PRESENTING THE COLLECTION

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CATALOGUE OF MANUSCRIPTS AND OLD PRINTED BOOKS IN ARABIC, PERSIAN AND TURKIC LANGUAGES FROM KABARDINO-BALKARIA [1]

Over 70 years ago, the renowned Russian scholar I. Iu. Krakhlevskii posed to Russian Orientalists the task of studying local oriental sources on the history of Russia and its borderslands. He attached special importance to collecting and introducing into scholarly circulation materials in Arabic and in Arabic script from the Caucasus, in a number of regions of which Arabic (along with Turkic and Persian) remained the main language of written culture, law and government from the Middle Ages to the 20th century [2]. For a whole number of reasons, including the militant atheistic policy of the state and the persecution of Islam in the Soviet period, in most Muslim regions this task was not fulfilled. The study of Islam in the former eastern outskirts of the USSR leaves much to be desired. With few exceptions, they remain outside of academic Islamic studies in Russia, the near and distant abroad. Important Islamic realities of these regions were not reflected in authoritative international reference books, such as the English-language "Encyclopedia of Islam", the third edition of which is starting in Leiden, and the encyclopedia "Islam on the territory of the former Russian Empire", which since 1998 has been published in Moscow under the editorship of S. M. Prokon [3]. These "blank spots" still include mosques and private collections in the Northwest Caucasus.

Serious study of Muslim societies in this region is only beginning. One of the first steps in this direction was the historic-ethnographic expedition led by I. L. Babich (Institute of Ethnology and Anthropology RAS, Moscow) in Kabardino-Balkaria in July 2002 [4]. Although this expedition aimed at the study of modern religious practices of Muslims in the republic, during the investigation interesting archive material was gathered, among which special mention should be given to small but valuable collections of old printed and manuscript books and documents in Arabic, Old Ottoman and Persian. They make it possible to present the circle of reading of an educated Muslim in pre-revolutionary Kabardia. The copies of Arabic-language and Arabic script manuscripts and old printed books were presented by the head of expedition I. L. Babich to the author of the present article.

Based on photocopies made at the Kupov Collection in Nalchik (Archive of the Kabardino-Balkaria State Institute of Humanitarian Research, hereinafter: KIBIHR Archive), and also in a number of mosque and personal collections from the town of Tymyrn, the villages of Bylym, Ebrus, Lanikol and others [5], I identified all the oriental manuscripts and old printed materials of the 18th — early 20th centuries gathered by the expedition trying as far as possible to establish their authorship, time of writing or publication, to divide them by theme, and finally compile a catalogue, reflecting the types and themes of the collected narrative and document materials. The nature of the article predetermined its division into three parts: the catalogue and archeographical description of materials: (i) manuscripts; (ii) old printed books; (iii) preliminary conclusions and possible areas of subsequent research, which could be done by a comparison of the works and documents described in the first part.

The work offered to readers is the first attempt at cataloguing Muslim old printed books and manuscripts from the Northwest Caucasus [6]. Right up to the present day, archeographical work on the territory of Kabardo-Balkaria and other republics and provinces of the Northwest Caucasus was not conducted. Owing to the lack of training Orientalists in the republic, the expedition was not able to make a detailed description of the collections and gather all the information necessary for a description of the texts in them. In many ways there was an accidental initial selection, which does not fully reflect the full complex of book production in pre-revolutionary Kabardia. Many materials were preserved in defective copies, without a beginning or an end.

Materials of the catalogue are described according to a single generally accepted scheme: (i) the author and brief information about him (if known); (ii) the work; (iii) its copy or publication, scribe / publisher; (iv) completeness or defectiveness of the copy, place and time of copying / publication (if determinable), format, handwriting, artistic design, carry-over words and pagination, gloses; (v) bibliography (if necessary and in existence).
The fifth juz' of the Qur'an from the al-Jamāl mosque in the Balkarian settlement of Effrus. The current head of the mosque, imām Albert Abovov, received it as a gift from an elder whose name he does not recall. This manuscript Qur'an of average size could be used at school (mashtab or mudrak) and in the everyday life of the Muslim community. The copy includes most of the 4th surah al-Nasā'ī. The heading “Fifth part” is written vertically from the left side to the first folio of the manuscript. The thick, dark-colored paper of Oriental manufacture is 200 x 300 mm. The text occupies a rectangle of 145 x 250 mm. The outer margin is two-three times bigger than the others. There are 13 lines per page. 17 folios. By the features of the handwriting, it can be supposed that the copy was made in Dāhilatīn in the second half of the 18th or early 19th century [7]. It probably came to the Northwest Caucasus with Dāhilatīn mudrakūrūn. The text is written in black ink by qalam. The handwriting is elegant naskhī with vowel signs. The ends of the juz' and pauses are nosed with inverted commas written above the line in vermilion, and sometimes with three dots in the form of a triangle. The headings are in vermilion. Simple but elegant vignettes are encountered above the headings and next to them on the outer margin of the folio. Orthographic peculiarities can be found in the text, common for early copies of the Qur'an in the Northeast Caucasus—nosed the last letters before connected pronouns to a new line, non-standard writing of the final hamza after a sukūn above the letter waw. The carry-over words (bāsīf) are written below the last line of the previous folio. There are a few readers’ glosses—explanations dating from the 19th century in the margins. Several pages are soiled, seriously crumpled and spoiled by damp. The binding has not been preserved [8].

The text starts from the end of the last juz' (4:175/176) of the 4th surah al-Nasā'ī [9] and the beginning of the surah al-Mā'idā (5:1–34). The preserved end of the manuscript ends with the surah al-Takwīr (81:18) [10]. The white glazed factory-made paper (of Russian manufacture?) is 175 x 281 mm. There are 14 lines per page. Format 145 x 265 mm. 158 folios. The copy is defective, without the beginning or the end. The time and place of copying is unknown. On several folios, as a result of frequent use or poor preservation, individual words are smudged. Traces of a news paper binding remain. By the handwriting — rounded naskhī—local origin can be supposed (Great Kabard) [11] and it can be demonstrated to the second or last third of the 19th century. The writing is stylized (as is customary in copies of the Qur'an) large clear naskhī (letters from 4 mm to 1 cm), written by qalam in black ink. The ends of words which do not fit on the line are written about the line or spiral upwards. The initial words of the surahs are usually larger. The text and names of the surahs are put in a frame formed by two parallel lines. On several folios, traces of lines remain which were used to keep the text level. The ends of the juz’ and pauses (according to the rules for reading the Qur’an — tawwīd) are marked with circles drawn above the line in vermilion. In the middle of the manuscript is a folio with a patterned vignette of a plant ornament, coloured yellow, green and red. At the top of the vignette the middle of the Qur’an (尽可能 al-qur’ān) is written in yellow with a bezmula under it. This is followed by ayāt 1–89 of the 19th surah Mā'idā. The first letters of the surah (al-fā’al-qaf) are in the form of dropped capitals with a size of 85 x 45 mm in the middle of the vignette. There is no gloss or notes on the margins of the manuscript [12].

Fig. 3

The copy comprises the first part of the tafsīr, starting with the 2nd surah al-Baqara to the end of the 5th surah al-Mā'idā. The text is divided into paragraphs and occupies an area of 85 x 165 mm. There are 25 to 30 lines per page. It is in good condition. Only a few words are smudged. There is no copying date in the manuscript. Judging from the fact that it was bound to a textbook on the theory of dispute and literature published in the Ottoman Empire in 1299/1881–82 (see No. 41) the copy can be dated to the late 19th — early 20th century. The copy was made with a fine pen or qalam with black ink on white paper of factory manufacture, with the small pocket size of 144 x 266 mm. The handwriting is a local
variety of cursive naskh with elements of nastaliq. Carry-over words. The design is simple and austere. Only the beginning of the work is ornamented (unwafi), in a frame together with a batunia and the name of the first sūrah commented on (al-Fatihah). The headings of all the sūras commented on are given in a separate line and have a line over them. The Qur’anic text commented on also has a line over it, but it is not vocalised, like the text of the work itself [14].

Collection on jihād from the old mosque in Janakpur. It was not possible to establish the works and their titles which make up this collection.

The remaining part is dedicated to issues of inheritance (al-farā‘id) and criminal (al-hudūd) Muslim law. It includes the chapter “On granting authority [in case of divorce]” (bahā‘ al-taqdīr) and the section “On punishments [for crimes against order and morality]” (farda‘ al-hudūd). There are 18 lines on each page, inscribed in a margin of 157x172 mm. Carry-over words. A cursive type of divāni writing. The headings are written in vermilion. There are several readers’ glosses on the margins and between lines.

Collection on al-majmū‘a from the KBSHR archive [16]. Includes two different works:

Abū al-‘Ishāk al-Jasāsī b. ‘Ammār al-Wafā‘ī (d. 1165/1755). A well-known Arabian scholar. He taught at al-Azhar. 16 books by him have been preserved, including works on Muslim law and ḥadīth. Arbā‘un hadithān fi ḥasan al-salātīn wa al-takākīm al-mus‘ībīh (“Forty hadithān on the virtues of authorities and the rightful rulers”) and others.

Nūr al-lāliṣ wa ma‘āṣir al-arwāh (“The clarifying light and the salvation of souls”). A collection of encyclopaedic character on the foundations of Muslim religious rites, norms of behaviour (al-qawā‘il) and sīfī ethics (sunnah). The headings of this text give a good idea of the content of this text: “Section (kātib) on purification and specially on water” (p. 2); “Section on prayer” (p. 19); “Obligatoryness of prayer” (p. 24); “Prayer practices (ṣonān al-salātīn)” (p. 25); “Rules of prayer and their order” (p. 27); “Section on visiting graves” (p. 36); “Section on fasting” (p. 57); “Section on vows (bāb al-nafṣāt)” and “Section on being at home [on the occasion of illness]” (p. 65).

The Nūr al-lāliṣ copy contains three parts (kātib) of the work with a detailed table of contents (kāhri), including examples of sermons put in the conclusion — “Friday sermon (ṣaḥb-i jāmi‘)” (p. 68), “Free sermon” (p. 69), section on the 99 “beautiful names” of Allāh (pp. 93–4). Also, the appendix to the treatise includes Kātib al-wujūs wa al-nasab bi-‘ist Sa‘īd al-Muhammad al-Khādīmī (“The treatise ‘The will and in

Fig. 8

5

Figure of the Prophet from Iṣfahān to Hādīsh where he settled in the

the condition is poor: there is no beginning or end, there are gaps, and stains caused by dampness. By the features of the writing and paper, it can be supposed that the book originated from Dār al-‘Iṣfahān in the 19th century. This is shown by the system of syntactical signs to explain to readers with poor Arabic the connections between parts of the sentence, the subject and predicate, similar parts of the sentence, the verb and prepositions, etc [15]. It is made of darkened coarse paper of Oriental manufacture with the size of 167x172 mm. Carry-over words. A cursive type of divāni writing. The headings are written in vermilion. There are several readers’ glosses on the margins and between lines.

5–1 (fig. 5)

Nūr al-lāliṣ wa ma‘āṣir al-arwāh (p. 86), “The section on the partial and complete ablution (al-wa‘āl wa al-ta‘līm) after a man spends a night with a woman” (p. 94); Sanad al-muluk wa ziyād al-‘ujjāba (“The treasure of the wise and the decoration of the worthy”) (p. 107); Maqāṣid al-‘iḥlāl bi-‘ist al-nafṣ (“The problems of miracles according to the study of the precious”) (p. 103) with an account of the ethics and the practice of tasawwuf (Sa‘īdī).

The sayings of Shaykh ‘Abd al-Qādir al-Jālūnī (p. 106), “The explanation of the way of al-ta‘līm of bringing up the youth” (p. 109), “When his heart perceives the Most High Allāh” (p. 112), “Introduction to the book ‘The Censure to the World (Dhimmān al-dā‘aqa)” (p. 113), “The view of the Christians on the lawfulness of the instruction of a minor” (p. 117), “The tale of Yahyā b. Ma‘ṣār al-Ra‘īṣī” (p. 118), “Quṣāda on the demise of the Messenger [of Allāh], may Allāh bless him and greet him” (p. 119), “The study on smoke” (p. 132), “The question of the difference of hujj from other [pilgrimages]” (p. 134). The appendix contains 135 pages altogether. The most interesting sections are the ones on the sīfī ethics and ritual. They must have been of particular interest to the Muslims of the North Caucasus in the last third of the 19th century, when the Russian authorities launched the campaign against the brotherhoods which they saw as the source of the Muslim rebel movement (“mysticism”) [17].
capital of the ʿalāmāt princehood in Tarki and became the mufti of the ʿalāmāt Dīwād al-Kadāfi al-Afwarī. Here ʿAlī al-Baghdādī got married, had a son called Ghiyāth al-Dīn (Ghiyāth al-Dīna’ī) who descended still lived in the Dīghistān village Kīchkuṭal near Makhchāl in the 1920s. In Tarki, the Baghdādī ʿalāmāt worked as a qādī under the ʿalāmāt Bārār and Sibīḥān I. He got many disciples among Dīghistān ʿulamāʾ who made an important contribution to the Islamisation of the culture and society of the Dīghistān mountain-dwellers. ʿAlī al-Baghdādī’s tomb in Tarki (within the city limits of modern Makhchāl) is venerated as a holy place (ziyāra). On the tomb stones of the ʿalāmāt himself and his son some epitaphs have been preserved from a later time, which were transferred to these stones during restorations of the original tombstones of the ʿalāmāt. The ʿalāmāt’s works in Arabic that have reached us include a treatise on the morphology of Persian, outline (qādīma’) of a work by Abū al-Qāsim al-Rāfī (d. 623/1226) on Shāfiʿī fiqh, and also a number of poems, mainly in the qaṣīṣāt and zuhdīya genres. Some of the ʿalāmāt’s qādīma’ were published in the Northern Caucasian Turkic translation by Qanqīsh scholar Abū Sufyān b. Ṭāl (Akaev) from Nizāmī’s Karazmihī (Majma’ al-maṣāfīlī ʿalā qādīma’ (Collection of verses in non-Arabic languages) (Simerterop, 1905), re-issued in Timur-Khán-Shāh, 1907, 1914).

Qalīya min al-uluf wāl-i-yā (”Rhymes from A to Z”) A collection of rhymes on the letters of the Arabic alphabet. It includes five-line stanzas mainly of religious content on qadr ethics (qadr) and asceticism (ruzā) with numerous examples from the Muslim “sacred history”, and also sayings by well-known šīfīs. They are written in the genre of zuhdīya and contain aphorisms of a didactic nature whose object is moral perfection of the Muslims and to warn them against sinning, breaking the food interdictions of Islam and indulging in smoking which is prohibited by ʿarḍī. Some of these five-line stanzas were published in the above mentioned collection by Abū Sufyān Akaev.

The work begins with the following five-line stanza:

The Most High created seven heavens,
The throne and the crown most abundant,
He did not create the Earth just mortal.

A manuscript on the morphology of the Arabic language (al-sarīf) from the old mosque in the village of Iankoi. The author and the exact title have not been ascertained.

Judging from the text, it can be supposed that it is either Sharh al-ʿUnmādīh (”Commentary to [the Book on the model of Arabic syntax]”), a commentary by Jamāl al-Dīn Muhammad Abū al-ʿAṣwī al-ʿArabī (d. 1213/798–9) on al-ʿUnmādīh fi al-rāwīh (”The model of Arabic syntax”) by the famous theologian, jurist, and philologist from Khuzestān Abū al-ʿAṣwī al-ʿArabī (1157–1221), or a supercommentary on it, most likely the popular textbook by Ḥodūʾ al-daquq (”The garden of subtleties in [commenting on truths]”), compiled by the famous scholar from Astarābād of the late 14th – early 15th century Saʿd al-Dīn Saʿd Allāh al-Badrī [19].

The manuscript was copied in Dīghistān, most probably in the first half of the 19th century. This is evident from the handwriting, the design and the system of syntactic signs, analogous to those that we noted in the manuscript No. 4. The following chapters have been preserved: “On the meaning and use of sukūn”, “On the combinations and word-formation of names”, and the section “The analysis of the verb” (baḥrī al-ḥafrī).
The copy is defective, with no beginning or end. It is in poor condition. Locally produced heavyweight paper 152 x 190 mm. The text takes up an area of 110 x 138 mm, from 12 to 15 lines per page, which suggests the combined nature of the manuscript. The handwriting is typical Daghastanī naskh. The headings are written in vermilion, the main headings are placed to the side on the margins. There are numerous readers' glosses and commentaries on the margins [20].

Umayya b. Ādam. An Arab scholar of the 11th century.

Majālisāt “Compendium” on the syntax of Arabic language from the library of the same mosque. One of the numerous commentaries on the short textbook al-Kāfīya (“The sufficient [book]”) by the Egyptian scholar ʿAbd al-Dīn Abī ʿAmīr ʿUmar b. Abī Bakr b. al-Ḥājjib or simply Ibn al-Ḥājjib (d. 646/1248). The book is divided into sections: “The analysis of the demonstrative pronouns”, “The parts of qiyās that require the use of genitive” and others.

The copist is al-Ḥājj “Abū al-Lafī” b. Ṣūrī-Muḥammad al-Ghammānī al-Awrārī. A little known Daghastān scholar and muṣārriṣ of the second half of the 19th century who came from the Avar mountain village of Naktā. The Arān name of the village (Nak’ta) — “In the clouds” is translated in the manuscript by the Arabic “al-duḥūk” (al-Ghammānī) [21]. It is a name of the copist is mentioned in the colophon: “These lines were inscribed by the sorrowful hand of the prominent scholar “Abū al-Lafī, the son of Ṣūrī-Muḥammad al-Ghammānī al-Awrārī, and copied by Mulla Wālī al-Muhārārī (?) on the date of [from the ittirā ḥal] of the prophet 1337/1919” [22]. This is the most recent of the manuscripts found by the expedition. The copying of the text was completed in Māsrat in Mountain Daghastān at the height of the Russian Civil War (1338/1919) on 26th of September of AD 1919. It found its way into Kabardo-Balkaria only in the Soviet period, presumably in the 1920s. Among the finds of the expedition this is the only work that is dated according to both the Muslim and Christian calendars.

The manuscript is in bad condition. Traces of various restorations can be seen, starting with the period of the civil war and ending with the late Soviet period. In place of the lost title, after the “Ḥājī” in the late 20th century a gloss was pasted in written in ball-point pen giving the name of the work: “Compendium (majālisāt) by the worthy Ṣūrī, the greatest of the scholars, the mentor Umayya b. Ādam”. There are numerous readers’ glosses and explanations on the margins and between the lines which were pasted in already in Kabarda, earlier than the 1950s—1970s, the most recent are written in ball-point pen in the shaky handwriting of an elderly person. Different handwriting suggests that the collection was compiled gradually over a long period of time. It represents a good example of the late Daghastān art of manuscript. The manuscript has a small format (150 x 200 mm). The paper is factory produced. The text consists of 14 lines and occupies an area of 85 x 147 mm. The handwriting is Daghastānī naskh. The Arabic aqsa’il (“a saying”) that introduces a quotation is written in bigger letters, while the titles of the chapters and sections are written vertically on the margins, and written in a bolder hand in elegant characters. They are marked in red and yellow [23].

Abī Ḥamīd Muḥammad b Muḥammad al-Ghazarī (451—451/1059—1111). A prominent ṣāḥib, theologian and Shī‘ī lawyer from the city of Tūs. He was the head of the famous Ṣanā‘ī Nizārnā in Baghdad (1091—1095), and taught in Nīṣābūr (1096—1111). He was the author of numerous works which to a considerable degree determined the development of the scientific thought in the Muslim world, including the Caucasicus. His works were much copied, commented, and summarized. Bidawat al-ḥidāya (“The beginning of instruction”) from the Khūkī collection [24]. It is a treatise on the problems of ṣūfī ethics (al-nawwāb) and universal Muslim religious practices. The treatise is a supercommentary on the treatise by Būḥārī al-Dīn Allī b. Abī Bakr b. Abī al-Ḥājjī al-Maqārah (d. 593/1197) al-Ḥidāya, the famous compendium on fiqh, that is in turn the author’s commentary on the Bidawat al-mudhādī ("The beginning for a beginner [in the study of law]"). In the Bidawat al-ḥidāya one often comes across references to other works by al-Ghazarī, especially to his famous treatise Ruya ‘ulūm al-dīn (“The resurrection of the sciences of faith”) [25], in which al-Ghazarī gives the most complete account of his views which supported the “resurrection” of Muslim dogmatism.

It is a complete copy of al-Ghazarī’s work of Daghastān dating the 17th—18th century, on 43 folios written on both sides. On the title-page the name of the work is given in simple and elegant Arabic script, intertwined with the name of the copist and the owner: “The master and the owner of the book that is called Bidawat bi-irād al-Ghazarī — is Wālī Muḥammad al-Ghazarī, al-ḥidāya ‘ulūm al-dīn — (al-Ghazarī) [al-Ghazarī, al-ḥidāya ‘ulūm al-dīn].” On the side of it there is the inscription: “From the books of Wālī Muḥammad”. On the colophon the place and the time of the copying are indicated: “This book belonged to Wālī Muḥammad and this manuscript was copied by him with the help of Allāh, the Master of the Worlds, in the month of Raḥīm al-ahār of the year 1195 in the village of al-Muḥānā on a Tuesday (between the 27th of March and the 2th of April 1781 AD). The village of al-Muḥānā is in fact the Dargān village of Megeb in Central Daghastān. The exact meaning of the
الفيلوجنون المشابه:

لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.