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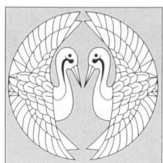
### Front cover:

"A Ship Among the Blocks of Ice", a colour drawing from the book 2 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fol. 14a, 14.0 × 20.5 cm.

### Back cover:

"Theatre in the Capital of the Russian Empire", a colour drawing from the book 11 of the manuscript *Kankai Ibun* preserved in the collection of the St. Petersburg Branch of the Institute of Oriental Studies (C 191), fols. 11b—12a, 32.5 × 26.5 cm.

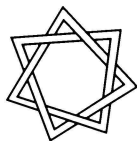
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# PRESENTING THE COLLECTIONS

A. Muminov

## THE FUND OF ARABOGRAPHIC MANUSCRIPTS IN THE MUSEUM-TRUST "AZRET-SULTĀN" IN THE CITY OF TURKESTAN

The Turkestan region is one of the cultural centres which are of special interest for the study of regional forms of Islam. Its original Islamic culture, which developed on the north-eastern border of Muslim world, went through a long course of evolution. In the first half of the twentieth century, however, Muslim tradition was exposed to a severe test. Its adherents were persecuted, the religious institutions and buildings destroyed. Manuscripts from rich public libraries, including that by the Mausoleum of Khwāja Aḥmad al-Yasawī (d. 562/1166—67), were either destroyed or transferred to central archives and libraries, some of them came to private owners. By 1977, when within the frames of the program for founding the Museum-Trust began to collect surviving manuscripts, there was not a single book left in the library of the Mausoleum.

The Museum-Trust "Azret-Sultān" in the city of Turkestan was opened on 30 September 1978. In search for manuscripts the directorate of the Museum organised several expeditions to different regions of Central Asia. Many books came to the Museum in 1978—1979. The manuscript fund of the Museum was expanded due to the acquisitions made by above-mentioned expeditions, donations of pilgrims, and of local dwellers. In 1991, after which practically no new acquisitions were made, the manuscript fund numbered 65 codices and 140 lithographic books.

There were no attempts to separate manuscripts and printed books, they were registered in the same inventory-book. They were and are still stored in one room with other objects belonging to the Museum. Unfortunately, the conditions under which the books are stored do not answer any

requirements. Some investigation into the contents of the manuscripts was undertaken by a museum-curator Kh. Imajanov. Several books that had no binding were bound then. While surveying the manuscript fund, I discovered that some of the manuscripts had been damaged in the process of binding, and that four of them had not been registered at all. The manuscripts were intended to be exhibited, but there were no plans to make them available to the readers. There was, correspondingly, no information about the funds of the Museum in scholarly publications.

The manuscript fund of the Museum numbers 65 volumes containing 136 copies of 82 works. Of these 50 are written in Arabic, 25 — in Persian, 7 — in Turkic languages. The small number of codices in Turkic is surprising enough, though it may be explained by the desire of the donors to keep the writings in their native tongue in their private collections. By the evidence of one of them, Muzaffar Shalapov, who now works in the Museum, books in Turkic make no less than a half of his own private collection. He keeps these books for his children.

The fund includes works dealing with the following disciplines:

1. the Qur'ān and Qur'ānic studies;
2. *hadīth*;
3. dogmatics;
4. *fiqh*;
5. logics;
6. philology;
7. poetry;
8. *mutafarriqāt*.

### 1. The Qur'ān and Qur'ānic studies

This part of the fund includes 8 copies of the Qur'ān, 2 works on recitation of the Qur'ān — *Wuqūf-i Sijāwandī* by Muḥammad b. Tayfūr al-Sijāwandī (d. ca. 560/1165) and *al-Durr al-farīd fī 'l-tajawīd* by Ḥāfiẓ Kalān al-Bukhārī, one book of comments on the Qur'ān — *Ḥadā'iq*

*al-ḥakā'iq fī kashf asrār al-daqa'iq* by Mu'in al-Dīn al-Harawī al-Farāhī (d. 907/1501—02) and one treatise written in the *faḍā'il* genre — *Risāla dar khawāṣṣ-i suvar-i Qur'ān-i karīm*.

### 2. *Hadīth*

Two well-known writings — *Mishkāt al-maṣābīh* by al-Tabrīzī (d. 740/1339—40) and *Mukhtaṣar jāmi'* by al-

Jurjānī (d. 816/1413) — represent this branch of Islamic scholarship.

### 3. Dogmatics

Among 12 works on Islamic dogmatics (*kalām*) there are popular in Central Asia works — *al-Fiqh al-akbar* by Abū Hanīfa (d. 150/767), *al-'Aqā'id al-nasafiya* by al-Nasafi (d. 537/1142), *al-'Aqā'id al-'aḍudīya* by al-Ījī (d. 756/1355) and authoritative commentaries on them by

al-Taftāzānī (d. 732/1390), al-Khayālī (d. after 862/1498), al-Siyālkūtī (d. 1067/1657), etc. Of special interest is the widespread in Central Asia *madrasa* textbook *Awwal-i 'ilm* by Mīrzā Sulaymān and *Ahwāl-i qiyāmat* by Kazakh scholar Shādī Töre (d. 1932).

### 4. Fiqh

This section is represented exclusively by works on Hanafite *madhhab*. Numerous copies of *Mukhtaṣar al-wiqāya* by 'Ubaydallāh b. Mas'ūd (d. 747/1346) should be noted (9 manuscripts); *Fiqh al-Kaydānī* (4 copies) by Luṭ fallāh al-Nasafi (d. ca. 750/1349) and their translations into Persian (3 works). There are also copies of *al-Hidāya fi*

*sharḥ al-bidāya* by Burhān al-Dīn al-Marghinānī (d. 593/1197); *al-Farā'id al-sirājīya* by al-Sijāwandī (12th century); *Sharḥ al-wiqāya*, *al-Tawdīḥ fī ḥall ghawāmid al-tanqīh* by 'Ubaydallāh b. Mas'ūd; *Hayrat al-fuqahā* by 'Alā' al-Dīn al-Bukhārī; *Majmū'a-yi mas'ala* by al-Ḥusaynī, etc.

### 5. Logics

Works on logics make a considerable portion of the fund. These are popular works *al-Risāla al-shamsīya* and *Ḥikmat al-'ayn* by al-Kātibī (d. 675/1276); commentaries and super-commentaries on them made by al-Rāzī

(d. 766/1364), by al-Ījī, al-Harawī (d. 1101/1689), al-Siyālkūtī; *Tahdhīb al-mantiq wa'l-kalām* by al-Taftāzānī, *Sullam al-'ulūm* by al-Bihārī (d. 1119/1707), etc.

### 6. Philology

Works on philology make the largest group in the fund. All these works, even those written in Persian, deal with the questions of Arabic grammar, lexicography and rhetoric. These are well-known works — *al-'Awāmil al-mi'a* by 'Abd al-Qāhir al-Jurjānī (d. 471/1078); *Ḥarakāt al-i'rāb*

and *Faṣl fī'l-ḥurūf* from *Muqaddimat al-adab* by al-Zamakhsharī (d. 538/1144); *al-Kafiya* by Ibn al-Ḥājib (d. 646/1249); *al-Fawā'id al-ḍiyā'iya* by al-Jāmī (d. 898/1492), etc.

### 7. Poetry

This part includes monuments of Persian and Turkic verse. These are *Munājāt wa-naṣā'ih* by 'Abdallāh Anṣārī (d. 481/1088); *Manṭiq al-tayr* by Farīd al-Dīn 'Aṭṭār (killed in 627/1230); *Dīwāns* of Ḥāfiẓ al-Shīrāzī (d. 791/1389), of

al-Ṣā'ib (d. 1081/1671), of Mashrab (the second half of the 17th—early 18th century), of Ṣūfī Allāhyār (d. between 1133—1136/1720—23), etc.

### 8. Mutafarriqāt

In this part medicine and mathematics are represented each by one treatise — *Kifāya-yi mujāhidīya* by Maṣnūb b. Muḥammad (15th century) and *Khulāṣat al-ḥisāb* by al-'Āmilī (d. 1030/1621). It includes also a popular among the students of Central Asian *madrasa* work *Chahār kitāb*, an autograph of a unique work describing the cycle of pil-

grimage to the holy places of Turkestan and local rules of *ziyārat* — *Turkistān bayānī* by M. Ṣafā'bekulī (1904—1982). The author originating from Northern Kazakhstan was the first to make a record of the old Kazakh traditions of making a pilgrimage to the holy sites of the region.

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Collections of Friday sermons (*khuṭba*), personal prayers (*du'a*'), stories about the Prophet (*ḥikāyāt*) current among the local ministers of religion deserve special attention.

The oldest manuscript of the fund registered under No. 411 was copied in 992/1584 by Ḥāfiẓ Mīrzā Muḥammad b. Khwāja Mīrak Muḥammad al-Samarqandī. Two manuscripts (No. 188/57 and No. 188/64) are of the eighteenth century. All other manuscripts were copied in the nineteenth century.

The manuscripts represented in the fund of the Museum-Trust "Azret-Sultān" come from different parts of Central Asia. Most of these works were used as textbooks in the Central Asian primary school (*maktab*), in secondary and high religious school (*madrasa*) [1]. The fund can be significant for the study of the intellectual life of the educated part of the Central Asian society in the late nineteenth—early twentieth century. It can be used in a seminar, like "Describing Arabographic manuscripts" for the students of the recently founded International Kazakh-Turkic University named after Kh. A. Yasavi.

One should take into account that in the Turkestan region of the South-Kazakh district there are many rich private collections of Arabographic manuscripts and documents. The ones we have seen belong to Ja'far Mamenov, Akram Habibullaev, Bahadīr Sapiev, Nasīr Hamrakulov,

etc. Recently the Institute of Ethnophilology and History of the Peoples of Kazakhstan by the International Kazakh-Turkic University named after Khwāja Aḥmad al-Yasawī started a program of collecting, sorting, and publishing old manuscripts.

#### Notes

1. [V. P.] Nalivkin, *Svedeniia o sostoianii tuzemnykh madrasa v Syr Dar'inskoī oblasti v 1890—91 uchebnom godu* (Information on the State of the Native Madrasas in the Syr-Darya District in the 1890—91 Academic Year) (Tashkent, 1916); N. P. Ostroumov, *Islamovedenie. Vvedenie v kurs islamovedeniia* (Islamic Studies. Introduction to the Course of Islamic Studies) (Tashkent, 1914), pp. 109—113, 193—7.
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