

## Abstracts:

**Philip Bockholt** (University of Münster): Four Centuries Later: Tracing Shah ‘Abbās’s Book Endowments to Ardabil in Istanbul

Shah ‘Abbās I, known as “the Great,” was a pivotal figure in Iranian history, ruling from 1588 to 1629. His enduring legacy includes numerous endowed manuscripts, which reflect his charitable endeavors during his over forty-year reign. Between approximately 1600 and 1629, Shah ‘Abbās demonstrated his piety through donations of valuable items from his palace in Isfahan to prominent shrines across Iran, including those in Ardabil, Mashhad, Qom, and Ray. Many of these endowments consisted of rare volumes from the imperial collection. While the manuscripts bestowed upon Mashhad remain on site, others given to the shrine of Shaykh Ṣafī al-Dīn in Ardabil are now dispersed throughout institutions in Tehran, Saint Petersburg, Istanbul, and select European and North American locations. My study investigates the origins of a selection of these manuscripts by consulting manuscript notes, archival records, library catalogues, and drawing on fresh perspectives offered by recent studies by Tanındı (2024) and Vasilyeva/Yastrebova (2024). Specifically, it explores whether these works came directly from the royal library, the shah’s private holdings, or had been possessed by high-ranking officials prior to entering the Ardabil shrine library. Additionally, this inquiry seeks to enhance our understanding of the scope and diversity of endowed manuscripts underpinning Safavid cultural practices and intellectual currents around 1600. Due to practical considerations, the focus lies primarily on analyzing the Ardabil manuscripts currently housed in Istanbul repositories, particularly in the Süleymaniye Library, whose relatively small but hitherto understudied number offers a promising avenue for scholarly exploration.

**Yui Kanda** (ILCAA, Tokyo University of Foreign Studies): Shāh ‘Abbās I’s Manuscript Endowments and Shrine Practices: Early Kufic Qur’āns Endowed to Mashhad and Ardabil

This study examines the religious and cultural policies of Shāh ‘Abbās I (r. 1588–1629) in the aftermath of the decade-long Uzbek occupation of Mashhad (1589–1598) by analyzing Arabic, Persian, and Chagatai manuscripts that he endowed to Sufi and Shi‘ite shrines in Ardabil, Mashhad, Qom, and Ray on various occasions from his royal library and their enduring legacy. Particular attention is given to a group of ninth- and twelfth-century Qur’āns written in Kufic (angular) script on parchment, allegedly bearing the signatures of the Twelver Imāms (e.g., Imām ‘Alī b. Abī Ṭālib); These Qur’āns were endowed to the mausoleum of Imām Riḏā in Mashhad in 1599/1600 and 1600/1, likely during Shāh ‘Abbās’s pilgrimages, and later to the mausoleum of Shaykh Ṣafī al-Dīn in Ardabil in 1627/8.

While studies in Islamic art history have examined the Safavid adaptation of early Kufic Qur’āns, as exemplified by this group, since the mid-2000s, research into their content, physical features, potential functions, placements within mausolea, hierarchy in comparison to other manuscripts, post-Safavid reception, and Shāh ‘Abbās I’s strategic decisions in selecting and endowing these and other manuscripts to specific destinations over time (e.g., the *Ṣafvat al-Ṣafā*, endowed to Ardabil in 1612/3) remains insufficiently explored.

To address these gaps, this study draws on a diverse range of sources, including paratextual elements of the manuscripts (e.g., inspection records), inventory records from the treasuries of mausolea spanning the Safavid to Qajar periods, the Ottoman land registry, and contemporaneous treatises on calligraphy, biographies of ‘ulamā’, and dynastic chronicles. By analysing these materials, the study sheds new light on the strategic significance of Shāh ‘Abbās I’s manuscript endowments, their role in consolidating his religious and political authority, and their broader contributions to the practices of endowment, usage, and preservation of manuscripts in shrine treasuries over subsequent periods.

**Elahe Mahbub** (Documentation Centre of Astan-e Qods Library, Mashhad) and **Behzad Nemati** (The Islamic Research Foundation, Astan-e Qods, Mashhad): *Barrasī-yi kohan-tarīn fehrest-hā-ye bejāmande az Kitābkhāne-ye Astān-e Qods-e Rażavī* (in Persian)

بررسی کهن‌ترین فهرست‌های بجا مانده از کتابخانه آستان قدس رضوی

دو مجموعه سند بجا مانده از موجودی کتابخانه حرم امام رضا در مشهد (کتابخانه آستان قدس رضوی) مربوط به سال‌های 1007 تا 1011 از قدیمی‌ترین فهرست‌های کتابخانه‌های کهن ایران است. فهرست‌نویسی که به عنوان اقدام اساسی در جهت شناخت، حفاظت و مدیریت منابع هر کتابخانه تلقی می‌شود، در کتابخانه آستان قدس زیر عنوان‌های «عرض»، «سند صاحب‌جمعی» و «فهرست» تعریف شده است. این اسناد که از اسناد تشکیلات اداری حرم به شمار می‌رود، شامل 142 برگه است که در یک مقطع تاریخی بسیار مهم تنظیم شده و از وضعیت کتابخانه پس از بحران بزرگ تسلط ده ساله ازبکان در خراسان و مشهد و آغاز دوره شکوفای عباس اول صفوی، اطلاعات ارزشمندی به ما می‌دهد. این فهرست‌ها موجودی قرآن و کتاب کتابخانه را به صورت طبقه‌بندی شده، به همراه برخی اطلاعات دیگر از نسخه‌ها گزارش می‌کند و علاوه بر آن، اطلاعاتی از وسایل کتابخانه نیز ارائه می‌دهد. مقاله حاضر به استخراج و بررسی داده‌های برآمده از این دو فهرست می‌پردازد و تلاش می‌کند از مجموع این داده‌ها، بر شناخت اندک ما از وضعیت کتابخانه در چهار سده قبل بیفزاید؛ از جمله درباره چگونگی تأمین منابع و اطلاعات مربوط به واقفان نسخه‌ها، روش نسخه‌شناسی و کتابداری، توصیف، دسته‌بندی و بازیابی اطلاعات و نگهداری و مرمت کتاب‌ها. نیز نگاهی به گزارشهای تاریخی از وضعیت منابع پس از حمله ازبکان خواهد داشت و آن را با داده‌های این اسناد خواهد سنجید.

**Andrew Peacock** (University of St Andrews): *The Library of the Eighteenth Century Mughal Prince Acchai Sahib*

Research on the central Islamic lands has lately emphasised the importance of studying library catalogues as a source for intellectual history, as shown by the recent contribution of Konrad Hirshler on medieval Syria and several recent publications devoted to the catalogue of the Ottoman palace library of the time of Beyazid II. Yet for other parts of the Islamic world such research remains underdeveloped. While no equivalent catalogue of the Mughal imperial library has survived, quite a number of library catalogues from Islamic South Asia have survived. In this presentation I focus on one neglected such catalogue, which is of particular interest as it predates the colonial environment in which most of the others were compiled, potentially affecting their contents. This is the catalogue of the library of the Mughal prince Acchai Sahib, also known as Buland Akhtar, brother of the emperor Muhammad Shah (r. 1718-1748), now preserved in the Bodleian Library as MS Ouseley Add 10, and compiled by one Sharaf 'Ali in 1211/1797. The catalogue, presumably composed posthumously, sheds light on not simply on the contents and their classification, but also the linguistic diversity and hierarchy of mss, with not just Arabic and Persian but more surprisingly Pushto also represented, and individual mss picked out as being autographs or because of the prestige of their provenance. The catalogue is thus valuable as it offers an unprecedented insight into Mughal book collecting practices, and not previously been studied.