. 1964), the Dutch consul in Jeddah from 1931 through 1939, \(^{38}\) and during the 1990s numerous manuscripts were purchased through Mr. Paul Spijker from Amersfoort, “a free-lance tourist guide living in Amersfoort, who had purchased the manuscripts in the Yemen on one of his travels.”\(^{39}\) Leiden’s most recent acquisition (comprising 18 codices) occurred in 2000.\(^{39}\) The Berlin State Library purchased manuscripts of Yemeni provenance on various occasions over the course of the twentieth century, notably acquiring in 1939 the collection of Hermann Burchardt, who was murdered in Yemen in 1909, \(^{30}\) and some 26 further codices during the 1980s and 1990s.\(^{31}\) Bernard Quaritch Ltd. in London still has a small collection of fourteen codices of Yemeni provenance, containing various Zaydi works, on offer.\(^{32}\) Moreover, the number of Yemeni manuscripts in the libraries of Saudi Arabia has grown


\(^{39}\) See, e.g., J.J. Witkam, Inventory, 2006–2016, vol. 24, p. 48 [Or. 23.267–23.270], p. 86 [Or. 23.406–23.415], p. 94 [Or. 23.444–23.450], p. 180 [Or. 23.971–23.980]. The manuscripts Or. 25.174–25.183, Or. 25.279–25.295, Or. 25.660–25.665, and Or. 25.735–25.746 were likewise purchased through Spijker; see A. Vrolijk, “List of Manuscripts,” 2007. See also J.J. Witkam, Inventory, 2006–2016 vol. 24, p. 53: “Or. 23.516: Collective volume with texts in Arabic, paper, ff. Yamani texts. Purchased in June 1996 from Dr. Léon Buskens, Leiden, who had purchased the manuscript in 1993 in Hagara, near Manakha, in the Yemen. (Ar. 5337).” For other acquisitions of South Arabian manuscripts during the second half of the twentieth century, no details are provided as to when and through whom they were purchased.


\(^{41}\) The Burchardt collection is described in Arabische und persische Handschriften, [1921]. See also the review by R. Strohmahn in Orientalistische Literaturzeitung 25 (1922). For Burchardt, who is otherwise primarily known for his photographs, see also E. Mittwoch, Aus dem Jemen; Hermann Burchardt im Jemen, 1926; A. Nippa & P. Herbstreuth, Unterwegs am Golf, 2006. Burchardt’s Nachlass is kept by the National Library of Israel under the call number “Burchardt, Hermann (1857–1939), Orientalist. ARC Ms. Var. 525” (consulted November 9, 2013). During World War II all Islamic manuscript collections in Berlin were temporarily transferred to Marburg and Tübingen. See the communication of Dr. Walter Werthmeister, custodian of the Oriental collection at Tübingen University Library, on June 29, 2010, on the specific case of Ms. Or. Quart. 2039: “... dass es sich um eine Handschrift aus der Berliner Staatsbibliothek handelt, deren Bestände während des Krieges in einen Stollen im Schwarzwald ausgelagert waren und bis zu ihrer Rückführung Anfang der siebziger Jahre von unserer Bibliothek verwaltet wurden.”


\(^{43}\) Bernard Quaritch Ltd., Islamic Manuscripts, nos. 31.1–14 (collection of Zaydi manuscripts). See also M. Al-Kaisi, “Survey of Zaydi Manuscripts,” 2013. As of March 2017, the collection is still with Quaritch Ltd.
expansively over the past decades. Significant holdings of Yemeni manuscripts are attested for the libraries of Umm al-Qurā University in Mecca, the King Faisal University, and the King Saud University in Riyadh. A large collection of Yemeni manuscripts was also amassed during the 1950s by the former ambassador of Saudi Arabia to the Yemen, al-Sayyid Muhammad b. ‘Abd al-Rahmān al-‘Ubaykān (1899–1993) whose private library is located in Riyadh. It is possible that many of the recent acquisitions by collectors and libraries outside of Yemen left the country illegally. During his tenure as the head of the antiquities and libraries of Yemen (1969–1990), al-Qāḍī Ismāʿīl b. ʿAlī al-Akwaʿ (1920–2008) fought manuscript dealers and tried to prevent them from smuggling manuscripts out of the country; he seems to have had only limited success.

III. The History of Zaydi Manuscript Collections in Yemen

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

Following the coup d’État of 1962, the former palace (Dār al-saʿāda) library and the personal collections of the members of the royal family, notably of Imam Yahyā Ḥamīd al-Dīn (1869–1948) in Sanaa, of his son Imam Ahmad b. Yahyā Hamid al-Dīn (1891–1962) in Ḥāǧgā, and of other members of the family, as well as the collections of former ministers and other government officials were confiscated and eventually

34 Fihris maḥṭūṭāt Ğāmiʿat Umm al-Qurā, 1403/1983.
35 The majority of its manuscript holdings can be accessed at https://www.kfu.edu.sa/ar/deans/library/pages/manuscripts.aspx
36 The majority of its manuscript holdings can be accessed at http://makhtota.ksu.edu.sa/
transferred to the newly founded (in 1968) al-Maktaba al-ğarbiyya (since 1980 Dār al-maḥṭūtāt) under the aegis of the Hay’at al-ţār wa-dūr al-ḵutub (General Organization for Antiquities and Libraries), which was founded in 1969 and directed until 1990 by al-ṭaqdi Ismā’īl al-Akwa’. The unpacking and arranging of the thousands of codices and the assignment of shelf marks were a slow and gradual process—over the decades, the shelf mark system of the Dār al-maḥṭūtāt’s holdings was repeatedly changed. The changes are reflected in the two catalogues, from 1978 and 2005, respectively, of the holdings of the Dār al-maḥṭūtāt (see also below). During my visit to Sanaa in July–August 2009, yet another attempt was made to recatalogue the collection and to assign new shelf marks to the codices. The collection still seems to be growing—a large number of codices (3,380 volumes) were handed over to the Hay’ā al-‘āmma li-al-kitāb (Dār al-kutub al-yamaniyya) as recently as 2014.41

In 1951–1952, in 1964, and again in 1974, scholarly expeditions from Egypt were dispatched to Yemen. They explored the holdings of the Ḥizāna al-mutawakkiliyya and the Maktaba al-ğarbiyya in Sanaa as well as those of some of the smaller libraries in Sanaa and other cities, and they produced microfilms of a select number of manuscripts (ca. 555 codices in total), which they brought back to Cairo to the Dār al-kutub (or, in the case of the 1974 expedition, the Maḥd al-maḥṭūtāt al-‘arabiyā). The material thus made available marked the beginning of the scholarly study of Mu’tazilism: since the late 1950s, numerous editions of primary sources have been published, notably the comprehensive theological summa by ṣaqiḍ al-ṣaqiḍ ‘Abd al-Ḡabbār al-Hamadānī (d. 415/1025), Al-muñqi fī ābrwāb al-tawḥīd wa-al-‘adl, and there has been a steady rise in Mu’tazili studies.42

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


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


44 See the editors’ introduction to C. Adang, S. Schmidtke & D. Sklare, A Common Rationality, 2007 (with further references).
orientalist Albrecht Noth (1937–1999) in 1975, 1977 and 1979, the Cultural Preservation Programme of the Federal Foreign Office of Germany, in cooperation with Berlin State Library, funded the purchase of restauration equipment, which was set up in the National Library (Dār al-kutub) in Sanaa in 1980. Kuwait also contributed significantly to the establishment of scholarly infrastructure in Yemen for the preservation of its manuscript holdings. The Emir of Kuwait had donated the funds for the foundation of the Dār al-kutub in 1968. During February and March 1985 a Kuwaiti team engaged in filming and cataloguing some 308 manuscripts held by the Dār al-maḥṭūtāt in Sanaa. Prior to this, between October and December 1982, a delegation from Kuwait had already assessed and partly microfilmed the manuscripts of the Maktatab al-aḥqāf in Tarīm in Hadhramaut (founded in 1972), which has a few works by Zaydī authors.

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

Various Iranian governmental and private institutions, notably the Ma‘āṣ Library in Qum and the Ḥızāna al-‘ālamiyya li-al-maḥṭūtāt al-islāmiyya (Markaz al- waṭa‘īq wa-al-tārīḥ al-dīblūmāsi), which belongs to the Iranian Ministry of Foreign Affairs, also engaged in preserving and filming significant portions of the manuscript holdings of Yemen at the turn of the millennium, and they made important contributions to the cataloguing of Yemeni manuscript collections. In 2001, ‘Abd al-Tawwāb Ahmad ‘Ali al-Maṣrīqī and Muḥammad Ṣāliḥ Yahyā al-Qāḍī published a catalogue providing detailed descriptions of the manuscripts that had been filmed by the various earlier international expeditions to Yemen—the Egyptian expedition during the 1950s, the microfilming executed by the Ma‘ḥad al-maḥṭūtāt al-‘arabiyya in 1974, another microfilm project executed in 1983 and focused on the holdings of the Dār al-maḥṭūtāt in Sanaa, and the material filmed by the Kuwaiti expedition in 1985.

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Surrogates of the manuscripts listed in the ِتشویص-یمانی can be consulted in several major libraries of Iran, among them the Mağlis Library in Tehran and the Astān-i quds-i Raḍawī library in Mašhad. The Kitābkhāna-yi ʿumūmi-yi Ḥaḍrat Āyat Allāh al-ʿüzma Marʿašī Nağfī in Qum holds a large collection of microfilmed Yemeni manuscripts from the Maktatab al-awqāf in Sanaa as well as numerous private libraries throughout the country, and surrogates of Yemeni manuscripts are also kept in the Markaz-i ihyāʾ-i mīrāṭ-i islāmī in Qum. The Mağlis Library also sponsored the cataloguing of the holdings of the Maktatab al-ahqāf in Tarīm—although the majority of manuscripts of the library represent the Šāfiʿī school, with many Sufi manuscripts among them, the library has a small but important number of Zaydī works among its holdings. The Astān-i quds-i Raḍawī library also owns a collection of microfilm copies of manuscripts from the Maktatab al-awqāf in Sanaa. During the early 2000s, Iranian scholars continued their work in Yemen, digitizing a significant number of private collections and sponsoring the publication of additional catalogues of the Dār al-maḥṣūṭāt and of various private collections. The handlists prepared by the Egyptian, Kuwaiti, and Iranian delegations provide essential information on the respective public and private libraries in Yemen, many of which have ceased to exist. In 2004, UNESCO launched a project that aimed at supporting documentation and conservation of the manuscript holdings of the ِHouse of Manuscripts in Sanaa.

The various digitization efforts supported by the German Foreign Office (“Preserving Yemen’s Cultural Heritage: The Yemen Manuscript Digitization Project” [YMDP], 2010) and the Deutsche Forschungsgemeinschaft in conjunction with the National Endowment for the Humanities (“The Yemen Manuscript Digitization...
Following the 1942 publication of the catalogue of the holdings of the Ḥīzāna al-mutawakkilīyya (now Maktabat al-awqāf/al-Maktaba al-ṣarqiyya), which was, in the pre-digital age, "a bibliographic rarity outside the Yemen," Ṣa‘īd al-Măliḥ, two Egyptian scholars teaching in Kuwait, began in 1974 to prepare a first catalogue of the holdings of the Dār al-maḥtūṭāt (al-Maktaba al-ḡarbiyya); the catalogue was published in 1978. In the meantime, a group of Yemeni scholars, Aḥmad ʿAbd al-Razzāq al-Ruqayḥī, ʿAbd al-Allāh al-Ḥibṣī, and ʿAlī Wahhāb al-ʿAṣ, worked on a new catalogue of the holdings of the Maktabat al-awqāf, which was published in 1984 in four volumes. In the process, they also replaced the old shelf marks with a new system. The catalogue does not provide a concordance of the old and new shelf marks. Since scholars often still refer to the manuscripts using the old system, consultation of both catalogues, of 1942 and 1984, is still indispensable.

The history and the holdings of the many private libraries and libraries that were attached to mosques and madrasas throughout Yemen remain largely undocumented, and their current situation is in most cases uncertain. The Qāʿima bi-al-maḥtūṭat al-ʿarabīyya al-muṣawwara bi-mikrāfil min al-Ǧumhūriyya al-ʿarabīyya al-yamaniyya, prepared by members of the second Egyptian expedition to Yemen in 1964, remains vague about the ownership of some of the microfilmed manuscripts, with statements such as "fī milk aḥad ʿulamāʾ Ṣanʿāʾ"; "muṣawvar an nusḥa fī milk aḥad ʿulamāʾ Ṣanʿāʾ," and "al-kutub al-muṣādara bi-madīnat Taʿizz." Similar observations can be made of the many surrogates of Yemeni manuscripts that are held by the Marâšī library in Qum and other Iranian libraries. Only a fraction of the

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57 https://ymdi.uoregon.edu/
58 The manuscripts filmed within the framework of the YMDP are accessible through Hill Museum & Manuscript Library’s virtual reading room (vhmml.org) as well through “The Zaydi Manuscript Tradition: A Digital Portal” at https://www.ias.edu/digital-scholarship/zaydi_manuscript_tradition The manuscripts filmed under the aegis of the YMDI are accessible through http://pudl.princeton.edu/collections/pudl0079
61 Qāʿima, 1967, pp. 9–10 no. 86.
62 Qāʿima, 1967, p. 18 no. 163.
63 Qāʿima, 1967, pp. 1 no. 2, 7 no. 59, 12 no. 107, 14 no. 133, 17 nos. 154–155, 18 no. 159, 19 no. 169, 22 nos. 194 and 196, 24 no. 217, 28 no. 252, 32 nos. 283 and 286, 33 no. 296, 38 no. 328, 39 no. 338, 46 no. 388, 51 no. 429, 52 no. 439, 53 nos. 444 and 452, 54 no. 461.
smaller libraries of Yemen have by now been catalogued, and the few available catalogues seem to cover only portions of the holdings of the relevant libraries. Mention should be made of the work of two Yemeni scholars. ‘Abd Allāḥ al-Ḥibṣī (b. 1949) published handlists of the holdings of various private libraries during the 1970s and brought these handlists together in a volume published in 1994. ‘Abd al-Salām al-Waḡīḥ (b. 1957) published a two-volume catalogue describing the holdings of 39 private libraries in Yemen in 2002. Al-Waḡīḥ has announced additional volumes, but these have not materialized so far. Handlists for individual private collections were also produced by Ahmad al-Ḥusaynī al-ʿAskawārī,66 ‘Abd Allāḥ Ḥammād Dirham al-ʿIrzī,66 and others. Moreover, al-Ḥibṣī, al-Waḡīḥ, and other Yemeni scholars,67 as well as scholars from Egypt68 and Iran,69 have compiled reference works documenting the Zaydi literary tradition, and these works provide information on the whereabouts of many manuscripts in the libraries of Yemen.

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

70 See also A. Regourd, “Introduction,” 2015, p. 124.
74 This has also been the policy of the Yemen Manuscript Digitization Initiative (YMDI).
conversation and should thus be avoided to the extent possible. Digital surrogates of manuscripts have largely replaced the physical objects as a commodity, which may be another reason to omit information about the whereabouts of the originals.\textsuperscript{75}

IV. The Evolution of Zaydi Studies as a Scholarly Field

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

The Glaser collections of Berlin and London were purchased at a fortuitous time when both Wilhelm Ahlwardt (1828–1909) and Charles Rieu (1820–1902) were still working on their respective catalogues of the Arabic manuscripts. The Königliche Bibliothek zu Berlin had purchased the first Glaser collection of 23 manuscripts in 1884,\textsuperscript{76} followed by its acquisition of the second Glaser collection of 242 manuscripts in February 1887. Ahlwardt had been asked to evaluate the latter material, and he submitted a favorable report, dated June 13, 1886, in which he recommended the acquisition of the collection and provided a brief handlist of its contents. A revised version of his report, together with the handlist, was published in the same year as *Kurzes Verzeichniss der Glaser'schen Sammlung arabischer Handschriften*.\textsuperscript{77} More detailed descriptions are included in his *Verzeichniss der arabischen Handschriften der Königlichen Bibliothek zu Berlin*, published between 1887 through 1899. One of the first scholars to consult the manuscripts of the collection, particularly those pertaining to the Mu'tazila, was Martin Schreiner (1863–1926), a scholar of Jewish and Islamic studies who, from 1894 onwards, taught at the Lehranstalt für die Wissenschaft des Judenthums in Berlin. For his studies on Jewish and Muslim Mu'tazilite kalām, “Der Kalām in der jüdischen Literatur” (1895) and “Jeschu’a ben Jehuda” (1900),\textsuperscript{78} Schreiner consulted such manuscripts as Ibn Mattawayh’s *Al-majmū‘ fi al-Muḥārīb* (MS Glaser 52), *Al-bahr al-zahhār* of Ibn al-Murtaḍā (d. 840/1436–1437) (MS Glaser 230), and *Al-masā’il fi al-hilāf bayn al-บาشاريyyīn wa-al-بغدادyyīn* by Abū Raʾṣīd al-Nisābūrī (MS Glaser 12).\textsuperscript{79}

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

\textsuperscript{75} See A. Regourd, “Digitising between the lines,” 2015.

\textsuperscript{76} The collection was briefly catalogued by K. Vollers, “Mittheilung,” 1884.

\textsuperscript{77} W. Ahlwardt, *Kurzes Verzeichniss der Glaser'schen Sammlung arabischer Handschriften*, 1887.


\textsuperscript{79} See *Manuscripta orientalia Berolinensia*, passim. See also S. Schmidtke, *Study of Islam*, forthcoming. Generally on Schreiner, see T. Turán, “Martin Schreiner and Jewish Theology,” 2017. I thank Dennis Halft to having brought Turán’s study to my attention.
Museum (Special Trust Funds) for the Year ending the 31th day of March 1890," and descriptions of the Glaser manuscripts are included in his Supplement to the Catalogue of the Arabic manuscripts in the British Museum, which was published in 1894. 

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

80 I thank Jan Thiele for this reference.
81 Like W. Ahlwardt, Ch. Rieu was able to rely in his work on a concise handlist prepared by Glaser himself: ‘Dr. Glaser had no leisure for a ‘catalogue raisonné.’ His lithographed ‘Verzeichnis’ is a hastily drawn up list without any attempt at classification or detail.’ (Rieu, Supplement, 1894, p. viii). The original Glaser numbers were replaced with new shelfmarks, Or. 3717–4244, and a concordance of the old Glaser numbers and the relevant entries in the catalogue is included in Rieu, Supplement, 1894, pp. 925–928.
82 “Bericht über die durch Eduard Glaser von seiner vierten Reise in Südarabien nach Europa gebrachten Sammlungen erstattet von dem o.ö. Professor der semitischen Sprachen und Literaturen an der deutschen Universität Dr. Max Grünert in Prag” (completed on June 6, 1894) with “Beilage: Kurzer Katalog der Glaser’schen Sammlung arabischer Handschriften verfasst von Prof. Dr. Max Grünert (Prag).”
84 The individual entries can be found at https://www.onb.ac.at/ in addition to Grünert’s handlist, the entries also reflect the revisions included in Th. Ripper, Zettelkatalog, n.d. See http://data.onb.ac.at/rec/AL00159362 “Grünerts Angaben bilden die Grundlage für die Datensätze zu den 254 Handschriften Glasers in dieser Datenbank. Sie wurden anhand eines 2003/2001 von Thomas Ripper angelegten Zettelkataloges mit transliterierten und aktualisierten Daten zu Autoren und Titeln ergänzt.”
86 See below, fnn. 106, 113.
87 F. Sobieroj, Arabische Handschriften, 2007. While the catalogue excels in detail, it does not include the original Glaser numbers, which were still used by scholars such as Rudolf Strothmann or Wilferd Madlung. A “Konkordanz Codd. arab. Glaser – Codd. arab.” is available at
Eugenio Griffini worked unremittingly on the rich holdings of the “Collezione Caprotti” or “Nuovo Fondo” of the Biblioteca Ambrosiana, but when he passed away in 1925, he had completed descriptions of less than a quarter of the collection, series A through C, as well as some selected manuscripts belonging to series H of the collection. The Caprotti Collection of the Biblioteca Apostolica Vaticana was described in detail in Giorgio Levi Della Vida’s (1886–1967) *Elenco dei manoscritti arabi islamicici*, published in 1935. Ṣalāḥ al-Dīn al-Munaṯǧīd (1920–2010) continued Griffini’s work with another partial catalogue of the Ambrosiana collection, covering series D of the Nuovo Fondo and published in 1960. Initially unaware of al-Munaṯǧīd’s work, Oscar Löfgren (1898–1992) had since 1955 paid regular extended visits to Milan to study its rich Arabic manuscript collections with the aim of (re)cataloguing them in their entirety, starting with the “Antico Fondo” (or Ancient Fund, consisting of 224 Arabic manuscripts) and extending to the more recent acquisitions since the publication of Joseph von Hammer’s (1774–1856) catalogue, including the Griffini manuscript collection, or the “Medio Fondo,” as he labelled this group of 134 manuscripts. Löfgren was supported in his endeavors by Enrico Rodolfo Galbiati (1914–2004) and especially by Renato Traini (1923–2014), and he presented a first report on his work in 1962, followed by another, more detailed account in 1963. By 1970, he had completed a draft handlist of the entire Arabic manuscript collection of the Ambrosiana, including the Nuovo Fondo of South Arabian manuscripts. The first volume of the catalogue, covering the Antico Fondo and the Medio Fondo, was published in 1975; the remaining volumes are devoted to the more than 1,700 manuscripts of the Nuovo Fondo, volume 2 (published in 1981) covers the series A-D, followed by Volume 3, covering series E, which was published in 1995, three years after Löfgren’s demise. Traini continued the project on the basis of the draft catalogue prepared by Löfgren and published the final volume, covering the series F-H, in 2011.

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

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

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


in his *Kurzes Verzeichniss der Landberg'schen Sammlung arabischer Handschriften* (1885) and incorporated more detailed entries on the Berlin Landberg manuscripts in his *Verzeichniss der arabischen Handschriften der Königlichen Bibliothek zu Berlin* (1887–1890). The Yemeni manuscripts of the Landberg collection purchased by Leiden University Library were first catalogued by Michael Jan de Goeje (1836–1909) and Martijn Theodoor Houtsma (1851–1943), and then again by Petrus Voorhoeve (1899–1996), curator of the Oriental Collections in the Leiden University Library since 1953, in his *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, published in 1957 and followed by a revised and enlarged edition in 1980. Voorhoeve's descriptions were integrated, and partly revised and enlarged, by Jan Just Witkam in his comprehensive *Inventory of the Oriental Manuscripts in Leiden University Library* (published 2006–2016), which also includes descriptions of the library's later acquisitions of Yemeni and/or Zaydi manuscripts.

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


\*96 [http://lib.slu.edu/special-collections/collections/vfl](http://lib.slu.edu/special-collections/collections/vfl)


\*98 [http://lib.slu.edu/special-collections/collections/vfl](http://lib.slu.edu/special-collections/collections/vfl)
part.99 In 1957 the board of the Ma’had al-maḥṭūṭāt al-ʿarabiyya in Cairo dispatched an expedition under the direction of Şalāḥ al-Din al-Munaĝţīd, who was at the time the Director of the institute, to Milan to film and catalogue those manuscripts of the Ambrosiana collection that remained uncatalogued. The Egyptians sojourned in Milan for two months (July–August 1957); for lack of time, the filming and cataloguing enterprise had to be restricted to series D of the Nuovo Fondo.100 The microfilms have been housed since 1960 at the Ma’had al-maḥṭūṭāt al-ʿarabiyya. Moreover, it can safely be assumed that surrogates of all European manuscript collections relevant to Zaydī studies are kept at the King Faisal Center for Research and Islamic Studies in Riyadh, Saudi Arabia, which was founded in 1983,101 and at the Umm al-Qurā University in Mecca.102 In Iran, the Mar’ašī Library and the Markaz-ī iḥyā’-i mirāṯ-i islāmī (both in Qum) also possess large microfilm archives of manuscripts from European libraries, including the Vatican Library, the British Library, the Biblioteca dell’Accademia Nazionale dei Lincei e Corsiniana, the Ambrosiana, and the Berlin State Library, among them numerous manuscripts of Yemeni provenance.103

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

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99 Th.J. Martin, North American Collections, 1977, pp. 43–44; P.P. Olevnik, "Selected Medieval and Renaiss-

100 See the introduction to Ş. al-Din al-Munaĝţīd, Fihrist, 1960.


102 Fihrist al-muṣawwarāt al-mawǧūda bi-Markaz al-baḥṭ al-ʿilmī bi-Ǧāmiʿat Ḥāʾirī, 1983–.


105 July 7–August 5, 1919; October 5–16, 1929; January 3–8, 1930; July 20–August 3, 1930; October 4–15, 1930; December 27, 1930–February 11, 1931; October 5–7, 1931; January 6–9, 1932; March 14–April 19, 1932; July 15–August 2, 1932; April 2–July 14, 1914; January 26–February 17, 1917; September 1–October 18, 1919; June 28–July 1, 1922; August 23–22, 1923. See Manuscripta orientalia Berolinensia, passim.

Eventually Strothmann gained access to some of the Vienna Glaser manuscripts, which he used for his 1923 publication, “Das Problem der literarischen Persönlichkeit Zaid b. ‘Ali.”

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

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107 R. Strothmann, “Das Problem,” 1923, p. 2: ‘Hauptquelle für die Untersuchung ist neben dem maṣābī‘ [i.e., E. Griffini (ed.), Corpus iuris di Zaid ibn ‘Ali, 1919] der Berliner Sammelkodex Ms. arab. Glas. 116, der in Ṣanʿāʾ als ḥādis ḥābi il-Ẓaid b. ‘Ali gekauft wurde. Hilfsstoff stammt aus anderen Handschriften der deutschen Bibliotheken in Berlin, Wien und München.” See also below, Appendix 2, Strothmann’s query to the K. k. Hofbibliothek, as a result of which the Vienna Library gotGrünert’s permission to publish indices prepared on the basis of his handlist. Although this apparently never materialized, it can be assumed that Strothmann was provided with a copy of this material. Strothmann’s study of the writings attributed to Zayd b. ‘Ali was a response to Griffini’s Corpus iuris. For a summary of Griffini’s and Strothmann’s views on the matter, as well as later scholarship, see F. Sezgin, Geschichte des arabischen Schrifttums, 1967, vol. i, pp. 532–536.


109 C. van Arendonk, De opkomst, 1919. His principal source was MS British Library, Or. 3901, except for a small portion of the text, for which Griffini provided van Arendonk with images of another manuscript of the text in the Biblioteca Ambrosiana, MS Ambrosiana, ar. E 57. See ibid., pp. xiii, 294–332. The translator of De opkomst, Jacques Ryckmans, had a complete microfilm of the Ambrosiana manuscript at his disposal, as well as a surrogate of another copy of the work from the Maktabat al-aqwāf in Sanaa. See C. van Arendonk, Les débuts, 1960, pp. vi, xi–xiii.

110 See J.J. Witkam, “Middle Eastern Holdings,” 1981, p. 61: “Until 1946 the keeper of Oriental manuscripts and printed books was C. van Arendonk, who was possessed of such wide erudition that he was considered, during the thirty years of his employment in the library, to be its walking manuscripts’ catalogue.” See also Kramers, “Levensbericht,” 1946, p. 148: “Kwam aldus zijn wetenschappelijke arbeid zelden tot
Griffini and van Arendonk. The British scholar Arthur Stanley Tritton (1881–1973) also contributed to the study of the Zaydiyya with a number of publications during the first half of the twentieth century, focusing on manuscripts from the Glaser collection in London.\textsuperscript{111} Strothmann’s erstwhile student, Wilferd Madelung, who provided in his seminal 1965 book Der Imam al-Qāsim ibn Ibrāhīm und die Glaubenslehre der Zaiditen a still unsurpassed analysis of the doctrinal developments among the Zaydis from the time of Imam al-Qāsim b. Ibrāhīm (d. 246/860) until ‘Abd Allāh b. Zayd al-‘Ansī (d. 667/1269), was the first scholar to consult nearly all relevant collections of Zaydī manuscripts in Europe.\textsuperscript{112} Moreover, for his later publications he was also the first Western scholar who was able to consult some of the collections in Yemen.\textsuperscript{113} Scholars in Yemen have for the most part been unable to profit from the continuously improving conditions for Zaydi studies outside Yemen. Even today they have only limited access to information on the Yemeni manuscripts held by European and North American libraries and often remain unaware of the extremely rich and valuable holdings beyond the country. This holds true not only for the collections that

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

\textsuperscript{112} See W. Madelung, Der Imam al-Qāsim ibn Ibrāhīm, 1965, pp. 254–258.

are still uncatalogued: in addition to the enormous costs that make most existing catalogues unaffordable for Yemeni scholars and research institutes, the languages in which they are written (Latin, German, Italian, and English) render them largely useless for scholars who are proficient only in Arabic. Scholars in Yemen usually refer to the few catalogues that are available in Arabic, namely, Ḥusayn ʿAbd Allāh al-ʿAmri’s (b. 1944) catalogue of the British Library manuscripts of Yemeni provenance (published in 1980)\(^\text{114}\) and al-Munağġid’s 1969 catalogue describing series D of the Caprotti collection at the Biblioteca Ambrosiana. Nemoy’s 1956 handlist of manuscripts held by Yale University Library (which includes among the Landberg collection some twenty-three Zaydi works)\(^\text{115}\) was translated into Arabic in 1985. In the same year, the Markaz al-dirāsāt wa-al-buḥūṭ al-yamani in Sanaa published an extract of Carl Brockelmann’s Geschic\hte der arabischen Litteratur, containing all materials relating to Yemen, in Arabic translation.\(^\text{116}\) In 1984, Ṣalihīyya’s Arabic catalogue of the ʿAli Amīrī Efendi collection was published in Sanaa. A heavily abbreviated Arabic translation of Levi Della Vida’s catalogue of the holdings of the Vatican Library was published by Ṣādiq Ḥusaynī Aškawārī in 2001 in Iran, followed in 2002 by a similar publication of his on the holdings of the Biblioteca dell’Accademia Nazionale dei Lincei e Corsiniana in Rome. Hassan Ansari investigated the Zaydi manuscript collections in Berlin, Vienna, Munich, Rome, and Milan and published detailed descriptions of and corrections to the catalogues on selected codices from the respective collections, mostly in Persian, occasionally in Arabic.\(^\text{117}\)

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

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


\(^{117}\) H. Ansari, Az ganǧīna-hā-ŷi nusah-i ṭaṭṭī, 2015. See also his blog posts on various manuscripts held by the Biblioteca Ambrosiana:

http://ansari.kateban.com/post/3113
http://ansari.kateban.com/post/3122
http://ansari.kateban.com/post/3127
http://ansari.kateban.com/post/3124
http://ansari.kateban.com/post/3127
http://ansari.kateban.com/post/3112
http://ansari.kateban.com/post/3114
http://ansari.kateban.com/post/3115

\(^{118}\) For ʿAbd A. M. al-Ḥibšī, see http://www.al-aalam.com/personinfo.asp?pid=17232. For al-Waḡīh, see http://www.al-aalam.com/personinfo.asp?pid=16530
manuscripts (which had been published more than a century earlier, between 1887 and 1899). Al-Waǧīḥ, in turn, lists in his Aʿlām al-muʿallaṭīn al-Zaydiyya (published in 1999), as his sources for Zaydi manuscripts outside Yemen, al-Ḥibšī’s Maṣādir al-fikr al-islāmī fī al-Yaman, al-ʿAmrī’s Maṣādir al-ṭurāṯ, and the Arabic version of Brockelmann’s Al-adabiyyāt al-yamaniyya fī al-maktabāt al-ʿāliyya.

V. Toward Democratizing Access to the Zaydi Manuscript Tradition

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

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

Many works by Zaydi authors are preserved in unique or extremely precious copies in libraries outside Yemen and thus out of reach (and often unknown) to Yemeni scholars. Examples include MS Berlin State Library, Glaser 51, which contains the third volume of the Kitāb al-taṣfīl li-ğumal al-Taḥṣīl by Sulaymān b. ʿAbd Allāh al-Ḥurāšī, a commentary on the theological summa, Kitāb al-Taḥṣīl fī al-tawḥīd wa-al-taʿdīl, of al-Ḥurāšī’s teacher al-Ḥasan b. Muḥammad al-Raṣṣā (d. 584/1188), which was copied during the lifetime of its author. No other copy of this work, or of parts of it, is attested anywhere else. MS Berlin State Library, Glaser 12 contains a unique copy of the Kitāb al-masāʿīl fī al-ḥilāf bayn al-Baṣrīyyīn wa-al-Baġdādiyyīn, a work on natural philosophy by qāḍī al-ṣuddāt ‘Abd al-Ḡabbār’s student Abū Rašīd al-Nīsābūrī. The comprehensive theological summa of Imam al-Muʿayyad bi-Allāh Yahiyya b. Ḥamza (b. 669/1270, d. 749/1348–1349), Kitāb al-ṣāmil li-ḥaqāʾiq al-adilla al-ʿaqlīyya wa-uṣūl al-

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122 See H. Ansari & S. Schmidtke, Studies in Medieval Islamic Intellectual Traditions, 2017, chapter 1 (with further references).
"masāʾil al-dīnīyya," consisting of four volumes, is dispersed across several libraries in Yemen, Iran, and the Netherlands, and a future critical edition should be based on all extant manuscripts. Copies of volumes 2, 3, and 4 originally belonged to the library of the Iranian scholar Šayḫ al-İslām al-Zaṅgānī, and they are now part of the collection of the Mağlis Library in Tehran (MSS Tehran, Mağlis 86223, 86224, and 86225). Leiden University Library owns a partial holograph of the work, containing the end of volume 3 and all of volume 4 (MS Leiden, University Library, Or. 2587). The beginning of the text is missing, and the manuscript is misidentified in Voorhoeve's catalogue. Leiden University Library also owns a precious copy of volume 2 of the theological summa by Abū ‘Abd Allāh al-Ḥusayn b. Ismāʾil al-Ḥasanī al-Ṣūrī, who is based in Ṣaʿda and who regularly consults the digital repositories of the Bavarian State Library and the Berlin State Library, publishing selected manuscripts partly as facsimiles and partly as editions. His publications, most of which seem to have appeared in 2016 and 2017, do not specify either place or publisher, and al-Ṣūrī distributes his work in PDF form through his Facebook page https://www.facebook.com/Alshami.Jamal

Moreover, there is not a single critical edition prepared by a scholar of Yemen for which manuscripts from Europe have been consulted alongside copies found in Yemen. Another unfortunate example is an edition of MS Vatican Arab. 1103 prepared by ‘Abd al-Ḥamīd b. ‘Alī Abū Zunayd, professor at the College of Sharia and Islamic Studies in Burayda, Saudi Arabia, which was published in 1989–1990. The manuscript, of which parts are missing in the beginning and at the end, was identified by the editor as Abū al-Ḥusayn al-Ḥasanī’s (d. 436/1044) commentary (šarḥ) on ‘Abd al-Ḡabbār al-Ḥamdānī’s Kitāb al-ʿumād. In fact, it constitutes part 2 of Al-muǧzī fī uṣūl al-fiqh by the Zaydi Imam al-Nāṭiq bi-al-Ḥaqq Abū Ṭālib al-Ḥārūnī (d. 424/1033); the editor was unaware of two other, complete copies of the work. One of them is preserved as MS Milan, Biblioteca Ambrosiana, ar. E 409. This manuscript is particularly precious because it was copied in 1328/1619 by Ṣalāḥ b. ‘Abd al-Ḥāliq b. Yahyā al-Ḥabūrī al-Qāsimī from a copy dated 544/1150 that had been written by Zayd b. al-Ḥasan b. ‘Alī al-Ḥurāsānī al-Bayhaqī (d. ca. 551/1156), who arrived in Yemen

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126 A critical edition is currently under preparation by Hişām Maḥmūd, in cooperation with the present writer. See also S. Schmidtke, “Imam al-Mu’ayyad bi-Allāh Yahya b. Ḥamza,” forthcoming.


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

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


in 541/1146–1147 and instructed Imam al-Mutawakkil bi-Allāh Ḥamīd b. Sulaymān (d. 566/1170). Another complete manuscript of the work is preserved in the Maktabat al-ahqāf in Tarīm (no. 98 fiqh), copied in the seventh/thirteenth century and consisting of 217 folios. Recently, ‘Abd al-Karīm Gadbān (1965–2013) has published the work in its entirety on the basis of the abovementioned Tarīm manuscript, as well as another incomplete manuscript of the work from the Maktabat al-Imām Zayd b. ‘Ali. He, too, lacked access to the Ambrosiana manuscript.

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

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

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132 On Gadbān and his contribution to Zaydī and Yemeni studies, see J. Thiele, “In memoriam,” 2016.
133 www.ias.edu/digital-scholarship/zaydi_manuscript_tradition
135 The lack of any kind of database for the entire Yemeni manuscript tradition is lamented, for example, by Ibn al-Wazīr, “Al-maḥṭūṭāt al-yamaniyya,” [2008].
136 To date, the following libraries have agreed to partner with the initiative: Berlin State Library; Bavarian State Library; Columbia University Library; Austrian National Library; Biblioteca dell’Accademia Na-
holdings of other collections of Zaydi manuscripts, to the extent that these are available or can be produced, will be uploaded to the digital reading room of vHMML, and links to the respective digital codices are again provided through the portal. The project aims to provide open access to an estimated 15,000 digitized manuscripts over the course of the next three years (2017–2020). (3) These measures will also effectively **democratize access** to the Zaydi manuscript tradition, which is expected to result in an upsurge in this important field of study—for the first time, scholars in Yemen will have unlimited access to their own intellectual, cultural and religious heritage as reflected in the Zaydi manuscripts preserved in Europe, North American, and other Middle Eastern countries.

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S. Schmidtke  The Zaydi Tradition: Preserving, studying, democratizing access


Hermann Burchardt im Jemen: Photographische Reisen 1900–1909; Eine Ausstellung des Ethnologischen Museums Berlin und der Botschaft der Bundesrepublik Deutschland, Sanaa = Hermann Burchardt in Yemen, 2005. Photographs by Hermann Burchardt, text by Ingrid Pfugler-Schindlbeck, Sanaa, Botschaft der Bundesrepublik Deutschland and Deutsches Archäologisches Institut, Orient-Abteilung, Außenstelle Sanaa.


Mittwoch, Eugen (ed.). 1926. Aus dem Jemen: *Hermann Burchardts letzte Reise durch Südarabien; Festgabe für den vierten deutschen Orientalistentag in Hamburg,*


Nemoy, Leon. 1956. Arabic Manuscripts in the Yale University Library, New Haven, Yale University Library


Nicelli, Paolo. [2016]. “Manoscritti dell’Africa araba, Etiopica e coppta al tempo di Federico Borromeo, letti e catalogati da Enrico Rodolfo Galbiati ed Eugenio Griffini,” I tesori alla fine dell’arcobaleno: Giornale culturale e di informazione on-line a cura dei volontari per la cultura [posted on May 13, 2016],


Oostdam, Dirry [with contributions by Jan Just Witkam]. 2004. West-Arabian Encounters: Fifty Years of Dutch-Arabian Relations in Images (1885–1935);


Rieu, Charles. 1890. “Department of Oriental Manuscripts: II. Acquisitions,” in: British Museum: Return to an Order of the Honourable The House of Commons, dated 5 May 1890; for, Account ‘of the Income and Expenditure of the British Museum (Special Trust Funds) for the Year ending the 31st day of March 1890.’ And, Return of the Number of Persons admitted to visit the Museum and the British Museum (Natural History) in each Year from 1884 to 1889, both Years inclusive; together with a Statement of the Progress made in the Arrangement and Description of the
Collections, and an Account of Objects added to them, in the Year 1889’ (Sir John Lubbock). Ordered, by the House of Commons, to be Printed, 10 June 1890, London, Eyre and Spottiswoode, pp. 19–21, https://archive.org/details/returnbritishmus56brit


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“Security Council Condemns Destruction, Smuggling of Cultural Heritage by Terrorist Groups, Unanimously Adopting Resolution 2347 (2017),”


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Allegretti 1926 (LXXXVIII, 124 S.)," Orientalistische Literaturzeitung 30, columns 885–887.


Verde, Tom. 2015. “Brill’s Bridge to Arabic,” Aramco World: Arab and Islamic Cultures and Connections 66/3 (May/June),


https://socrates.leidenuniv.nl/R/-?func=dbin-jump-full&object_id=2893709


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

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| Sanaa       | Maktabat Muḥammad al-Badrī | Qāsim, “Ḥaṣr,” 2010, no. 48 |
| Sanaa       | Maktabat Muḥammad al-Bar‘ī | Qāsim, “Ḥaṣr,” 2010, no. 50 |</p>
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The Zaydi Tradition: Preserving, studying, democratizing access
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<td>Sanaa</td>
<td>Maktabat Yahyā b. Muḥammad b. al-‘Abbās al-Mutawakki</td>
<td>The holdings of Yahyā b. ‘Ali al-Dāriḥī’s (1914–1975) library are now part of the library of his son, Muḥammad b. Yahyā</td>
<td></td>
</tr>
<tr>
<td>Sanaa</td>
<td>Maktabat Yahyā b. Muḥammad b. ‘Ali b. Ismā‘īl al-Mutawakkil</td>
<td>The holdings of the library were transferred from Šahāra to Sanaa shortly before the revolution. Most of its books have been stolen in the meantime</td>
<td></td>
</tr>
<tr>
<td>Sanaa</td>
<td>Maktabat Yahyā b. Muḥammad al-Iryānī</td>
<td>The holdings of the library were divided between his heirs, ‘Abd al- Raḩmān b. Yahyā al-Iryānī and Muḥammad b. Yahyā al-Iryānī</td>
<td></td>
</tr>
<tr>
<td>City</td>
<td>Library/Institution</td>
<td>Description</td>
<td>References</td>
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<tr>
<td>Ta'izz</td>
<td>Maktabat Ibrāhīm b. ʿAqīl (ʿUqayl)</td>
<td>“Al-maḥṭūṭāt allati ṣawwarathā baʿṭat al-Maʿḥad,” p. 75; Sizkīn, Tārīḥ, p. 248 no. 1619; Qāsim, “Ḥaṣr,” no. 30</td>
<td></td>
</tr>
<tr>
<td>Zabīd</td>
<td>Maktabat Ahmad Nāṣir</td>
<td>Qāsim, “Ḥaṣr,” 2010, no. 43</td>
<td></td>
</tr>
<tr>
<td>Maktabat</td>
<td>Destroyed in 1982 earthquake</td>
<td>Source</td>
<td></td>
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<td>----------------------------------------------</td>
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</tbody>
</table>
Appendix 2


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

Bitte des Oberlehrers und Pastors Strothmann um Auskunft über die von einem hohen k.k. Ministerium angekauften arabischen Handschriften
An ein hohes k.k. Unterrichts-Ministerium zu Wien.

Pforta, den 5. März 1911

Einem hohen k.k. Unterrichts-Ministerium gestattet sich der Unterfertigte eine Bitte vorzutragen.
Ich habe die Bearbeitung der “Literatur der Zaiditen” übernommen auf Grund der arabischen Handschriften, die in den letzten Jahrzehnten von Jemen nach Europa gebracht sind. Es handelt sich um folgende Sammlungen:
1. Sml. Graf Landberg in Rijks Bibliothek zu Leiden;
2. Sml. Dr. Ed. Glaser a) in Kgl. Bibliothek zu Berlin, b) in British Museum zu London, c) k.k. Hofbibl. zu Wien,


bei weitem reichsten und jüngsten Sammlung, die der Ambrosiana geblieben ist, nicht noch nach dem Wiener Bestande, der einst vor siebzehn Jahren auf dem Orientalistenkongress so überaus gerühmt wurde, ausgefüllt werden könnten. Da ich nun nach Anl. 1. S. 36 oben annehmen darf, dass ein hohes k. k. Unterrichtsministerium über ein genaues Verzeichnis der Handschriften verfügt, so gestatte ich mir die ehrerbietige Bitte:

“Hohes K. K. Ministerium wolte mir güldigst die Einsicht in die Nummern über ‘Zaiditisches Recht’ (Anl. I. 39 Abs. 8–40 oben) und die “Dogmatik der Sektirer” (S. 41 oben) vermitteln oder geneigte Auskunft erteilen ob folgende Autoren in der Sammlung vertreten sind:

2. Muḥammad b. ‘Abdallāh an Nafsazzakīja (gest. 145/762) kitāb as sijar
3. An Naṣirīl hagg al Hasan b. ‘Alī al Uṭruš (gest. 304/916) irgendein Werk

Ein hohes k. k. Ministerium ehrerbietigst
Oberlehrer u. Pastor an der kgl. Landesschule Pforta
K. Naumberg s/S. Deutschland

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

An Sr. k. u. k. Apost. Majestät
Oberstkämmereramt

Wien, am 3. April 1911


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


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

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140 Josef Ritter von Karabaček (1845–1918) served as Director of the Hofbibliothek in Vienna from 1889 through 1917. See https://www.deutsche-biographie.de/sfz39805.html (with further references).
K. k. Hofbibliothek Z. 48, Präsentiert am 23. I. 1912

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

Wien, am 22. Januar 1912


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


Hochverehrter Herr Hofrat!

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

Viele und herzliche Grüße!
Max Grünert
Prag 25. I. 1912