

## ИСТОРИЯ И ИСТОЧНИКОВЕДЕНИЕ

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**The Arabic manuscript ref. No 49 in the library collection  
of the Moscow State Institute of International Relations  
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This article addresses the Arabic manuscript which dates back to the 14<sup>th</sup> 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-'ulūm* [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)<sup>1</sup>.

The manuscript had caught our interest by its provenance from Bukhara and by previously being contained in the private library of the Naqshbandi shaykh Muḥammad 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<sup>2</sup> 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 *ḥamdala*, 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 'ilm 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 ٣٣٧ هجرية

[wa qad waqa'a al-farāgh min kitābatihī fī awākhir 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 'ilm 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)

<sup>1</sup> The author wishes to express profound appreciation and acknowledgement of help provided by Reshetnikova Marina Vadimovna, the Head of the Library, in obtaining a copy of the manuscript.

<sup>2</sup> The pages of the manuscript are not numbered; thus we refer to numbers of its PDF images.

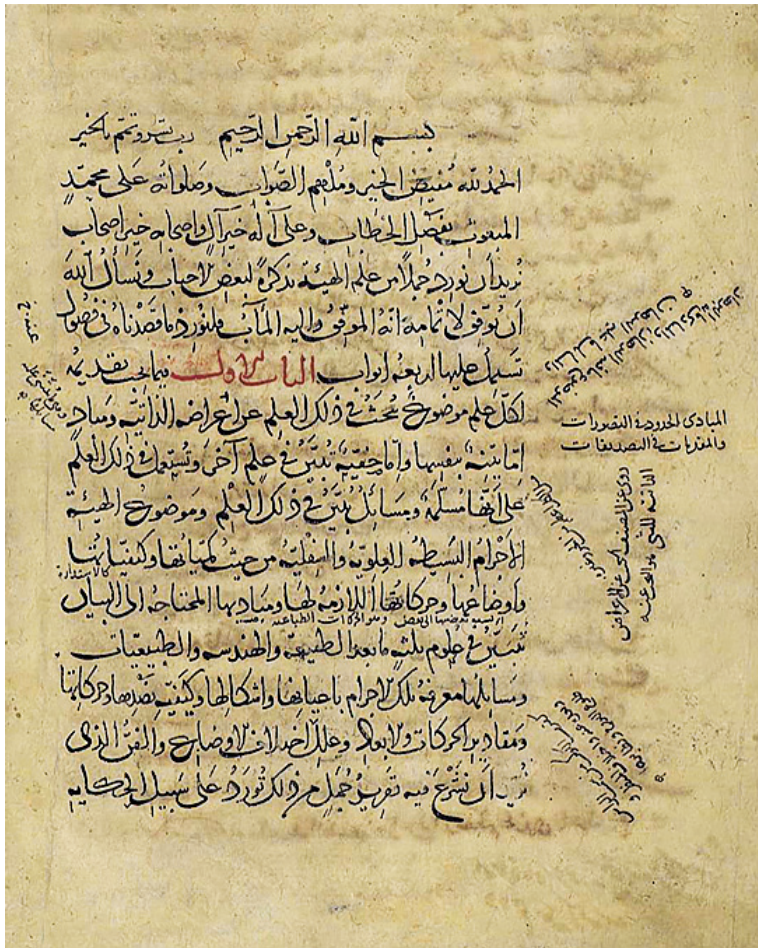


Figure 1. The inception of the treatise *al-Tadhkirah fi 'ilm al-hay'ah*.  
Source: Ms. MGIMO 49

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- 'ulūm* (The Key to the Disciplines).

It is a well-known fact that *Miftāḥ al- 'ulūm* comprises three parts: morphology (*ṣarf*), syntax (*naḥv*) and rhetoric (*ma'ānī 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



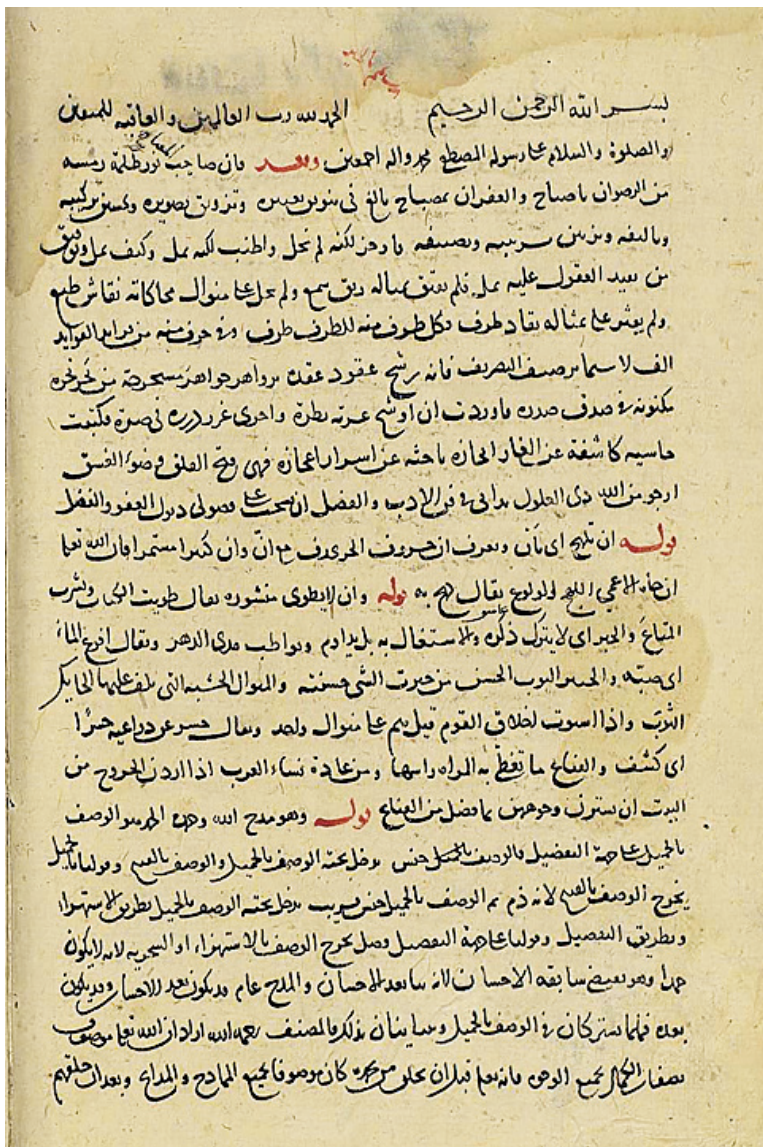


Figure 2. The inception of the commentary on the first section of *Miftāh al-'ulūm*.  
Source: Ms. MGIMO 49

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 *Miftāh al-'ulūm*.

Another manuscript of this composition (Figure 4) bearing the tentative title *Sharh qism as-ṣarf min kitāb Miftāh al-'ulūm* from the collection of Feyzullah Efendi<sup>3</sup> disproves

<sup>3</sup> The complete digital copy of the manuscript can be viewed as public domain at <http://majles.alukah.net/t146564/> (accessed on 27.12.2015)

بحمد الوقت اعطاه به علم الوقت ومنه بوله تعلم انما هو الله الذي كان اصله لكن انما تم حفضه  
 والعبث حركتها عن النوق الساكنة من كبر عتوت نصا وكنتنا بالية سلان فادع احدنا من الخمر فيقول انما  
 وقد علمت ان الانفس انما لا توفى كان ذلك من بل اجرا الوصل بحمد الوقت والبار الذي يطعم ما يترس  
 اذنته الماسعة من العبد ذكر ان كان اوانته والعبث على يقول من النوق السريعة والوجنا من النوق ات  
 الرضة العوية ويقال من الشدة وانه الموقولا تاجه واكمله ما نجا به وافضاله والمسرد على عتق  
 وعوضاته ودرست سكلاته ومجملاته وهو المستعان على جميع الامور وعليه الكلان المخبور ووجه الفرح عنه  
 ترمذ حفت البركات وصنبت عن اللغات طيرة الدلانا غرة رجب سنة اربع وسبعمائة وهو المثل  
 في ان جعل الموفيق بسنة وسهل على تسريحه وخففه لما يقع من الصعاب كونه واكرامه وحريصا ما يوقد والكرم  
 سوز له الموالاة اجرا والصلوة على رسوله محروما ما طنا وطا من يقول الصديق الصديق المولى الله العلي  
 عان حرم حرمه عان المولى على الشنع اصل الله شأنه وصانه عا شأنه هذه على العواد والفراد ورأه  
 هو اله العواد المريم فعلى يد الموالاة التي جعلها سبع واستادى وولاي في حرا عوصات تسم الفرض من ساج  
 العلوم باحثا عن الغايات فانها احصا على لفظا بعضا ديه ونجاة في الحانها من سانه اواب السكالات دجا  
 من عا حوله مقدرا المعضلات ساجلة تبارها رجا رجا لا يحار لا سخر حرم المرور ما نجا واورا سحر ان يكتب  
 من رب الذهب على سحر السحر والقرسا بقاها وصهارا للبيان اوان الاستبها على المهر المنقوش على اللؤلؤ  
 لم يسبقه به احد من الفحول البؤرة السحر المعلقين فانه كانت دوة لم يسبق وبرة لم يركم يتصدخل  
 عقده لده سز على الموالاة فصل ومن قصده قد كثر على عينية عا غير ما ذكر الحديان في الحلق المولانا يابح  
 عصمة من الخدائق الا انما من جلوا عن حسن الوداد والاعاد عمل الفين والراس فالما مولد كريم حرم ستم  
 انه نضوا بها كل الضن ولا تموا بها عا من هذا المثل فان اداعه العلم على غير السقي اصله على العنق  
 به قربة وطاعة والله دوز قال واحسن للمقال فمن يبع المبالا على اصابة من المستحقين فقد  
 ظلم وانذار وشيخ اوقات ضلواتهم واعضابهم صلواتهم بصلواتهم وفاق سايهم طيب الله ثراه  
 وجعل اشعارات الحنان مثواه وقد سميات باكوته انها الاملاء بكرة يوم الجمعة عن رمضان  
 سنة ثمان وعشرون وسبعمائة حله المرحا اللطاهون ونجا به الباهون حرا بسط به النورة الاولي  
 وليلجن والصلوة على رسول الله الاطاهون  
 ربيع من سوبدهون السور يوم الاثنين سنة  
 ربيع من حرمها المولى على الفات  
 سنة ٧٣٤ هـ  
 محمد بن محمد الكرمي

Figure 3. The colophon of the second composition in Manuscript ref. № 49. Source: Ms. MGIMO 49

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-ākhir* 30, 736) in the city of Jurjāniya in Khwarezm, by a Muḥammad b. Riḍā al-Karmīnī.





Figure 4. The inception of *Sharḥ qism al-ṣarf min kitāb Miiftāḥ al-‘ulūm* from the collection of Feyzullah Efendi.

Source: <http://majles.alukah.net/t146564/> (accessed on 27.12.2015)

فرغ من تسويد هذه النسخة يوم الإثنين في سلخ ربيع الآخر بجرجانية خوارزم حرسها الله تعالى عن الأفات سنة ٦٣٧. محمد بن رضى الكرمني.

[faragha min taswid ḥādhihi al-nuskhaḥ yawm al-ithnayn fi salkh rabī‘ al-ākhir bi-Jurjāniyat Khwarasmā Ḥarāsahā Allāh ‘an al-āfāt sanat 736, Muḥammad b. Riḍā al-Karmīnī]

The first colophon (Figure 3, lines 6, 7) points to the place and the date of completing the composition:

ووقع الفراغ عنه بترمز حفت بالبركات وصينت عن الأفات ظهيرة الثلاثاء غرة رجب سنة اثنين وسبعمائة

[wa waqa ‘a al-farāgh ‘anhu bi-Tirmiz ḥaffat bi-l-barakāt wa ṣinat ‘an al-āfāt zahīrat al-thulathā ghurrat rajab sanat ithnayn wa sab‘imi’ah]

«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:

يقول العبد الضعيف الفقير إلى الله الغني علي بن محمد بن دهقان علي بن ابي بكر بن علي النسفي ... هذه غرر الفوائد و درر الفرائد ... جمعها شيخه واستاذي ومولائي في حل عويصات قسم الصراف من مفتاح العلوم ... وها انا قد

أمليتها في جرجانية خوارزم ... وقد تهيأت باكورة إنتها الإملاء بكرة يوم الجمعة غرة رمضان سنة ثمانى عشرة  
سبعمائة...

[yaqūl al-‘abd al-ḍa‘if al-faḡīr ilā Allāh al-ghanī ‘Alī b. Muḥammad b. Dihqān ‘Alī b. Abī Bakr b. ‘Alī al-Nasafī ... hādhihi ghurar al-fawā'id wa durar al-farā'id ... jama'ahā shaykhī wa ustādhi wa mawlā'i fi ḥall 'awīṣāt qism al-ṣarf min Miftāḥ al-'ulūm ... wa hā anā qad amlaytuḥā fi Jurjāniyat Khwārizm ... wa qad tahayya'at bākūrāt intihā' al-implā' bukrata yawm al-jum'ah ghurraṭ Ramaḍān sanat thamāniya 'ashara sab'ami'ah]

«[Thus] speaks a weak and impoverished servant of the Rich Allah 'Alī b. Muḥammad b. Dihqān 'Alī b. Abū Bakr 'Alī al-Nasafī, ... these samples of usefulness and pearls of jewellery ..., which my *shaykh*, preceptor and patron collected for loosening the intricacies of the chapter on morphology (*ṣarf*) [from the book] The Key to the Disciplines (*Miftāḥ al-'ulūm*) ... and so [these] I dictated in Jurjāniya of Khwarezm... and completion of dictation became possible early in the morning on Friday, on the first day of the month of *Ramaḍān* of the year seven hundred eighteen (October 27, 1318)...»

The previous descriptions of the manuscript designate 'Alī 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*:

كتاب شرح صرف المفتاح للعلامة السكاكي لمحمد بن دهقان علي بن ابي بكر بن علي النسفي بخط ولده الفاضل علي  
بن محمد على ما يفهم مما في آخره فلينظر

[Kitāb sharḥ ṣarf al-Miftāḥ li-l-'allāmah al-Sakkākī li-Muḥammad b. Dihqān 'Alī b. Abī Bakr b. 'Alī al-Nasafī bi-khaṭṭ waladihi al-fāḍil 'Alī b. Muḥammad, 'alā mā yfham mimmā fi ākhirihī fa-li-yanzur]

«Book: A commentary [on the section of] morphology of *al-Miftāḥ* [written] by a scholar al-Sakkākī, [compiled] by Muḥammad b. Dihqān 'Alī b. Abī Bakr b. 'Alī al-Nasafī, [and copied] by hand of his worthy son 'Alī b. Muḥammad. Of this you can learn from [what is written] in the end [of the book]. Look.»

It follows then that the treatise was authored by Muḥammad b. Dihqān, whereas his son 'Alī b. Muḥammad acted merely as a transmitter of the text by means of dictation. This is confirmed also by a Turkish bibliographer of the 17<sup>th</sup> century Kâtip 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'id*) 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 'Alī b. Muḥammad 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]. Kâtip Çelebi also states that 'Alī b. Muḥammad himself wrote commentaries on the third section of *Miftāḥ al-'ulūm*.

A German orientalist Carl Brockelmann, following in the footsteps of Kâtip Çelebi, also confirms [10, p. 294] 'Alī b. Muḥammad b. Dihqān to be the author of «Commentary

on the Section on Rhetoric» (*ma'āni wa bayān*), i.e. on the third part of *Miftāḥ al-'ulūm*, which he concluded in 718/1318. In doing so Brockelman gives the author's full name as 'Alī b. Muḥammad b. Dihqān 'Alī b. Abī Bakr b. Alī al-Nasafī al-Kabindī. In the preface to the manuscript from the collection of *Feyzullah Efendi* the father's name is also given as Muḥammad b. Dihqān 'Alī b. Abī Bakr b. Alī al-Nasafī *thumma* (afterwards) al-Kabindī (الكبندي). In both cases there is the peculiar and demonstratively unusual *nisba* — *al-Kabindī*. Yet, upon considering the information of Kâtip 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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## Арабская рукопись № 49 из библиотеки Университета МГИМО

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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 накшбандийского шейха Мухаммада Парса (ум. в 1420). Она состоит из двух сочинений: из астрономического трактата и филологического труда, переписанных разными почерками. Астрономический трактат, автор и название 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 на первую часть широко известного труда хорезмийского филолога Юсуфа ибн Абу 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 оправдать 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.

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