CATALOGUE OF ARABIC MANUSCRIPTS
IN SS. CYRIL AND METHODIUS NATIONAL
LIBRARY, SOFIA

HADĪTH SCIENCES

Compiled by Stoyanka Kenderova

Al-Furqān Islamic Heritage Foundation
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Compiled by Stoyanka Kenderova
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FOREWORD

Islamic manuscripts embody the intellectual and cultural heritage of Islamic civilisation over the fourteen centuries from the Holy Qur'an to the recent period, and the goal of al-Furqan Foundation is to increase and enhance the information available in the field. The endeavours of the Foundation have commenced with the World Survey of Islamic Manuscripts, the most wide-ranging survey of its kind to date, both in terms of countries and languages covered. As well as providing updated information on the better-known collections and details of catalogues where available, the World Survey includes descriptions of private collections, many of which are hitherto unknown and uncatalogued. The task of completing the cataloguing of these vast collections and of updating or correcting existing catalogues is a daunting one which, in the best of circumstances and even with the cooperation of governments, universities and private institutions, will take years. The ideal of making available detailed knowledge of all existing Islamic manuscripts is still a long way from being realised.

There are many important collections of Islamic manuscripts in countries once dominated by the former Soviet Union. Few of these have been investigated or properly catalogued, and most of their manuscripts have suffered long neglect. It is the aim of the Foundation to preserve those collections which face the greatest risk of damage or dissipation, either by enhancing and republishing existing catalogues, or by commissioning catalogues of collections whose contents have yet to be brought to light.

The Foundation is delighted to have been given the opportunity to publish this volume of the Catalogue of Arabic Manuscripts in SS Cyril and Methodius National Library, Sofia, as the first in its series of catalogues. Prepared by Dr Stoyanka Kenderova, it covers the subject of Hadith sciences, which is one of the central scholarly concerns of the Foundation. Other catalogues sponsored by the Foundation are now in preparation and will be published in the near future in shâ' Allâh. It is hoped
that all of these works will promote a greater awareness of the collections that they describe, as a first step towards the preservation of this priceless heritage.

Ahmed Zaki Yamani

PREFACE

The Islamic manuscripts (Arabic, Turkish and Persian) of the Oriental Department of the SS Cyril and Methodius National Library in Sofia make up the largest collection of its kind in Bulgaria. Its foundation was laid in the early years of the Library, which was founded in 1878, with the acquisition of 2,485 volumes of manuscripts and old printed books from the Library of Mehmed Hüseyn Paşa of Samokov.¹ In 1888 the collection was enriched with another 650 manuscripts and old printed books from the library of Osman Pazvantoğlu of Vidin.² These represent the two largest acquisitions of manuscripts. Manuscripts from the waqf libraries in Kastendil and Sofia, from state and municipal institutions in many towns and from individuals, were acquired in subsequent years. Meanwhile the National Library conducted a consistent policy of acquisition by purchase or donation which continues to the present day. At the end of 1993, the total number of Eastern manuscripts was 3,698 codices. Most numerous are the Arabic manuscripts, which number over 3,000; Turkish manuscripts number about 500; and about 140 are in Persian. As regards their subject matter, they represent more or less every domain of traditional Islamic studies: copies of the Qur’ân and its commentaries (Tafsir), Hadith sciences, Islamic law, dogmatic theology, philosophy, language, history, geography, literature, medicine, and the exact sciences.³

Parts of the manuscript collection are described in catalogues whose authors worked on the originals over periods of different duration.⁴ The first short contribution, describing about 38 codices (37 in Arabic and one in Persian) from the library of Pazvantoğlu, was made in 1913 by A. Shishmanov, a pupil of the famous scholar I. Šu. Krachkovskij (1883–1953) of the University of St Petersburg.⁵

Many years later, between 1942 and 1960, Boris Nedkov undertook a serious endeavour to describe the Turkish manuscripts. Nedkov produced detailed records on cards of almost every item in Turkish in the collection as it then was: about 450 manuscripts of 350 different works. Those descriptions have not yet been published.

¹Adnin Darwish of Syria worked at the Oriental Department for six months in 1963. As a result two volumes were published
Part I consists of six copies of Nukhbat al-fikar fi mustalab (or ışılāḥ) ahī al-āthar by Ibn Ḥajar al-‘Asqalānī, ten copies of his commentary, Taqwīq Nukhbat al-fikar, and twelve copies of eight other works.

The bulk of Part II comprises copies of al-Jāmi’ al-Šaḥīḥ by al-Bukhārī: they are thirteen in number, the earliest of which (no. 29) is dated 407/1017 and is the oldest datable copy in the Oriental Department’s collection.11 Seven titles in thirteen copies are commentaries on or extracts from al-Bukhārī’s al-Jāmi’ al-Šaḥīḥ (six of them are al-Kirmānī’s al-Kawākib al-durarī). The remaining authors in this group — Muslim, Ibn Mājah, Abū Dā’ūd, al-Tirmidhi and al-Nasā’ī, all of whose work is considered to be among the pillars of Sunnī Ḥadīth literature — are each represented by one to three copies.

Since our collection of manuscripts on Ḥadīth does not represent the whole range of works in this field, the other Ḥadīth collections are included in Part III, which is larger than Part II. Collections of Arba’īn Ḥadīth (Forty Ḥadīths) form a separate group. Part III describes 126 manuscripts containing 47 major works and 17 their commentaries.

The best-represented works in Part III are Mashārīq al-anwār by al-Ṣaghānī and Masṣīḥī al-Sunnah, by al-Baghawi, with 13 and 10 copies respectively. Al-Suyūṭī is also well represented in our collection with 19 copies of 13 works and three commentaries on them in six copies.

Three collections (nos. 155, 157 and 178) — 157 and 178 being autograph manuscripts — are the most distinctive manuscripts in this group. They were compiled in the first half of the 12th/18th century by a local scholar, Ahmad Afandī al-Kashfī al-Ṣamā’uqwī. The same individual, who deserves special study in his own right, was also the copist of some of the manuscripts from Samokov in the Library and the donor of others. Collections of “Forty Ḥadīths” (Arba’īn Ḥadīth) are represented by 28 works in 51 copies. Ahmad Afandī al-Kashfī compiled two of them (nos. 225 and 230) and perhaps no. 242 as well.
The description of each manuscript follows a standard pattern which includes elements grouped in five basic units:

I: Presentation of the work, the author and the specific manuscript as a copy of the work.
II: Physical description of the manuscript.
III: Palaeographic and codicological characteristics.
IV: Provenance and past ownership and history.
V: References.

In succession the elements of description are:

1 ORDINAL (OR CATALOGUE) NUMBER OF THE DESCRIPTION

As already mentioned, this catalogue contains 243 descriptions. Single copies consisting of more than one codex are given under a single number (e.g. nos. 35, 42, 91, 151 and others).

2 CLASSMARK OF THE MANUSCRIPT

The classmark at which the manuscript is stored in the Oriental Department is given to the left of the description number. The abbreviation “OR.” stands for “Oriental”. The Roman numerals following the classmark are employed only for collections and stand for the individual number of the particular text described.

3 TITLE OF THE WORK

Titles are given both in Arabic characters and in Library of Congress romanisation. The title given by C. Brockelmann is taken as the standard one. If the work is known under several names or if a particular manuscript gives titles unfamiliar to scholars, those too are included in the description. The titles of some fragmentary conserved copies cannot be exactly identified; in those cases we have suggested a generic title, which is given in square brackets (for example in nos. 25–27).

4 NAME OF THE AUTHOR OF THE WORK

Personal names are given only in transliteration, and in most cases in concise form; the author index gives names in full form. Also indicated are the years of birth and death or, where those are unknown, the years in which the author flourished or the

12

century in which he lived. In each case they are given in the Hijri and in the Christian or Common Era chronology.

Within each Part, the manuscript texts are arranged in chronological order according to the year when the author died, the years during which he worked or the year when the work in question was completed. Manuscripts of texts whose authors are unknown, whether anonymous or unidentified, are the last entries in each Part.

5 SHORT DESCRIPTION OF THE WORK

Such information is provided only for works which are not well known to scholars and which possess distinctive features of their own. The year of composition of the work, where known, is also specified.

6 BRIEF CHARACTERISATION OF THE SPECIFIC MANUSCRIPT AS A COPY OF THE WORK

The catalogue characterises every manuscript under one of three subheadings:

A: Complete copy: a manuscript which forms a complete copy of the whole work.
B: Incomplete copy: a manuscript forming a complete copy but only part of the work.
C: Fragmentary conserved copy: a manuscript with lacunae at the beginning, the end, or in between.

In the latter case the location and extent of the lacuna are specified, in terms of both the text and the copy (i.e. between which folios).

In this section we give reasons for the attribution of the copy if it differs from the one put forward in other catalogues.

7 BEGINNING AND END OF THE MANUSCRIPT

These are given in Arabic, as they exist in the manuscript. Any missing words of text supplied by the cataloguer (damaged leaf, omission by the copyist, etc.) are inserted in square brackets.

The terms used here are determined by the characterisation given in section 6. If the manuscript is a complete copy, meaning that the original text is preserved from beginning to end, the terms employed for the beginning and end of the copy are INCIPIT and EXPLICIT; if it is an incomplete copy, BEGINNING
and END; and if it is a fragmentary conserved copy the headings used are INCOMPLETE AT THE BEGINNING and INCOMPLETE AT THE END, even if the missing part is considerably more extensive than the preserved part.

If several complete copies of a work exist in the Library the Beginning and End are given only in the first description. If there is any difference, the Arabic text is given in each case (nos. 40 and 41, 67 and 68, and others). The EXPLICIT quoted pertains only to the text of the work itself and excludes the text of the colophon. The colophon itself is of course considered as the primary evidence as to when, and where, and by whom the specific manuscript was copied, in cases where such details are mentioned.

To clarify the position of the Beginning and the End in incomplete and Fragmentary Conserved Copies apart from the leaf on which they are, we give, when necessary and again in brackets, the leaf of the manuscript and the book (kitāb), chapter (bāb), part (fāṣ), or other distinctive feature to which the Beginning or End belongs.

In some cases (e.g. nos. 34, 50 and others) a description deals with one, two or more fragments of a Hadith work. Here the copy is characterised as “fragments” and the beginning of only the first text is cited.

The remaining elements in the description of each manuscript are concerned with its physical state.

8 NUMBER OF FOLIOS

The leaves of all manuscripts in the Oriental Department have been re foliated irrespective of whether they have an original or subsequent foliation. The description gives the number of leaves according to our foliation. Roman numerals are used to indicate folios before the beginning and after the end of the manuscript text; flyleaves are excluded. The number of folios containing the text proper is given in brackets; the same applies to blank leaves. This section of the manuscript also mentions where the text is accompanied by a list or description of its contents. In most cases this was written much later, usually on a folio or folios preceding the text itself in the manuscript.

9 SIZE OF THE FOLIOS

Dimensions are given in millimetres (mm), width by (x) height of the folio in that order.

10 SIZE OF THE TEXT SURFACE

This too is indicated in millimetres (mm), width by (x) height of the text.

11 NUMBER OF LINES PER PAGE

12 TEXT FRAME (JADWAL) — IF ANY

Where there is a ruled frame around the text, it is included in the dimensions of the text surface as given. Special mention is made of gold, if used (usually in fol. 1v and 2r), although strictly speaking this feature pertains rather to the artistic merits of the manuscripts.

13 STATE OF PRESERVATION OF THE MANUSCRIPT

This section provides details of any significant damage if the copy has been torn; damaged by moisture or humidity or by the spillage of liquid on it; or attacked by parasites or insects. Some manuscripts have undergone clumsy mechanical restoration (probably by former owners) involving gluing onto the borders of the folios extraneous strips of paper to reinforce them or restore their shape. The extent of any damage is described. Often when the codex was rebound the sequence of folios was disordered; this is also mentioned here. Also mentioned are the cases when manuscripts have been wholly or partially restored in the Laboratory for the Restoration and Conservation of Written Materials at the SS Cyril and Methodius National Library.

The next elements of description relate to the palaeographic and codicological characteristics.

14 DATE OF COPYING

Dates are given according to the Hijrī and the Christian chronology — the day, month and year, if known. If the date is not
given in the colophon or elsewhere in the copy and cannot be at least approximately deduced (as it can by identical handwriting in another manuscript, which is dated, as with nos. 13, 14, 68–72, and others) the document can be attributed to a certain century. In this case the all-round assessment of codicological characteristics — paper, watermarks on the paper, script and ink — plays an essential role. The question of hoarded European paper used in Oriental manuscripts remains unanswered. Consequently, even if the watermark in the manuscript has been identified by using reference books which give the year when the paper with which it was marked was manufactured, or a year when it has been established that a manuscript or printed text was imposed on it, we do not assume that year to be the year when the manuscript in question was copied. In such cases we assign the manuscript to the “beginning”, “middle”, or “end” of a century. The length of each such period is 30–35 years (for example, the “middle” of the 16th century means “between 1535 and 1565”). The phrase “end of the 11th/17th or beginning of the 12th/18th century” conforms to the definition of the “beginning” and “end” of a century given above. When a work is represented by more than one copy, the descriptions of the manuscripts are arranged chronologically according to the date of copying. Manuscripts dated within a definite century come first; next come other manuscripts attributable to the same century.

The descriptions of the manuscripts reveal that 49% of them are either dated or securely datable. For more details, see the Table of Dates of Copying.

15 PLACE OF COPYING

This is given in standard transliteration in roman characters according to Arabic phonology. Certain geographical and personal names, however, contain letters which are found in Turkish and Persian but not in Arabic. They are transliterated according to the rules for Persian (α - p; 里程 - ch; 3 - zh).

In some cases, place names are given in transliteration, followed by the present-day name in brackets. When the nisbah of the copyist relates to a place in the Balkans (e.g. al-Šamālūq) it is suggested that the manuscript may well have been copied there (e.g. nos. 1, 2, 8, 35, 81, 221, 222).

16 NAME OF THE COPYIST

This is given in transliteration in the form in which it occurs in the manuscript in question. Where the copyist’s identity has been indirectly deduced (usually by establishing that the handwriting is identical with that in another copy), the name is placed in square brackets in the description (e.g. nos. 35, 100 and others). With 45-65% of the manuscripts, the copyist can be identified. Within the catalogue, there are fourteen plates showing the handwriting of known copyists and one plate (catalogue no. 57) of an unknown copyist.

Often the copying of a manuscript was done by more than one scribe. In such cases, we have tried to establish the number of hands and to determine which folios were copied by each hand (see nos. 9, 26, 30, 42, 87, 144, 169 and others).

17 PAPER AND WATERMARKS

As already stated, the characteristics of the paper are an essential element of the codicology of each document, for which reason they are described immediately after the date of copying. This catalogue basically divides paper types into Oriental and European; most of our manuscripts are on European paper.

Oriental paper is less variegated: its main characteristics are the well defined chain lines and, in some cases, the larger laid lines or varying colour of the paper.

The main characteristic features of European paper are their watermarks and counter marks. We have tried to include all marks that could be identified, and, where possible, to compare them to marks found in the reference books. This applies even to dated manuscripts. In this way they may serve as ‘landmarks’ and help in the dating of other undated manuscripts. In some cases it was very difficult to identify the marks (especially those with letters arranged in several lines) owing to damaged paper, densely written text, or the need to avoid disbinding manuscripts having a watermark on the binding.

It should be noted that the catalogue does not claim to study paper in detail; it only indicates features specific to each manuscript. Although the dating suggested for most undated manuscripts is based mainly on the characteristics of the paper and its watermarks, future research may yield guidelines for dating and those may define the dates more exactly.
In the descriptions of manuscripts comprising several texts, the paper is mentioned only in the description of the first text unless the manuscript contains more than one type of paper.

18 INK

The main text in our manuscripts is written in black, black-brownish, or — rarely — in brown ink. The second and third types of ink have often damaged paper of poor quality (mainly yellowish) through oxidation, in some cases producing holes in the paper. Such holing is mentioned in the descriptions of the manuscripts.

In most cases, headings of sections of a text — of books, (kitāb), chapters (bāb), parts (faṣl); expressions like qāl, akhbārānā, or baddathānā, letter designations; and abbreviations of authors’ names (e.g. for al-Bukhārī, for Muslim, for al-Tirmidhi) are rubricated in red or purple ink. Orange-reddish, green or other colours of ink are also used, but more rarely.

19 SCRIPT

Handwriting styles found in the manuscripts are defined in terms of the basic standard forms of script used by Muslim calligraphers and copyists. In each case we have tried to describe the appearance of the handwriting: large, small, legible, clear, ugly, and so on. It is not uncommon to find manuscripts in which the copyist’s handwriting does not exhibit all of the essential elements pertaining to any single standard script, but instead combines elements of more than one style. In such cases we have employed expressions such as “Naskhi, with elements of Ta’liq”. Most of our manuscripts are written in Naskhi script; a few are in Ta’liq; and one (no. 64) is in Maghribi. Sometimes the main text is in Naskhi and the title elements are in Thuluth. Diacritical points are seldom found in the oldest manuscripts described in this catalogue; where they occur, the fact is recorded.

20 VOCALISATION OF THE TEXT

Vocalisation is mentioned only when an entire text is either completely or partially vocalised. In some manuscripts, vocalisation was added to a number of individual words or sentences at a later date. Usually such later vocalisation is accompanied by interlinear explanations of the words in question, sometimes in Ottoman Turkish.

21 CATCHWORDS

Where catchwords are written at the foot of the verso of each folio, the fact is recorded in the catalogue. In some instances, catchwords are found on the recto and give the last word on the preceding verso.

22 MARGINAL AND INTERLINEAR NOTES

This general term here denotes all explanations of and additions to the text, corrections, revisions, comparisons, etc. written in the margins and/or between the lines. The catalogue mentions whether such notes were written by the main copyist and/or by later users of the manuscript. Attention is drawn to extracts from additional texts, where found. They are written not only on the margins but also on folios 1r; on leaves foliated with Roman numerals; on flyleaves; and sometimes even on the endpapers of the covers. Titles and authors’ names, often given in incomplete form in manuscripts, are here completed, whenever the relevant details are known, in square brackets. Where we have been able to identify the author of a work but not its title, we give the author’s date(s) and a reference to Brockelmann or to another source.

23 DECORATION OF THE TEXT

In this section the presence of an ‘unwān and/or other ornaments or illumination is recorded.

24 BINDING

This is the last part of each catalogue record which pertains to the codicological characteristics of the manuscript. The type of binding is specified: leather, leather on cardboard or on a padding of old manuscript leaves glued together, or simply cardboard. The existence of a flap or case, ornamentation on the covers and flap, is recorded where appropriate. If the binding is torn or worn, the fact is recorded. For instance, most of the
manuscripts from Samokov are similar in ornamentation and even in the colour of the vellum. Some of the Vidin manuscripts have similarities in the manner of linen binding. These facts suggest that there must have been local binding shops. This question deserves special study, and comparison should be made between Islamic books (handwritten and printed) produced in Bulgaria and their Christian equivalents, which have been studied. The binding of a manuscript containing more than one text is discussed only in the catalogue record of the first text described.

25 "EXCELLENT COPY" DESIGNATION

A number of manuscripts of which the calligraphy, ink, text decoration and binding are considered to be of high quality are designated "excellent copy" in this catalogue, the equivalent phrase in Arabic being "min al-kutub al-khazā’i‘iyah".

The next element in the description of each manuscript relates to its history:

26 ENTRIES, NOTES, OR SEAL IMPRESSIONS RECORDING PURCHASE, OWNERSHIP, DEDICATION TO A WAQF, AND OTHER INSCRIPTIONS

These are most often to be found on folio 1r, on leaves foliated or paginated with Roman numerals, and at the end of the manuscript. The names of former owners, donors and other persons mentioned in marginal notes and seal impressions are given in chronological order as far as can be established and transcribed from their exact written form in the original. This catalogue is possibly the first amongst catalogues of oriental manuscripts published in Bulgaria, to give such detailed information of this kind. Special attention is given to the Waqf libraries in Samokov, Vidin, Kânstendil and Sofia, whose seals figure in some of the manuscripts in this collection. The Samokov Library is the source of the greatest number of manuscripts; a total of 85. A printed label reading "Biblioteka Pazvantoglu" is attached to the inside of the upper cover of the manuscripts from the Library of Osman Pazvantoglu at Vidin; evidently this was done when they were removed to the National Library. Such information will be of assistance to any researcher undertaking a special study of the Vidin manuscripts in the future.

Wherever possible, the acquisition date of the other manuscripts is also mentioned. This applies to single acquisitions, as distinct from the large accessions from the major Waqf libraries mentioned at the beginning of the Preface.

Where several Hadith works are included in one manuscript collection (majmu‘ah), information about the provenance and history of that manuscript is given in the first description only.

27 REFERENCES

This is the final element in the catalogue description of the manuscripts. First, previous descriptions of the codex in question are quoted. There are three sources for these: the publication of A. Shishmanov, which mentions only two works on Hadith (nos. 16 and 29 in his catalogue); the catalogue by Yusuf 'Izz al-Din; and (mainly from vol. I) the catalogue by 'Adnan al-Darwish. It should be noted that the descriptions made by those two authors are not always precise enough. There are errors regarding classmarks and the number of leaves in a codex; collections of several Hadith works are generally designated as Majmu‘ah and only one is described in detail. Furthermore, descriptions of the various copies of a given work are not chronologically arranged; the beginning and end of texts are not always indicated; often it is stated that the manuscript bears no date or copyist's name whereas in fact it does; and so on. This is not an exhaustive list of the omissions and deficiencies; only the most important ones have been mentioned.

Secondly, our References section includes references to catalogues of other libraries describing their copies of the same works. Foremost among them is the catalogue by W. Ahlwardt, a classic example of detailed descriptions of manuscripts, to which reference is made in the comparison of the beginnings and ends of the Hadith texts in the present catalogue. Also included are references to the catalogues of three Balkan libraries: those of Gazi Hüseyin Beg in Sarajevo and of the Topkapı Palace and of the Köprü in Istanbul. It is hoped that this feature of the present catalogue — providing information about holdings of manuscripts of Hadith works in other parts of the Balkans — may assist and encourage future study of the Islamic handwritten book in that region. Also mentioned are
copies in the Institute of Oriental Studies in St Petersburg, the largest repository of Arabic manuscripts in the Russian Federation.

In those cases where the above-mentioned catalogues do not suffice for the text in hand, reference is made, where possible, to the catalogues of other libraries.

Last, the References cite the best known bibliographies of Arabic manuscripts: those of Hājji Khalīfah, Brockelmann, Sezgin, al-Baghḍādī, and, where necessary, others.

Appended to the catalogue are a number of indexes and other appendices.

I INDEX OF TITLES

The titles are written in both Arabic and Latin characters. This index includes not only the major works but also those which are mentioned in the catalogue descriptions together with the first ones.

II INDEX OF AUTHORS, COMPILED AND COMMENTATORS

The names are written only in Latin characters and are given in their short form (as in the descriptions) and in their full form (not generally given in the descriptions). All variants are cross referenced to the form beginning with the nisbah or other element by which the person is best known.

III INDEX OF COPYISTS

Copyists' names are given in transliteration only.

IV INDEX OF FORMER OWNERS

The names are in transliteration.

V INDEX OF WAQF DEDICATORS

These names, too, are given in romanised form only.

VI INDEX OF OTHER PERSONS MENTIONED IN MANUSCRIPTS

This index lists individuals whose names occur in marginal notes or in seal impressions. The names are in transliteration.

VII INDEX OF GEOGRAPHICAL NAMES

Geographical names are romanised in this index. The index includes places of copying and waqf dedication; other geographic names mentioned in descriptions; and names of topographic features (mosques, madrasahs, and libraries). The names of towns and villages are given in the forms found in the manuscript and are correlated with the modern names, where those have been identified.

VIII INDEX OF WAQF LIBRARIES

This index lists libraries from which manuscripts in this collection were brought.

IX CONCORDANCE

Concordance of the classmarks of the manuscripts and their respective description numbers in this catalogue.

X TABLE OF DATES OF COPYING

Two tables give in chronological order both the dated manuscripts and the manuscripts whose date of copying is approximate (i.e. by century only).

XI INDEX OF INCIPITS

It is our belief that this index will greatly assist any future authors of catalogues, and Ḥadīth scholars.

The catalogue contains fifteen colour and two black and white plates, which appear after the relevant entry number. These include reproductions of illuminated 'unwāns and samples of binding, one of which represents the Samokov style of ornamentation. Also reproduced are examples of the handwriting of a number of copyists: mainly those who were
active in various towns in Bulgaria. Some of the folios illustrated include notes of ownership or legacy as waqf, and the personal seal impressions of former owners and donors.

As already mentioned, this catalogue describes 243 Hadith manuscripts. By contrast, 'Adin Darwish's catalogue describes only 152 manuscripts, 25 of which are not concerned with Hadith studies. In addition, eleven texts not identified by Darwish and 'Izz al-Din, whose catalogues assigned them only generic titles such as Risalah fi Hadith or mentioned only the title without describing the work, have here been identified and fully described according to the accepted standard.

The present catalogue devotes more attention than most to the physical characteristics and condition of each manuscript. The provision of detailed information about paper, ink, handwriting, text, binding and other features completes the palaeographic and codicological characterisation of each document, and helps to establish, at least to within a century, the date of production of manuscripts in which no date of copying is given.

This catalogue contains an abundance of data about how many of the manuscripts changed hands. Information about former owners, readers and donors, the possession of the record by one library or another in the past, the collation of the copy with other manuscripts, and the value of the book is all given here for the first time. Such documentation not only allows us to trace the vicesitides of a group of Islamic manuscripts in the Balkans but also sometimes provides indications as to what rung of the social ladder the copyist, reader, owner or donor stood on. The titles and authors in the marginal notes described here document the interest of the user, owner or copyist in them; they also show to what extent such literature was available and how they were able to make use of it. In short, it is hoped that the additional information provided in this catalogue amply justifies its publication.

I am deeply grateful to the Al-Furqan Islamic Heritage Foundation – particularly to its Secretary-General, Hadi Sharifi – for its generosity and dedication in funding and executing the publication of this catalogue. I am also grateful to my editor, Muhammad Isa Waley, for his professional work on the text and recommendations that he gave me. I should also like to thank Charlotte Heap for her meticulous care, responsiveness and help in preparing the text of this work for publication.

Acknowledgements are due to Bojan Bečevićev for the colour plates and to Snezhana Muleva for the black and white plates. I am also grateful to Paul Dumont for his kind assistance and encouragement whilst I was writing part of this catalogue in the spring of 1993 at the Department of Turkish Studies, University of Humanities, Strasburg.

Any comments or corrections, and any recommendations by users of the catalogue such as might improve the scholarly standard of my subsequent work on oriental manuscripts would be appreciated.

Stoyanka Kenderova
SS Cyril and Methodius National Library, Sofia, Bulgaria
March 1994
NOTES

1 Mehmed Hüseyv Paşa (d. 1847) held successively the positions of mirâlî, nâzir of the town of Samokov, sanâkîbay, mutasâsrîf of the town of Nish, muhâfîz of Belgrade and wâli of Bosnia, Edirne, Janina and finally Harput, where he died. He promoted the cultural and economic development of Samokov, his native town. For Mehmed Hüseyv Paşa and his library see M. Stajnova, Osmsânskitë biblioteki v bâlgarskite zemi 15–19 bek (Ottoman libraries in the Bulgarian lands, 15th–19th century) Sofia: SS Cyril and Methodius National Library, 1982, pp. 38–80.

2 Osman Pazvantoğlu (1758–1807), famous feudal ruler of the Vidin region.

After the manuscripts and books from his library were received in Sofia in 1888 a Bulgarian–Turkish commission was formed. It handed over to the Ottoman Government 2,104 volumes; the remaining 650 were received to be kept in the Public Library of Sofia. The original catalogue of Pazvantoğlu's library has recently been found. It consists of 69 leaves measuring 465 x 175mm and was completed on 23rd Dhî al-Hijjah 1252/31 March 1837. This catalogue, comprising 22 sections, describes 2,211 manuscripts (2,390 volumes in all) and 73 early printed books. A paper on this catalogue and the questions it raises was presented by Stoyanka Kenderova at a conference commemorating the 250th anniversary of the birth of Sofronî Vrachanski (1739–1813) held in the town of Vratsa in 1989. The title of the paper is "The Library of Osman Pazvantoğlu at the time of Sofronî according to a newly found inventory". The proceedings of the conference were in press at the time of writing. On Pazvantoğlu's Library see also Stajnova, op. cit., pp. 81–102.


5 A. Shishmanov, "Sobranie vostochnih rukopisev v Sofi" ("Collections of oriental manuscripts in Sofia"), Zapiski Vostochnogo Otdeleniâ Rosskogo Arkeologicheskogo Obshhestva, 23, St Petersburg, 1913, pp. 61–76.


7 The manuscripts dealing with Hadith described by F. al-Jawâhîrî are to be found in Darwish’s catalogue and also in ‘Izz al-Dîn’s catalogue (cf. note 8).

8 يسفر عن الدين، مخطوطات عربية في مكتبة صوفيا الوطنية البلغارية (كتاب وبديع). بدأ في 1938/1358، د. ف./month/1288.


My claim regarding the oldest manuscript in the Library has to be revised in accordance with “Bulgaria”, World Survey of Islamic Manuscripts, p. 130, wherein it is mentioned that there is a tafsir copied in 458/1066.


Recent studies have established that in Russia and Europe paper was stored before use for an average of five to six years during the 16th and 17th centuries. See A. A. Amosov, “Problema tochnosti filigranolojičkih nabluděniť I. Terminologija” (“The problem of precision in the study of watermarks. 1. Terminology”), Problemi naučnogo opisanija rukopisěv faksimil'nogo izdaniě pamjatnikov pis'mennosti. Materialy Vsesožněnnoj konferencii, ed. V. Kukushkina and S. O. Shmidt, Leningrad (St Petersburg): Nauka, 1981, p. 79 and notes 23 and 24.


Tseng, op. cit., p. 9, rule 22 and p. 12.

EDITORIAL NOTE

In Bulgaria, as in many countries, the largest concentration of Islamic manuscripts is to be found at the National Library, to which several waqf and private libraries have been transferred over the course of time. The present catalogue contains descriptions of some of the most significant material in that collection, for it is devoted to texts relating to the sciences of Hadith or the recorded Traditions of the Prophet Muhammad, peace and blessings be upon him. It is hoped that catalogues of manuscripts on other subjects in the same library will be produced in due course.

The author of the present catalogue, Dr Stoyanka Kenderova, is a specialist curator at the SS Cyril and Methodius National Library in Sofia. Dr Kenderova’s previous publications include important studies on Ottoman Turkish archival documents in the same Library. In the present catalogue she has meticulously recorded both the codicological details, and, where documented in the manuscripts, the history of their ownership. Hence, Dr Kenderova’s work casts light on the transmission of learning among Muslims in the Balkan region.

My responsibilities as editor have been as follows: checking the first draft; revising of the text from the viewpoint of English style and usage, querying any problematical readings in the Arabic passages quoted; spot-checking references and index entries for accuracy; raising a few points of methodology and detail; and reading the proofs.

This catalogue is one of the first to be published under the auspices of Al-Furqan Islamic Heritage Foundation. In shā Allāh many more will follow, for the need is great. Most of the literary heritage of the Muslims is unpublished and much of it is inadequately documented. The Foundation deserves thanks and congratulations from the world of learning for supporting scholarly projects of this kind. Wa’l-ḥamdu li-‘Lāhī Rabbi ‘l-‘Alamīn.

Muhammad Isa Waley
London