

"Mawsū'a 4: The Encyclopaedia of Islam, first edition" (by E. van Donzel); *EP<sup>3</sup>*; Encyclopaedia of Islam three, 2012. Retrieved Mar. 13, 2012, from www. Brill. nl/EI3; Muhammed Hamidullah, "The Urdu edition of the Encyclopaedia of Islam", *Die Welt des Islams*, vol. 6, no. 1-4 (1959-1961); *IA*; A.N. Khalidi, "[Review of] Urdu Encyclopaedia of Islam", *Islamic culture*, XXXVI, no. 1 (Jan. 1962); *The New Encyclopaedia Britannica*, Chicago 1985, *Macropaedia*, s.v. "Encyclopaedias and dictionaries. encyclopaedias" (by Robert L. Collison and Warren E. Preece); Sabine Schmidtke, "[Review of] *The Encyclopaedia of Islam*. CD. Rom edition [version 1.0]. Leiden: Brill, 1999", *Die Welt des Islams*, vol. 41, no. 2 (Jul. 2001); *TDVIA*; Colin Wakefield, "[Review of] *The Encyclopaedia of Islam*, new edition/ *Encyclopédie de l'Islam*, nouvelle edition: index to volumes/ des tomes I-VI, and to the Supplement, fascicules/et du Supplément, livraisons 1-6 by E. van Donzel", *British journal of Middle Eastern studies*, vol. 19, no. 2 (1992); Christine Woodhead, "[Review of] *Türkiye Diyanet Vakfı İslam ansiklopedisi* (Turkish Religious Foundation encyclopaedia of Islam)", in *ibid*, vol. 24, no. 2 (Nov. 1997).

/ سعید عدالت نژاد /

دائرة المعارف العثمانية، مؤسسة بزرگ علمی - تحقیقی در حیدرآباد دکن. این مؤسسه در ۱۳۰۶ به همت سیدحسین بلگرامی (متوفی ۱۳۰۵ ش / ۱۳۴۴)، ملاعبدالقیوم (متوفی ۱۳۳۵ ش / ۱۳۷۶) و انوارالله خان (متوفی ۱۲۹۵ ش / ۱۳۳۴، مشهور به فضیلت جنگ) و زیر نظر حکومت نظام حیدرآباد دکن (به آصف جاهیان\*) رسماً شروع به کار کرد (به صدیقی<sup>۱</sup>، ص ۲۰۱-۲۰۳؛ هاشم ندوی، ص ۲۰۱-۱۱؛ عبدالحلیم ندوی، ص ۱۰۶؛ ابوالحسن علی ندوی، ص ۱۴۲). منشأ نام‌گذاری این مؤسسه به دایرةالمعارف، فعال بودن آن در زمینه علوم گوناگون است و از زمان میرعثمان علی‌خان، آصف‌جاه هفتم (حک: ۱۳۲۹-۱۳۶۷)، به سبب توجه فراوان او به این مؤسسه و تأسیس مرکز تصحیح نسخ خطی به دستور وی، عثمانیه نام گرفته و در شناسنامه کتابهایی که پیش از این دوره، تا اواخر دهه ۱۳۳۰ ش، در این مرکز منتشر شده، عنوان دائرةالمعارف نظامیه برای آن ذکر شده است.

راه قرار دارند (به دایرةالمعارف تشیع\*؛ دایرةالمعارف بزرگ اسلامی\*؛ دانشنامه جهان اسلام\* در ضمیمه دانشنامه). گفتنی است احسان یارشاطر از سروراستاران دانشنامه ایران و اسلام در پی مهاجرت به امریکا تصمیم گرفت دایرةالمعارفی به زبان انگلیسی و با الگوی د.اسلام باعنوان ایرانیکا\* تدوین کند و این اثر نیز در میانه راه است.

تفاوت عمده بین د.اسلام و دایرةالمعارفهایی که به تبع آن در جهان اسلام شکل گرفتند، علاوه بر تفاوت در رویکرد، در روش تدوین است. در د.اسلام، مؤلفان حاصل مطالعات جدیدی را که در قالب کتاب و مقاله قبلاً منتشر شده، مطابق تعریف دایرةالمعارف، به صورت نظام‌مند و موجز در اختیار خواننده می‌گذاشتند و به ندرت مقاله‌ها حاوی نظریه یا پژوهشی جدید بودند، اما بسیاری از مقالات تألیفی دایرةالمعارفهای جهان اسلام با توجه به فقدان پیشینه کافی پژوهشی تدوین می‌شوند و بنابراین مؤلف غالباً خود باید پژوهشگر نیز باشد. همین عامل و کمبود مؤلفان کافی که با شیوه نگارش مقالات دایرةالمعارفی آشنا باشند، موجب سختی و کندی کار تولید می‌شود (برای اطلاع از تفاوت‌های روشی و ساختاری دیگر - مطالعات اسلامی\*).

منابع: ابراهیم عوض، دائرةالمعارف الاسلامیة الاستشرافیة: اضالیل و اباطیل، [قاهره] ۱۹۹۸/۱۴۱۹؛ اردو دائرةمعارف اسلامی، تکمله، لاهور ۲۰۰۲/۱۴۲۳ -؛ مرتضی اسعدی، مطالعات اسلامی در غرب انگلیسی‌زبان: از آغاز تا شورای دوم واتیکان (۱۹۶۵م)، تهران ۱۳۸۱ش؛ فاطمه جاناناحمدی، تصویر پیامبر صلی‌الله‌علیه‌وآله و حضرت زهرا علیهاالسلام در دائرةالمعارف اسلام (ترجمه و نقد)، [ترجمه مدخلها] حسین مسعودی، قم ۱۳۸۸ش؛ دانشنامه ایران و اسلام، زیر نظر احسان یارشاطر، تهران ۱۳۵۴-۱۳۷۰ش؛ دائرةالمعارف الاسلامیة، [بیروت] دارالفکر، [۱۹۳۳؟]؛ همان، قاهره دارالشعب، [۱۹۶۹؟]؛ دائرةالمعارف بزرگ اسلامی، زیر نظر کاظم موسوی بجنوردی، تهران ۱۳۶۷ش -؛ دایرةالمعارف تشیع، زیر نظر احمد صدر حاج سیدجوادی، کامران فانی، و بهاء‌الدین خرمشاهی، تهران ۱۳۸۰ش؛ محمدحسین قرشی، «تاریخچه دایرةالمعارف‌نگاری در جهان»، کیهان فرهنگی، ش ۱۲۷ (خرداد و تیر ۱۳۷۵)؛ موجز دائرةالمعارف الاسلامیة، ترجمه نخبة من اساتذہ الجامعات المصریة و العربیة، شارجه: مرکز الشارقة للإبداع الفکری، ۱۴۱۸-۱۴۱۹؛

Clifford Edmund Bosworth, "Report on the Encyclopaedia of Islam", *Bulletin (British Society for Middle Eastern studies)*, vol. 5, no. 2 (1978); Adrian Brockett, "[Review of] *Encyclopaedia of Islam*, new edition, vol. v: Khe-Mahi", in *ibid*, vol. 16, no. 1 (1989); *EP<sup>1</sup>*; *EP<sup>2</sup>*, s.v.

1. Siddiqi

MELA Notes, no. 80, 2007 Chicago

MADE YAYIMLANDIKTAN  
SUNTIĞIĞIYEN DOKÜMAN

Dā'irat al-Ma'ārif al-Uthmānīyah: 040039  
 A Pioneer in Manuscript Publishing  
 in Hyderabad, Deccan, India\*

12 Ocak 2013

OMAR KHALIDI

AGA KHAN PROGRAM FOR ISLAMIC ARCHITECTURE  
 MASSACHUSETTS INSTITUTE OF TECHNOLOGY

**I**t is probably not an exaggeration to say that anyone who has read classical Arabic literature has heard of the publications of Dā'irat al-Ma'ārif al-Uthmānīyah of India. A group of scholars consisting of Anwarullah Khan Fadilat Jang, Sayyid Husayn Bilgrami (1842–1926) and Mulla Abd al-Qayyum, founded it in 1888 in Hyderabad, Deccan. As early as 1872 Bilgrami urged the publication of the great optics of Ibn al-Haitham.<sup>1</sup>

In 1944, the Dā'irah was affiliated to Osmania University. For many years in the 1930s, well-known scholar Fritz Krenkow, (1872–1953), served on its staff to select and publish manuscripts. The German orientalist Max Krause, (d. 1943) was also associated with the Dā'irah. Muhammad Hamidullah, (1908–2002), the renowned scholar of Islamic studies also sent copies of hard to find manuscripts from libraries all over the globe, most particularly from Istanbul.

To date—2007—it has published 232 titles spread over 700 hundred volumes.<sup>2</sup> Most recently in 2007, three books were published.<sup>3</sup> Several authors have written about the Dā'irah, most of them however, no more than an outline of its history and list of its publications.<sup>4</sup> My purpose in this article is to present, not a linear history of the institution, but to

\* This paper was originally presented at The Islamic Manuscripts Association's Third Annual Conference, held 28–31 August 2007, University of Cambridge, UK.

<sup>1</sup> Fritz Krenkow, "Obituary: Nawab Imadul Mulk Bahadur Sayed Husain Bilgrami," *Bulletin of the School of Oriental and African Studies* 4, 2 (1926): 431–432, citation on p. 432.

<sup>2</sup> Conversation with Shahid Ali Abbasi, Director of the Dā'irah, October 16, 2007 and Dā'irat al-Ma'ārif al-Uthmānīyah, *List of publications*, 2003.

<sup>3</sup> Conversation with Shahid Ali Abbasi, Director of the Dā'irah, October 16, 2007.

<sup>4</sup> M. Nizamuddin, "A Brief Survey of the Dairatul-Maarif, Hyderabad, Deccan, India and its Recent Important Publications," *Islamic Quarterly* 1 (1954): 119–121; the same author's *Glimpses of Dairat al-Maarif al-Uthmaniya, 1888–1956*, (Hy-

Dairetâ't Maarif 1/2007  
040033

515 KHALIDI, Omar. Dā'irat al-Ma'ārif al-Uthmāniyah: a pioneer in manuscript publishing in Hyderabad, Deccan, India. *MELĀ Notes*, 80 (2007) pp. 27-32. Founded in 1888. "From its inception, the Dā'irat set out a clear cut purpose. It was and remains the publication of critical editions of unpublished Arabic manuscripts."

24 Kasım 2017

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

## ثقافة الهند

يصدرها مجلس الهند للروابط الثقافية

المجلد السادس يونيو سنة ١٩٥٥ العدد الثاني

## محتويات هذا العدد

صفحة		
٢	للاستاذ الدكتور محمد يحيى الهاشمي، حلب سوريا	١ المصادر الهندية لكتب الجواهر العربية
١٥	تعريب عبد الحميد النعماني	٢ ماهيات
٢١	للاستاذ مير بصري	٣ طاغور - شاعر الهند
٢٦	للاستاذ مير بصري	٤ من قرابين الأغاني، لطاغور
٢٢	للاستاذ محمود علي خان	٥ الامبراطور جلال الدين محمد أكبر
٤١		٦ حاتم الطائي في الهند - ٢
٥٥		٧ بوذا في أدوار حياته السالفة
٧٢	تعريب الأستاذ محي الدين الألواني	٨ قبيلة «توداس» العجيبة
٧٦		٩ «دائرة المعارف العثمانية» بمحيدرآباد الدكن
٨٢	للعلامة الشريف المرحوم مولانا عبدالحى	١٠ الهند، جنة المشرق ومطلع النور المشرق
١٠٢		١١ من أخبار الهند الثقافية

الإشتراك للسنة: في الهند: ثمانى روپيات في الخارج: ثمانى شلنات

ثمان العدد الواحد: روپيتان

تطلب من

مجلس الهند للروابط الثقافية، بتودى هاؤس، دلهى الجديدة نمرة ١

مطبعة «ق» بالهند

اصحابها خليل شرف الدين، ٢٩ شارع محمد علي، بمباى ٣

طبعت باسم مجلس الهند للروابط الثقافية

والمناطق، والصوفية، والرياضيات، والفلك، والطب، والجراحة، ووصف الكون وتركيبه، والتربية، وغير ذلك من علوم العصور الوسطى.

ويمكن للراى أن يأخذ فكره عن تنوع المواد الأصلية، ومدى القيمة الحقيقية للمخطوطات الأدبية التي عولجت وظهرت إلى النور لأول مرة، من الاطلاع على آخر فهرست نشرته الدائرة ويتضمن مطبوعاتها الأدبية. وهي تعرض مطبوعاتها بأسعار معقولة في متناول الجميع كما تتبادلها مع غيرها من الجمعيات العلمية وترسلها إلى العلماء البارزين، والمعاهد الممتاؤة بأسعار زهيدة. وهي تصدر فهرسها في فترات دورية وتنشرها على نطاق واسع.

## نماذج من موضوعاتها

لما كانت آثار العرب في المادين الانشائية والعلمية كثيرة متنوعة ومنتشرة في جميع المناطق التي يسكنونها، عمدت الدائرة إلى إجراء أبحاث واسعة للحصول على ما حفظه الزمن من آثارهم، واقتناء المخطوطات الأصلية التي تتناول الموضوعات السابقة لنشرها.

وتحقيقا لهذا الهدى جمعت الدائرة عددا هائلا من المخطوطات النادرة والأفلام المصغرة الفريدة في نوعها، والترجمات الهامة من مكنتات ومحفوظات المملكة المتحدة، وفرنسا، وألمانيا، وأسبانيا، وإيطاليا، وتركيا، والاناؤول، ومصر، وسوريا، ولبنان، والمملكة العربية السعودية، والعراق، وفارس، والهند، بما أتاح لهذا التراث الفريد أن يظهر إلى النور لأول مرة بفضل دائرة المعارف العثمانية.

## نظامها

والدائرة معهد مستقل ملحق بالجامعة العثمانية. وقد أعيد وضع قانونها في سنة ١٩٥٣. ويدير شئونها لجتان منتخبتان: إحداهما تنفيذية والأخرى أدبية، ويساعدها في مهمتها العلمية الخطيرة خبراء خارجيون ومستشرقون بارزون.

## «دائرة المعارف العثمانية» بمحيدرآباد الدكن

سنة ١٨٨٨ - سنة ١٩٥٥

أسست دائرة المعارف العثمانية أو دار المطبوعات الشرقية سنة ١٨٨٨ بواسطة نفر من العلماء الذين كرسوا حياتهم للدراسات الشرقية. وهي واحدة من أهم المؤسسات الهندية المخصصة للأبحاث الشرقية. وقد ساهمت مساهمة مادية في سبيل تقدم الدراسات العربية، وأخرجت مؤلفات أثرية قيمة بهذه اللغة.

## أهدافها

أما أهدافها وغاياتها، فهي تحقيق المؤلفات العربية النادرة وجمعها وصيانتها وإعادة تحريرها ونشرها، سواء تناولت هذه المؤلفات الأدب العربي، أو التاريخ، أو الفلسفة، أو الموضوعات الدينية، أو العلمية، أو الفنون، أو غير ذلك من الموضوعات التي بدأت في الانقراض والزوال وأصبحت معرضة للتلف أو الضياع بفعل الزمن وتقلباته.

ونجحت الدار في إصدار عدد من الكتب المشروحة النادرة التي وضعها أعلام الكتاب ابتداء من القرن الأول إلى الثامن الهجرى، أو من السابع إلى الخامس عشر الميلادى.

## تنوع المطبوعات

وتمشيا مع الأهداف السالفة الذكر أصدرت الدائرة خلال سنواتها السبع والستين، ١٥٠ مؤلفا ضخما قديما نشرت في ٣٥٠ مجلدا، كما نشرت عدة رسائل مستقلة في التاريخ، وسير الأعلام، والأدب، واللغة، والفلسفة، والميتافيزيقا، أو علوم ما وراء الطبيعة، ودوائر المعارف، وتفسير القرآن، والحديث، والشريعة،

98189

مركز الملك فيصل للبحوث والدراسات الإسلامية  
King Faisal Center for Research and Islamic Studies



الطباعة العربية في الهند  
دائرة المعارف العثمانية وورثها  
في  
إحياء التراث العربي الإسلامي

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	98189
Tas. No:	016 TAŞ.T

عبد الرحمن بن صالح مكي

أستاذ علم المكتبات والمعلومات  
بجامعة الملك عبدالعزيز بجدة

Riyad 1420/2000

\* أقيمت هذه المحاضرة بمركز الملك فيصل للبحوث والدراسات الإسلامية في 19/1/1421هـ.

77 0 TEMMUZ 2004

bir yere sahiptir. İşte bu sebeble dünyanın çeşitli ülkelerinden öğrenciler buraya eğitim için gelirler.

1912'de Allâme Reşid Rıza Mısır'dan Nedve'nin yıllık oturumuna başkanlık için geldi. O zamandan bugüne kadar İslâm âleminde bu idarenin yüksek seviyesi herkes tarafından bilinmektedir.

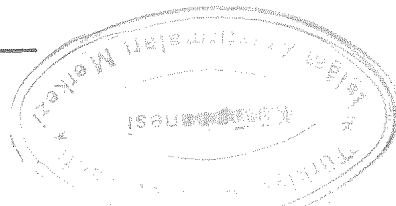
### B. HADİS GÖRÜŞÜ

Nedve'nin özel bir hadis görüşü yoktur. Bununla birlikte ilimlerde toplu olarak tahkiki şekli benimseme neticesinde kör taklit ve basiretsizce hadisi kabul etme yerine, tahkiki eğitim vermektedirler. Hadislerin doğruluğu hususunda körükörüne inanma yerine tahkiki metodu kabul ederler. Rivayeten, dirayeten sahih hadisleri kabul etmede mezhebî taassuba düşmezler. Hadis alanında Nedve'nin zikre değer bir çalışması bulunmamaktadır.

HALİD ZAFERULLAH DAUDİ

Pakistan ve Hindistan'da Şâh Velîyullah ed-Dehlevî'den Günümüze Kadar Hadis Çalışmaları, İstanbul-1995, s. 305-307.

DN: 40215



15 HAZİRAN 1996

MARUZ KAYITLI HİNDİSTAN  
SÜNNETİ GÖLEN DOKÜMAN

10

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## Dairetü'l-Maarifi'l-Osmaniyye/ En-Nizamiyye

**D**AİRETÜ'L-MAARİFİ'L-OSMANIYYE 1888'de Haydarâbâd-Dekkan'da kuruldu. Hint yarımadasındaki bu yayınevi nadir kitapların basımında dünyanın hiçbir yayınevine nasip olmayan gurur verici bir çalışma gerçekleştirmiştir. Pek çok kitabın dünyada ilk olarak ve bazı nadir kitapların ikinci baskısını yaparak kıymetli kitapların kaybolmasını önlemiştir. İslâm dünyası bu iyiliği ve hizmeti asla unutamaz.<sup>167</sup>

### - Yayınladığı Hadis Kitapları:

Çeşitli ilimlerin yanında hadis ilminde muhtelif kitapların el yazmalarını elde edip onları düzelterek basmıştır. Aşağıdaki fihristten bu idarenin bu alanda gerçekleştirmiş olduğu hizmetlerin büyüklüğü tahmin edilebilir. Basmış oldukları kitapların listesi kronolojik olarak verilmektedir:

<sup>167</sup>Ayrıntılar için bakınız: Heyet, Memleket-i Haydarâbâd, Eyk İlmi, Edebî aor Sakâfeti Tezkire, (Karaçi, 1967); Şâh Cihanpûrî Ebu Salmân, İdâre, II/226

princely courts, and save themselves from other moral weaknesses—a thing which could not be possible merely on the strength of intellect and learning. The single-minded devotion, the immaculate sincerity and the unalloyed unselfishness with which the educationists, teachers and scholars continued to serve the cause of learning for as many as 800 years were due, in no small measure, to the guidance, training and moral and spiritual purging and sanctification they received at the hands of holy men.

Till the very end, it was a tradition with Arabic institutions that their students, after they had completed their studies, went to live for some time with spiritual guides, whom they or their teachers held in high regard and with whom they also felt themselves to be in tune spiritually, for the development of that aspect of their personality which could not be taken care of in a purely academical environment. The students coming out of the institution founded by Maulana Lutfullah (which was an international seat of learning of the last phase), sought the haloed society of Maulana Fazlur Rahman of Ganj Moradabad, while the inclination of the teachers and pupils of the *madrassas* of north-western India (like those of Deoband and Saharanpur) was towards Thana Bhawan, Gangoh and Raipur where Haji Imdadullah Mohajir Makki, Hazrat Maulana Rasheed Ahmad Gangohi and their disciples served as beacons of moral and spiritual guidance.

ABUL HASAN ALI NAHWI, MUSLIMS  
IN INDIA, Translated from Urdu by  
 Mohd. Asif Kidwai, Lucknow (India),  
 Academy of Islamic Research and  
 Publications, 1960.

CHAPTER VII

MODERN RELIGIOUS, CULTURAL AND  
 EDUCATIONAL CENTRES OF MUSLIMS

DARUL ULOOM  
 Darul Uloom, Deoband

The failure of the Uprising of 1857, whose leadership had been in the hands of the Muslim religious leaders, had produced among the Muslims a dangerous sense of defeat and frustration. They were falling victim quickly to a universal feeling of dejection and self-pity. Encouraged by the victory of the British arms, the Christian missionaries had begun openly to say that India was a gift and a trust of Jesus, and it was now their bounden duty to strive for the propagation of Christianity in the land with all their vigour and earnestness. The Muslims, on the other hand, were caught in spiritual and moral confusion and they were becoming progressively ignorant of their faith under the influence of Western culture and education. It was feared that their future generations will be lost, for all practical purposes, to Islam. They will be having nothing in common with the Islamic Shariat, moral system and civilization. In these circumstances, the courageous and far-sighted Ulema awoke to the need of establishing theological institutions which could keep alive the link of the rising Muslim generations with their faith and also be instrumental in the preservation and promotion of Islamic religious and moral knowledge. The Darul Uloom of Deoband occupies a position of foremost importance among the Muslim religious institutions thus established.

Beginning in a modest way, as an unpretentious *madrassa* the Darul Uloom made a steady progress, thanks to the sincerity and the spirit of dedication of its

NOT: Makale (DARULULOOM (Deoband)) (coğ)  
 posetinde ve sayfa 95dedir.

57  
 - Darul Uloom (Deoband) - Usmaniye (5.100)  
 - Usmaniye (97)  
 - Nedve-i Ulum (92)  
 - Aligarh (95)

### THE DA'IRAT-UL-MA'ARIF

FORTY years ago, a private association at Hyderabad undertook to preserve and publish rare Arabic manuscripts and applied to the Nizâm's Government to let them establish a printing agency for the purpose. The Government approved of the idea and was pleased to take the association under its patronage. An annual grant of Rs. 6,000 was also sanctioned to help the work of the association which after some internal troubles, was gradually turned into an official Board, and the publishing agency came to be known as the Dâ'irat-ul-Ma'ârif. The Dâ'irah has since then been engaged in this important work and has edited and issued some 70 rare texts, which might have otherwise been lost. Besides a number of old books on religious subjects, some remarkable classical works of general interest have been unearthed and made available to the Arabic-knowing world by the Dâ'irah, whose great services in this matter have been acknowledged by the scholars of Egypt, Syria and Turkey, as well as the orientalist of Europe.

The success and prosperity of the Dâ'irah should be attributed mainly to the great interest of that devotee of Arabic literature—the late Nawab 'Imâd-ûl-Mulk, who contributed so much to revive learning among the Musalmans of India. The Nizâm's Government never failed to increase its financial aid according to the needs of the Dâ'irah which has thus been enabled to sell its publications at lower rates than the actual expenditure would warrant. The Dâ'irah has already established its reputation far and wide but the Editor of *Islamic Culture* wished to provide his readers with a complete list of the Dâ'irah's publications and Maulvi Muhammad 'Adil, one of its scholarly proof-readers, has kindly prepared the following list of the works so far published, with interesting notes concerning their authors.

SYED HASHIMI (FARIDABADI).



and placed immediately after Bar-On's paper. 'Contents' (next to the English title-page), line 9 should read: 'On the sources.....Schirman.. 62-66'; line 10 to read: 'Some religious .....ha-Bavli..... Goldschmidt...67-73;' 'Contents' (in Hebrew) to be corrected accordingly.

A. SIDDIQI

*PUBLICATIONS OF DA'IRAT-AL-MA'ARIF, Osmania University, Hyderabad-Dn.*

1. *Kitab us Suwar al-Kawakib* (pp. 353) (Arabic Text) by Abul-Husain 'Abdur Rahman As-Sufi d. 986 A. D. with the *Urjuza* of Ibnus Sufi, pp 31. Pub. 1954.
2. *Al-Qanun'l Mas'udi* Vol. I & II pp. 967 by Abu Rayhan Mohd. b. Ahmad al-Beruni, 1048. A. D. Published in 1955.
3. *Kitab-al-Hawi* fit Tibb, Parts I. p. 290, II. p. 269, III. pp. 299, by Abu Bakr Mohd. b. Zakariyya ar-Razi-925-A. D. Published 1955.
4. *Kanzul 'Ummal* Vol. IV & V. PP. 522 by 'Ali al-Muttaqi al-Hindi, published in 1953-1955.
5. *Dhail Miratuz Zaman*. by al-Yunini, Vol. I. pp. 557, Vol. II pp. 490, Published in 1955.

The above-mentioned books are a series of publications of the Da'irat al-Ma'arif which were published during the years 1943-1955 under the auspices of the Ministry of Education, Government of India.

The *Suwar al-Kawakib* by Abdur Rahman as-Sufi (died 376 A.H/ 986 A. D.) which contains a description of 48 constellations, has been collated with the MS of Bodleian Library, Oxford, and published along with the *Urjuza* of Ibn us-Sufi. Besides the illustrations of 48 constellations, the edition is also furnished with astronomical tables and diagrams. The illustrations and various plates from the MSS of Berlin, British Museum and Ulugh Beg's Royal Library are also reproduced in this edition. The valuable contributions which Abdur Rahman as-Sufi has made to Uranometry are too well known to need any comments. Although the book is known through its translations into Latin, French, Persian and Spanish commentary, yet the Arabic text has for the first time seen the light of day. In spite of these improvements, we have to note with great reluctance that the Arabic text contains innumerable mistakes, both verbal and grammatical. Not a single page is free from

misprints. A few of the most obvious mistakes are given below :—

	Wrong	Correct
P. 21 L-16	تحنیه	تنجیه
P. 22 L- 5	تسمیه	تسمیها
P. 22 L- 5	یسمیه	یسمیها
P. 23 L- 1	العزراء	العذراء
P. 23 L- 7	خمسة	خمس
P. 25 L- 7	اثنين	اثنتین
P. 32 L-10	الجوز	الجور
P. 38 L- 3	اربع	اربة
P. 41 L- 6	ثلاث	ثلا
P. 41 L-10	العوائد	العائد
P. 41 L- 8	الجرين	الجرین
P. 52 L- 9	الشهال	الشاء
P. 52 L-15	الشهال	الشاك
P. 54 L- 5	الرمح	الرح
P. 108 L-10	ذراعین	ذبان
P. 154 L- 4	الغنیق	اللق
P. 154 L- 4	الحمل	الهل
P. 201 L-20	الجنوبین	النوبین
P. 239 L-14	الهواء	لوام
P. 260 L- 8	هذا الید	ه الید
P. 265 L-16	الذی	س
P. 327 L-13	ذراعین	راعان
P. 328 L- 2	ثلاث	لثة
P. 328 L- 7	ثلاث	لثة
P. 352 L-13	احد	صدی

Such errors in the use of Arabic nouns and feminine pronouns in place of masculine pronouns and *vice versa* are too many to recount.

*Al-Qanun al-Mas'udi* by Abu Rayhan-Beruni is the second of the series and deals with the science of Astronomy. It has been published in two volumes and has been collected with seven MSS made available