TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

AN AUTOGRAPh BY THE ARABIC SCHOLAR IN AN OTTOMAN BOOK FROM THE MOSCOW STATE PUBLIC HISTORICAL LIBRARY FUNDS

It is well-known that inscriptions (dedicatory inscriptions, specifications, notes) may sometimes be of more significance to a researcher than the book itself. We have already raised this issue once in connection with an interesting Turkish autograph on the book from the State Public Historical Library in Moscow (hereafter referred to as SPIL) [1]. In the not very rich but interesting fund of Turkish books of SPIL there are other examples of this kind. Thus, in the Oriental Cabinet of SPIL there is a copy of the catalogue of Čalımbağ-ı pâşı’s books collection published in the Ottoman Empire in the second half of the 19th c.:

The edition is a description of manuscripts and several printed books on different subjects (theology, law, exact science, etc.). The majority of the manuscripts are Arabic, although there are some Turkish and Persian among them. The owner of the collection — Čalımbağ Muhammad-paşa ibn Şerif Muhammad-efendi (1699—1762 [2]) is the Great vizier of the Ottoman Empire in the time of Sultan Mahmud I (1730—1754). He was a defender in Baghdad, then, in 1740, he was appointed reis-al-âlıb. In 1743 Čalımbağ became governor of Egypt, and later ruler of Dimâşq and Halâb (Aleppo). In 1756 he was appointed to the position of a great vizier of Sultan III and became dâmach (i.e. brother-in-law) of the sultan after marrying Şâhîkh-sultan, Ahmed’s third daughter and sister of ruling Mustafa III (began to rule on October, 30, 1757). Čalımbağ-paşa was a poet (his divân has preserved till our days) and a writer [4]. He and his library are well-known to scholars specializing on Turkey [5].

On the first page of the SPIL copy there is an unintelligible imprint (in black ink) of a round Ottoman seal (only the first several words can hardly be read) [6]. During stitching the order of pages was disrupted (pages 73—80 are turned so that page 72 is followed by page 80).

Between pages 74 and 75 a sheet of paper with a handwritten text is glued in. It presents verse and a prosaic postscript in Arabic written by Čalımbağ in the 29th of ramadan, 1300 AH which, as indicated in the text, corresponds to August, 3, 1883 [7] (fig. 1).

Şerif-i Amîn b. Hasan Hâlawânî al-Madani was an Arabic scholar, traveller and bookseller. Born in Medina, he was a madrasî in the Prophet Mosque in his native town for a long time. In 1292/1875 he first published there his pamphlet aimed against worship of Muslim relics, in particular, Muhammad’s hair. Then al-Madani went travelling around Muslim East and Europe as a bookseller. In 1883 he came to Leyden where he sold a very interesting and important collection of Arabic manuscripts (664 units brought to Leyden from Cairo) to the University Library [8]. The catalogue of al-Madani’s collection of manuscripts was also printed then, in 1883 [9].

After that Amîn b. Hasan returned to the East again, engaged in literary work and has been living in Bombay until his death in 1899. Throughout his life al-Madani wrote several works. These are, first of all, the story of Dâwâd-paşa — Muğâb al-sa‘da al-zâhîr al-Âlîd (1304/1887); a pamphlet against Mustafâ Zaydân [10] — Nâîb al-Hâlîfîyatî mas Ta‘rîkh Frîj Zaydân (Bombay, 1307/1890) and a pamphlet against Rûbi‘ Sayîdî Aḥmâd Asâd — al-wâli al-mu‘âfaqî ‘alâ al-si‘idî ‘al-mu‘âfaqî (1312/1895). The last literary pseudonym of al-Madani was ‘Abû al-Kahtîr al-Manûfî [11]. The figure of the Arabic scholar attracted I. Iu. Krakhmanskî’s attention who incidentally dedicated to him a couple of lines in connection with al-Madani’s pamphlet against Frîj Zaydân which he, however, did not seem to think much of [12].

The text is written in a neat naskh and is sequentially vocalized. The following translation was made from the Russian version by Dmitrii Aleksandrovich Morovoi:

Oh, the one who delights the Desert in Europe
Driving his riding animal in search of science!
Turn to Leyden — its refuge
Gives shelter to a worthy, a man of noble character,
A brilliant, a star of meanings,
The pride of Holland, the scholar Goeje.
We have not seen a Christian like him,
Rising in his virtue for the Muslim community.
A sea of knowledge overflowed the West
And covered all eastern valleys.
L. ZAYTSEV. An Autograph by the Arabic Scholar

Filled the East and the West with knowledge and books
And worthy works like bright stars.

The memory of them was like decomposed bones —
and he brought them back to life.

With diligence, wisdom and deliberation.
This is what deserves praise —
Not metal in possession of London.
He deserves being praised.
By the community of proud-minded Arabs.

My Lord! I presented this note to you so that it would kiss your noble hands, and with it two lists of books of Constantinople libraries. I ask you to accept them as a present from a friend to a friend. Even though it may be trivial for a man of your high position, but I follow a poet's words:

Even ants are righteous in what they have carried.
And I take comfort in the words of another poet:

My present is smaller than my intentions,
And my intentions are smaller than my potentialities.

Sincere friendship and pure sympathy —
Is the best when given by such like me.

Written by hand on the 29th of jamadil 1300 / August, 3rd, 1883.
Written by Amír al-Madani, Bookseller.

In the text in Arabic graphics in the form of 82r-84 no one else but Michael Jan de Goeje is mentioned (Michael Jan de Goeje, 1380/1886 - 17/05/1909) — a Dutch orientalist, specialist in the sphere of Arabic geographical literature. For a long time he worked at the Arabic language Department in Leyden University (in the text دان جان دا جيراي). In al-Madani's poem he is called "pride of Holland" (أمير حضرة). On December, 13th, 1886 de Goeje was elected a foreign correspondent member of the historical-philological department of the Russian Academy of Sciences.

Let us try to define what the second book was in view in the published text. In SPHI. funds there are two other catalogues of Istanbul libraries which could claim to this role. One of them is a Catalogue of Corbula "All Paghâj's Library" [13], however, as it follows from this deyser's publication date, it could not have been presented by al-Madani to his colleague.

The second deyser is a lithographic catalogue of 1152 manuscripts from Dândâm Ibrahim-paghâj's library (الدائم، ابن ابراهيم: دانج دا ابراهيم) — a description of manuscripts on fârîš, ṣâfî, khâşî and other fields of knowledge [14]; Dândâm Ibrahim-paghâj was the Great vizier of the Ottoman Empire in 1718-1730 in the time of Sultan Ahmed III [15].

The liqhat has an original lilac-reddish-brownish binding. On the left cover, that is in European manner, one can hardly see a worn-out inscription in ink — "A. H. On the first page there is a two-line possessory inscription in small nashîf in faded ink in Arabic which almost repeats the title of the book (نستقرن مكتبة nợ دانج دا ابراهيم) and a monogram in the form of a conventionalized nisâbūn (only the name Müshir can be read). There are reasons to assume that this inscription was made by an Arab, and not, for instance, an Arab-speaking Turk. To this proves, for example, the fact that in the word pâhjâ the first letter is the original kâ', not modified Turkish pe. The word dândâm is used with the Arabic article. As it seems, this is the edition that was the second deyser presented by the Arabic bookseller and traveller to his unknown interlocutor, possible de Goeje himself.

Al-Madani found himself in Leyden as a delegate of the 6th International Congress of Orientalists [16]. His name is among the list of participants from Asia (in the philology section), and it is pointed out that he was invited by Leyden's most famous publisher of literature on oriental studies (E. J. Brill) and was in his charge [17]. The Congress took place from the 10th to the 15th of September, 1883. Our inscription was made on the 3rd of August, which is more than a month before the Congress. Who was it addressed to? Most likely, to de Goeje himself. How did it come to Russia?

Despite a big number of participants declared from our country (Vasilev, Gírgas, Gírkávi, Zaleman, Kuník, Mířáí, Rozen, Tírcirgánu, Khívoz, etc.) [18], the only scholar who actually represented Russia on the Congress in person was curator of the emperor's Hermitage, Egyptianologist V. Golèntsev [19]. It is not known when Golèntsev came to Leyden. However, their meeting could have taken place in Cairo where al-Madani brought his collection of manuscripts. Russian Egyptologist visited the city repeatedly. On the other hand, at the Congress there were representatives of Russian publishing houses, who published books in oriental languages: in particular, numerous editions of the Missionary Society of St. Cyril were presented to the Congress — mostly translated of sacred texts into the languages of the Volga region peoples; and also Sharîr al-Wâlida by Abú Hamîdî [20] and the Ayno-Russian dictionary by Dobrotvorskî that were presented by Gotwald, the Director of Kazan University Typography, came to the Congress with his daughter Krellemb-Gotwald [21]. However, these surmises do not explain how two Istanbul catalogues with a dedication by an Arabic literary man came to Moscow. They could have been brought from Leyden by Mířáí Ja'îrî, who at the Congress presented his book "Russian-Persian Phrase-book" (Dialógues Persans et Russes) published in Kazan in 1883 [22]. At least it is mentioned in the Congress documentation that this book was presented there [23]. Personal acquaintance of al-Madani and Mířáí Ja'îrî in [24] also seems quite possible.

Mířáí Ja'îrî, whose other name was A. Z. Ter-Za'karâhî [25] and who lived in Moscow was, from as early as 1876, teacher of practical Persian lessons in special classes at Lazarov's Institute of Oriental Languages [26]. Persian was his mother tongue [27]. Mířáí Ja'îrî was A. E. Krymski's friend and must have visited him in Zvenigorodka [28]. Apart from two editions of a phrase-book (1883, 1886) and an article about paired words (Reimwörter), he also published a Short Grammar of the Persian Language (Kazan, 1884), the second edition of which was published in cooperation with F. E. Korsch [29]. In 1883 together with Attu and Sokov he prepared a special program on Arabic-Persian calligraphy in Lazarov's Institute [30]. In the beginning of the 20th c. he took an active part in scientific activities of Lazarov's Institute and the Oriental Committee of MAS [31]. To him also belong a number of translations from Persian. In particular, he published extracts (14 poems) from the Samî'î (1048—1141) dâsîrî basing on Tehran librathy of 1274/1858 and a
manov (the successor institute of Lazariev's Institute). In connection with this a petition was submitted for awarding him the title of Professor "due to his outstanding pedagogical services" [34]. Possibly, after Mitrja Jafar's death, his books came into the State Public Historical Library (most likely through the State Historical Museum), together with the autograph of al-Madari.