The Arabic manuscript ref. No 49 in the library collection of the Moscow State Institute of International Relations (University)

A. Habibulla

Indian University Bloomington, 107 S. Indiana Avenue, Bloomington, IN 47405-7000, USA


This article addresses the Arabic manuscript which dates back to the 14th century. The manuscript ref. № 49 preserved in the library collection of the Moscow State Institute of International Relations (University) was initially noted in 1994 by D. A. Morozov in his list of Arabic manuscripts preserved in Moscow, and it was the same scholar who three years later published a brief description of the manuscript. Without prejudice to the significance of the work thus undertaken, it might be fitting to point to a number of inconsistencies and errors, for some of them the author cannot be excused by any means. The manuscript consists of two works, copied in 1332 and 1335: al-Tadhkirah fi ilm al-hay'ah [Memoir on Astronomy] by Naṣīr al-Dīn al-Ṭūsī (d. 1274); and Muḥammad b. Dihqān’s Commentaries on the first chapter of the Miftāḥ al-ʻulūm [Key of sciences] by Abū Bakr al-Sakkākī (d. 1229). The present study brought to light previously unexplored copies of mediaeval treatises on astronomy and Arabic grammar, which possess a high level of quality and reliability. We have also succeeded in clearing up several errors and inconsistencies which had found their way into the previous catalogues, including the reference book on bibliography by the German orientalist Carl Brockelmann. Authors and titles of the works included in the manuscript were identified successfully.

Keywords: Manuscript, MGIMO, al-Ṭūsī, as-Sakkākī, commentary, Miftāḥ.

As one leafs through antique manuscripts a chance would now and then present itself to bring to light new realities of a manuscript’s quality and identity — discoveries which would complement and enhance its previously existing descriptions. Quite often also one would succeed in clearing up errors or inconsistencies overlooked by previous scholars. A stroke of luck might also make it possible to establish the author’s name and ascertain
the title of a handwritten text in cases where no such identifications existed before. This was exactly what happened once we had started perusing a PDF of the Arabic manuscript ref. №49 preserved in the library collection of the Moscow State Institute of International Relations (University).

The manuscript had caught our interest by its provenance from Bukhara and by previously being contained in the private library of the Naqshbandi shaykh Muhammad Pārsā (d. 1420). A token thereof is an impression of a seal az kutub-i waqf-i Khwāja Muḥammad Pārsā (from the books of the donation by Khwāja Muḥammad Pārsā). It needs to be said that Pārsā’s library, which had existed in Bukhara nearly until the late 19-th century, has been studied in a number of fascinating publications [cf. 1, 2, 3], whereas myself, as well as my colleagues Professor A. Muminov and Doctor Sh. Ziyadov, have been for several years involved in a joint scholarly project aimed at identification and description of the manuscripts which used to comprise this now scattered collection.

Initially the manuscript ref. № 49 from MGIMO was noted in 1994 by D. A. Morozov in his list of Arabic manuscripts preserved in Moscow [4, p. 197], and it was the same scholar who three years later published a brief description of the manuscript [5, p. 554]. Without prejudice to the significance of the work thus undertaken, it might be fitting to point to a number of inconsistencies and errors, for some of them the author cannot be excused by any means.

The same faults are replicated also in a recently published catalogue [6, p. 9].

The manuscript under consideration contains two texts, written in two different hands: an astronomical treatise and a composition on philology. A study of the PDF copy, which we obtained, disproved the previous researcher’s statement that both compositions lack front pages. The fourth PDF in our copy is the inception of the treatise on astronomy (Figure 1), whereas image 173 is in fact the initial page of the tractatus on philology (Figure 2). The presence of the very clearly readable basmala and hamdala, which usually precede Islamic compositions, as well as collating the texts with other existing copies of the treatises, unequivocally point to these sheets being prelusory.

The treatise on astronomy of which neither the author nor the title have as yet been ascertained is in fact a popular text by a famous astronomer Naṣīr ad-Dīn Muḥammad al-Ṭūsī (d. 1274) entitled al-Tadhkirah fī ʻilm al-hay'ah (A Treatise on Astronomy) [regarding this text please cf. 7, pp. 102–106].

As stated by the colophon,

وقد وقع الفراغ من كتابته في اواخر صفر ٧٣٣ هجرية

[wa qad waqa’a al-farāgh min kitābatīhi fī awākhīr Ṣafar 733 hijriyyah]

copying of the composition was completed in the end of Ṣafar 733/November 1332.

It is worth noting that the treatise al-Tadhkirah fī ʻilm al-hay’ah was published together with its translation into English in 1993 as a two-volume edition [8]. The critical recension of the text was based on six manuscripts including an earlier one (ref. A 437)
from the Institute of Oriental Manuscripts of the Russian Academy of Sciences in Saint Petersburg. The researcher of the treatise Jamil Ragep states that he selected those six manuscripts following a close scrutiny of thirty five copies all together. Sadly, the Moscow manuscript under discussion had not been then considered owing to there being no relevant information available at the time. Collation with the published critical recension of the text revealed a high level of reliability and quality of the MGIMO copy, which would surely have proved indispensable for the critical recension.

The other composition contained in the manuscript is a commentary on the first section of a rather well-known treatise by a Khwarazmian philologist Yūsuf ibn Abī Bakr al-Sakkākī (d. 1229) Miftāḥ al-ʻulūm (The Key to the Disciplines).

It is a well-known fact that Miftāḥ al-ʻulūm comprises three parts: morphology (ṣarf), syntax (nahv) and rhetoric (maʻānī wa bayān). The MGIMO manuscript, as was stated above, contains a commentary on the part of morphology (qism al-ṣarf) of the composition. The title given to the text — Fath al-ghalaq wa daw’ al-ghasaq (Disclosure of the hidden and elucidation of the dark) — is taken actually from the preface to the treatise itself.
and is nothing more than a mere conjecture by the previous scholar, because there exists no testimony as to this expression being the title. In reality the author simply states what he intends to achieve in drafting a commentary — viz. to disclose the hidden [places] and elucidate the dark [aspects] of the treatise Miftāḥ al-ʻulūm.

Another manuscript of this composition (Figure 4) bearing the tentative title Sharḥ qism as-ṣarf min kitāb Miftāḥ al-ʻulūm from the collection of Feyzullah Efendi3 disproves

3 The complete digital copy of the manuscript can be viewed as public domain at http://majles.alukah.net/t146564/ (accessed on 27.12.2015)
D. Morozov’s idea that the MGIMO manuscript can be the unique and the only surviving copy. To our great surprise in the MGIMO catalogue recently published it is no longer supposed but affirmed that the text in question «is a unique copy of a treatise previously unknown» [6, p. 9].

The Moscow copy contains three colophons at the end (Figure 3). According to the last of the three colophons the copying was finalized on 17 December 1335 (Rabī’ al-‘akhir 30, 736) in the city of Jurjāniya in Khwarezm, by a Muḥammad b. Riḍā al-Karminī.

Figure 3. The colophon of the second composition in Manuscript ref. № 49.
Source: Ms. MGIMO 49
The first colophon (Figure 3, lines 6, 7) points to the place and the date of completing the composition:

«Completed in Termez, may [Allah] bless and protect from calamities, at noon, on Tuesday, on the first day of Rajab of the year seven hundred and two [9 February 1303]»

The second colophon (Figure 3, line 9 ff.) runs as follows:

«He says the weak [in religious ceremonial] to Allah the most noble, by Muhammad, by Abi Bakr by the twoepreceptors… This is a copy… I have it by the two preceptors and my masters in the family of sciences… and I have it by the two preceptors and my masters in the family of sciences…»

Source: http://majles.alukah.net/t146564/ (accessed on 27.12.2015)
The previous descriptions of the manuscript designate ‘Ali b. Muḥammad b. Dihqān as the author of the treatise, although it states quite clearly in the colophon that the text is authored by his Shaykh, preceptor and patron. The name of the author is not mentioned and it is nearly impossible to guess it right. However, an inscription on the title page of the manuscript of Feyzullah Efendi elucidates the identity of the author of the commentary:


It follows then that the treatise was authored by Muḥammad b. Dihqān, whereas his son ‘Ali b. Muhammad acted merely as a transmitter of the text by means of dictation. This is confirmed also by a Turkish bibliographer of the 17th century Kātip Çelebi, who supplies valuable information on the history of this treatise. He writes that Muḥammad b. Dihqān set out to dictate his commentary (al-farā‘īd) on the first two sections of Miftāḥ al-‘ulūm, and was also intent to comment on the remaining third part, which intention, however, he couldn’t fulfil because of his demise. His son ‘Ali b. Muhammad in the month of Sha‘bān of 719 (September 1319) brought to completion his father’s undertaking and presented the book to Uzbek Khan (1283–1341) [9, II volume, pp. 1767–68]. Kātip Çelebi also states that ‘Ali b. Muḥammad himself wrote commentaries on the third section of Miftāḥ al-‘ulūm.

A German orientalist Carl Brockelmann, following in the footsteps of Kātip Çelebi, also confirms [10, p. 294] ‘Ali b. Muḥammad b. Dihqān to be the author of «Commentary...»
on the Section on Rhetoric» (maʿāni wa bayān), i.e. on the third part of Miftāḥ al-ʿulūm, which he concluded in 718/1318. In doing so Brockelman gives the author's full name as ʿAlī b. Muḥammad b. Dihqān ʿAli b. Abī Bakr b. Ali al-Nasafī al-Kabinī. In the preface to the manuscript from the collection of Feyzullah Efendi the father's name is also given as Muḥammad b. Dihqān ʿAli b. Abī Bakr b. Ali al-Nasafī thumma (afterwards) al-Kabinī (الكبندي). In both cases there is the peculiar and demonstratively unusual nisba — al-Kabinī. Yet, upon considering the information of Kātip Çelebi we were certain enough to conclude this to be a scribal error which migrated from the manuscript to Brockelmann's catalogue. Çelebi clearly writes this nisba as al-Baikandī (البيكندي), pointing to its carrier's provenance from the mediaeval city of Baykand which was located not far from Bukhara.

To conclude, it would be fitting to reiterate that our work with the manuscript brought to light previously unexplored copies of mediaeval treatises on astronomy and Arabic grammar, which possess a high level of quality and reliability. We have also succeeded in clearing up several errors and inconsistencies which had found their way into the previous catalogues, including the reference book on bibliography by the German orientalist Carl Brockelmann.

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Received: 03.07.2017
Accepted: 27.02.2018

Author’s information:

Akram Habibulla — PhD; akkhabib@indiana.edu
Арабская рукопись № 49 из библиотеки Университета МГИМО

А. Хабибулла

Университет Индианы в Блумингтоне, 107 Юг-Индiana-авеню, Блумингтон, IN 47405-7000, США


Статья посвящена кодикологическому исследованию арабской рукописи, датируемой XIV в. и хранящейся в библиотеке Университета МГИМО (Московский государственный институт международных отношений). Рукопись происходит из Бухары и когда-то принадлежала личной библиотеке накшбандинского шейха Мухаммада Парса (ум. в 1420). Она состоит из двух сочинений: из астрономического трактата и филологического труда, переписанных разными почерками. Астрономический трактат, автор и назание которого до сих пор не были идентифицированы, является популярным произведением известного ученого-астронома Насир ад-Дина Мухаммада ат-Туси (ум. в 1274) «ат-Тазкира фи илм ал-хай'а» («Памятка по астрономии»). Второе сочинение в рукописи является комментарием ко первой части известного труда хорезмийского филолога Юсуф ибн Абду Бакра ас-Саккаки (ум. в 1229) «Мифтах ал-улум» («Ключ наук»). Впервые рукопись была отмечена в 1994 г. Д. А. Морозовым в его списке арабографических рукописей Москвы, а тремя годами позже им же было опубликовано краткое описание этого списка. Не умаляя значения проделанной Д. А. Морозовым работы, хотелось бы отметить некоторые неточности и ошибки, которые никак невозможно опрavitать отсутствием у исследователя научного материала, появившегося за последние годы. В статье устранены неточности и ошибки, допущенные в предыдущих описаниях рукописи, а также успешно идентифицированы авторы и названия трудов, включенных в данный фолиант.

Ключевые слова: рукопись, арабская, МГИМО, ат-Туси, ас-Саккаки, комментарий, Мифтах.

Контактная информация:
Хабибулла Акрам — канд. филол. наук; akkhabib@indiana.edu