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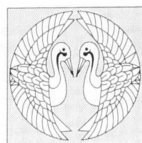
Front cover:

“Abū Zayd and al-Ḥārīth talking”. Fragment of a miniature from manuscript C 23 of the *Maqāmāt* by al-Ḥarīrī in the collection of the St. Petersburg Branch of the Institute of Oriental Studies.
Illustration to *maqāma* 50, p. 349, 17.5 × 9.0 cm.

Back cover:

“Abū Zayd as a teacher in a school at Ḥims”. A miniature from manuscript C 23 of the *Maqāmāt* by al-Ḥarīrī in the collection of the St. Petersburg Branch of the Institute of Oriental Studies.
Illustration to *maqāma* 46, p. 318, 18.0 × 19.5 cm.

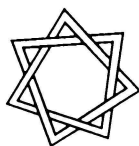
RUSSIAN ACADEMY OF SCIENCES
THE INSTITUTE OF ORIENTAL STUDIES
ST. PETERSBURG BRANCH



Manuscripta Orientalia

International Journal for Oriental Manuscript Research

Vol. 3 No. 4 December 1997



75ESA
St. Petersburg-Helsinki

PRESENTING THE COLLECTIONS

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ANTONI MUCHLIŃSKI AND HIS COLLECTION OF ARABIC MANUSCRIPTS IN THE ST. PETERSBURG UNIVERSITY LIBRARY

The aim of the present article is to survey and analyse the Arabic manuscripts, which came to the Library of the St. Petersburg University from the collection of Antoni Muchliński (1808—1877). The study of collections assembled by scholars helps, as a rule, to reconstruct a more complete and detailed picture of their research-work and pedagogical activities. This aspect of A. Muchliński's activities is especially interesting, because, as it is marked in the works on the history of Oriental studies, "there are, unfortunately, no special works on certain professors and teachers of Oriental languages (M. G. Volkov, I. Gratsilevski, A. Muchliński, L. Z. Budagov) who deserve it" [1].

In the introduction to the description of Arabic manuscripts from the collection of A. Muchliński, it would be useful to present what is known about his life and scholarly activities [2].

The Muchliński family is mentioned in the Coat of Arms Book of Poland from the beginning of the sixteenth century. The Muchlińskis lived in the Poznan province of Poland and in Western Prussia. In the eighteenth century they moved to the Grodno district of Lithuania. The father of Antoni Muchliński, Józef (Rus. Osip), and his mother, Franciszka, were no longer rich or noble. Antoni was born in Sosnowo, in 1808. He was destined to open a new page in the history of the family which previously had nothing to do with scholarship. Since the family was poor, Józef's brother, who was a wealthier man, took care of the boy's breeding and education. Antoni was sent to the district secondary school (gymnasium) by the monastery in the town of Molodechno (Byelorussia). The school was supervised by the Wilno (Vilnius) University and was considered to be the best in the district. Antoni Muchliński spent six years there. The school gave him an excellent knowledge of classical languages, especially of Latin. He continued to study Latin in the Wilno University, where he was thought to be the best expert in this language. All candidates for Master or even Doctor degree, who were writing their theses in Latin, were applying to him for help and advice. Being kind-hearted, he never refused. His high religious and moral principles were formed during his school-years.

Muchliński entered the Wilno University when he was only 15 years old, in 1822 or 1823, becoming a student of the Faculty of law. He graduated in 1826 or 1827. Willing to pursue further his studies in classical languages and literature, he then entered the Faculty of literature and liberal arts (i.e. of philology). A year later he passed his candidate exams and got an award for scholarship. At that time Professor Münnich from Cracow lectured on the classical literature there. He was the man who stirred Muchliński's interest towards the Orient. Though he gave him only the basic knowledge of Arabic and Persian, these seeds fell on fertile soil. Thus by pure chance the young classicist turned into Orientalist.

After Muchliński had graduated from the University, his uncle refused to support him further. Once visiting Antoni, he discovered that the young man was spending all his money on books, that he was ill-fed and poorly dressed. Antoni was so distressed by this refusal that he even thought of entering the Theological Seminary. Fortunately, it has not gone so far. At that time, in 1828, the Wilno University decided to send six of its best students to the University of St. Petersburg to continue their education. They had to pass selective exams in the Academy of Sciences. It was planned that they would continue their education abroad at the state's expense. Only three students managed to pass the exams in the Academy, Muchliński being among them. He became a student of the Institute of Oriental Languages by the Ministry of Foreign Affairs. His teachers of Arabic were Prof. O. I. Senkovski, J. F. Demange, F. B. Charmoy, Persian and Turkish were taught by Ja'far Topchibashev. Muchliński got there an excellent linguistic training, both in theory and in practical use of Oriental languages.

In 1832, he received a grant from the Ministry of Education and was sent to the Orient to master his knowledge of Oriental languages. At the beginning of 1832 he took a steamer from Odessa to Istanbul where he stayed at first by the Russian Embassy. He continued to study the Turkish language, Ottoman and Turkic literature under the guidance of Ottoman writer Hoja Ayni and one Ne'jib Efendi. His Arabic was improved by Father Filippos from Aleppo (Syria), the best Christian Arabic poet of that time. Muchli-

ński made friends with missionary M. Aulich, who had come to Istanbul from Cracow slightly earlier.

Muchliński spent in Istanbul two years. In April 1834, he went to Egypt to live among the Arabs. In the period following the French expedition to Egypt of 1798—1803, an era of cultural awakening begins in this country under the influence of new ideas which arose during the struggle, and under the impact of Europe. Scholars and government officials from England, France, Austria, Germany, Switzerland, Russia, and other European countries invaded Egypt. Among these scholars were E. W. Lane, A. von Kramer, Fr. Dieterici, F. Fresnel, A. Perron, F. Pruner, G. Weil, and others.

The activity of Russia in Egypt increased in this period too, so that many Russian scholars visited the country or worked there. Among them were N. Mukhin, who was the dragoman of the Russian general consulate from 1835 to 1837. He was later replaced by R. Fraehn, son of Academician Chr. M. Fraehn. At this time, A. N. Gusev, pupil of O. Senkovski, also visited Egypt. Interest in the Arab world was very great in this period, and it is only natural that many Europeans who found their way to the East strove to study Arabic or to perfect their knowledge of the language. In their study of the language they were aided by the teachers at al-Azhar, the famed Muslim university. Among these teachers was Shaykh Ṭaṭṭāwī, whose biography was penned by the Russian Academician I. Ju. Krachkovsky [3]. Among Ṭaṭṭāwī's pupils in Cairo were the aforementioned Fresnel, Perron, Pruner, Weil, and apparently Lane; among the Russians — N. Mukhin, R. Fraehn, A. N. Gusev, and A. Muchliński. As for Shaykh Ṭaṭṭāwī, he himself was the student of the renowned shaykhs of al-Azhar: Ibrāhīm al-Bājūrī, later the rector of al-Azhar, Ḥasan al-'Atṭār, also later rector, Ibrāhīm al-Saqqā, and 'Abd al-Raḥmān al-Ṣaftī.

Apart from his visiting Egypt, A. Muchliński was interested to see the peoples living in the south of Asia Minor, Syria, Palestine. Besides, as a religious man he especially wanted to visit Jerusalem. In two weeks he reached Aleppo. From there he intended to go to Damascus, but was prevented by a rebellion of the Arabs against the Ottoman authorities. Then he chose a different route: Tripoli, Beirut, Sidon, Tir, Acre. He spent three weeks in Jaffa, then went to Jerusalem and to Bethlehem. At the end of August, he came to Cairo where he spent six months. Plague was raging in the city at that time, so in March 1835 he went first to al-Fayyum, then to Luxor. He wanted to continue his trip, but in December of 1835 he was called back to St. Petersburg.

During his stay in the East A. Muchliński mastered his knowledge of Ottoman Turkish, Arabic, New Greek, and Armenian. As he confessed afterwards, everywhere, while studying these languages, he was searching for any information on the Poles and Polish culture. He succeeded in collecting vast scientific materials, brought home many books, manuscripts, even a gravestone of 232/846, which he donated to the Academy of Sciences in St. Petersburg. The inscription on this gravestone has been read by Academician Ch. M. Fraehn. Later it was studied also by Prof. V. A. Krachkovskaya [4]. Muchliński was the one who discovered the most important manuscript of the nineteenth century work on geography, "The Book of Lands" by al-Ya'qūbī [5].

On his coming back to St. Petersburg Muchliński read a course on Arabic as an junior assistant at the chair headed by Prof. O. I. Senkovski. He read the Qur'ān and the commentaries on it by al-Bayḍāwī with his students, translated the *Qaṣīdat al-burda* by al-Būṣīrī and the grammar-book by Ibn Farḥāt. Two years later he became the extra-ordinary Professor of Turkish philology — the chair was instituted specially for him. In 1840, with a Russian delegation he visited Finland where he met G. A. Wallin — the Finnish Orientalist whom he knew from his student's days in St. Petersburg.

In 1837, Antoni Muchliński married Emilia Ciszyńska. In 1838, a son — Ignacy — was born to them, and in 1839 — a daughter — Salomea, and later one more son — Stanisław. In 1846, Muchliński retired on the pretext of his family circumstances and, possibly, also because the great burden of teaching he undertook on his free will began to affect his health [6].

He moved to Warsaw, where from the 1st of March 1846 he started to work in the University library, cataloguing books. After spending there five months he entered the following application to the Curator of the Warsaw research department: "I was not much satisfied with my former work, but, working now in the library, I cannot fully employ my abilities" [7]. Muchliński made the decision to leave his work as a librarian. Probably, he was really dissatisfied by this work. But his biographer, Tadeusz Stanicz, suggested that his decision to leave the library had been caused by some tactless move of the curator. Muchliński by that time became a comparatively well-to-do man: his uncle had died leaving everything to him. Muchliński worked in the library not from necessity but exclusively for his love for books.

After his work in the Warsaw University library Muchliński plunged in the Hebrew language studies. Three years later he returned to St. Petersburg, to the chair of Turkish philology, first as extra-ordinary Professor and from 1853 — as ordinary Professor. Between 1859 and 1866 he was twice elected the dean of the Faculty of Oriental languages.

According to the biographers of Muchliński and to all those who left recollections about him, he was a man of heart and had many friends, even among the Arabs.

Students of the St. Petersburg University enjoyed his lectures. They say that the students often did not attend the lectures of O. I. Senkovski, who was bored by teaching activities, but they never missed those delivered by Professor Muchliński [8]. It is not surprising, as Muchliński paid much attention to teaching. In 1836, he introduced lectures on the Arabic language: once a week for students in the first year, twice a week — for those in the second year. From 1837—1838 he taught Arabic to senior students; with them he read the famous *mu'allaqas* of the pre-Islamic poets and *al-Ḥamāsa*. Besides the Arabic language he conducted courses on the history and geography of the Orient, which included lectures on the life of Muḥammad, the history of the early caliphate, etc. From 1840 Muchliński began to teach Turkish as well. He read Turkish prose and poetry, translated the *Gulistan* by Sa'dī from Persian into Ottoman Turkish. He also lectured on the Ottoman literature, the history of the Turkish language and Tatar dialects, continued his course on the history and geography of the East. In 1843, "willing to be of more use to the young peo-

ple who go to the East, he volunteered to teach New Greek in the University" [9].

The overstrain of tutorial work and the climate of St. Petersburg probably affected Muchliński's health. He and his wife could not bear it well, so they dreamt about going back to Poland, to Galicia (his wife Emilia's native place), and wanted to settle in Lvov. But in 1852 or 1853 Emilia died and the project turned to have been unrealised. In 1866, Muchliński retired again and after that returned to Warsaw. There he died in poverty in 1877, all his income spent on his only passion — books.

Antoni Muchliński's library included a great number of books and manuscripts. At the beginning of his career he mainly collected works by European authors, but from his travels in the East he brought several boxes of Oriental manuscripts and books. When his income became more formidable, he expanded his library. One of his biographers wrote that it had been worthy of any magnate. Unfortunately, we know almost nothing about his book collection. There was a list of his books which entered the library in Wilno — 282 items, 94 of these — European editions, the rest are books in Oriental languages or in New Greek. According to Muchliński's brother-in-law, one of the reasons for his ruin was his passion for books. In 1870, Muchliński had to sell some part of his library in Leipzig, leaving only the most important books which he wanted to stay with him till his last days. Not long before his death, however, Muchliński made many debts and sold the rest of his library to Father Ignacy Polkowski from Cracow, who was famous as a historian and a man of religion. Polkowski died in 1888, and Muchliński's books passed to Alexander Poniński, the owner of an estate in the Lyubashevo district. His heirs donated or sold the books to the National Library in Warsaw, but there were no manuscripts among them by that time. The books sold by Muchliński in Leipzig in 1870, through the Küchler antique dealers, entered the library of the St. Petersburg University, the Royal Library in München, and the State Library in Bayreuth. C. Salemann also mentioned in his "Catalogue" [10] that in 1878 the library of the St. Petersburg University had bought 33 more manuscripts from Muchliński's collection — in Arabic, Turkish and Persian. These were sold probably after Muchliński's death by his son Stanisław who lived in St. Petersburg. Among these last ones were four manuscripts belonging to the Lithuanian Tatars. Muchliński was the first scholar to estimate the significance of the works of the Lithuanian Tatars.

The collection of Arabic manuscripts formerly belonging to Muchliński, now in the library of the St. Petersburg University, not only reflects his scholarly interests but also adds several bright strokes to his portrait as a scholar and a man.

Among the Arabic manuscripts of his collection there are several works on the Arabic grammar. Naturally, when he came to the East, Muchliński tried to improve his knowledge of Arabic. Works of this kind were selected by him with great care. His collection includes world-famous grammar-books, among them the celebrated work on morphology — *Mughnī al-labīb 'an kutub al-a'arīb* ("The Redeemer of the Reasonable One from the Need of All Books on Flexion") by Ibn Hishām (1308—1360). Among the works on the syntax of the Arabic language there is the most popular *al-Kāfiya* ("The Sufficient One") by Ibn al-Ḥājjib (1175—1249), which was accepted as a text-book in

the greatest Muslim University al-Azhar and, later, as the principal text-book in all centres of Islamic culture — in India, Iran, Central Asia, Tataria, etc. Another works on syntax in the collection are *al-Misbāh fī l-naḥw* ("The Lamp of Syntax") by al-Muṭarrizī (1143—1213) and a special treatise on governing particles by 'Abd al-Qāhir al-Jurjānī (d. 1078), a famous rhetor, poet and grammarian.

Muchliński's attention was attracted by Arabic poetic anthologies. Among these there are the *Dīwān* by Ibn al-Fāriḍ (1181—1235), a Sūfī poet from Egypt, and commentaries on it by al-Būrīnī (d. 1615). The *Dīwān* by another famous Sūfī from Syria, 'Abd al-Ghanī al-Nābulusī (1641—1731) is noteworthy for two reasons: first of all, there are verse not included into any other manuscripts or printed editions, they are unique. Secondly, they present a very rare examples of verses arranged as figures: lines running at an angle or in semicircle, shaped as trapezium, a tree or some other figure. The verses are exquisite and full of symbolic sense. Let us take, for example, two passages from the second half of 'Abd al-Ghanī's *Dīwān*:

Much have I experienced, tasting the sweetness
of knowledge,

Yet impossible is satiating with it.
She turned towards me, who keeps the oaths of love,
Penetrated my soul, illuminating it with light.
In sweet forgetfulness I am now, because of her being,
The heart is listening to sacred revelations.
Her praise is on everyone's lips,
Desperate is the one who must abandon her.
Talent in scholarship is the fruit of effort and will,
Her evening drink is as pleasant and sweet as
the morning one.

(fol. 72b)

In this passage the poet is talking about love for the Absolute Truth, that is God, and true knowledge. Sūfī philosophers were treating ecstasy as the way of comprehending the Truth, metaphorically it was described as intoxication by wine.

Another passage talks about getting illumination by means of ecstasy, meditation and "intoxication":

The suffering, like the one I have, separated from wine,
Has never been experienced by any lover.
The pain of this separation is so poignant,
That it could redeem any sin.
People in love with it were becoming slaves before me.
Wine is my creed, all sorrows go with it.
I ran away from it, but it is always with me.
Its scent is refreshing.

(fols. 70b—71a)

Muchliński's library included also a verified version of the famous collection of tales "Kalila and Dimna". Its translation into Arabic was done by Ibn al-Habbāriya (1023—1115). There is also a unique anthology of Egyptian folk-songs — *mawwāls* — recorded either by the collector himself or, most probably, by his request [11]. Among them there is the prototype of the poem by A. S. Pushkin: "Indifferently Leila was leaving me yesterday" and a passage from a song heard by A. S. Norov when he travelled in Egypt, etc. The names of Muchliński and Norov can be put closely to each other because of the important event — the foundation of the Faculty of Oriental languages of the St. Petersburg University. To realise the project of the creation of the Faculty of Oriental languages,

proposed by A. S. Norov, who was the Minister of Education between 1853 and 1858, a committee was constituted in 1854, including Norov himself, curator M. N. Musin-Pushkin, director of the Department of Education P. I. Gaevsky, P. Desmaisons representing the Ministry of Foreign Affairs, rector of the St. Petersburg University P. A. Pletnev, ordinary professors A. K. Kazembek, A. O. Muchliński, and A. V. Nikitenko [12].

Among the *mawwāls*, present in the manuscript collection of Muchliński, there are some probably written for Muchliński or chosen for him from among composed earlier. It seems to be testified by the *Dīwān* of 'Abd al-Rahmān al-Ṣafī, the friend of Shaykh Ṭaṭāwī, with a touching dedication addressed to Muchliński. This *Dīwān* has never been published and is known only by this single manuscript.

'Abd al-Rahmān al-Ṣafī was one of the Arab friends of Muchliński and his teacher at al-Azhar. We find evidence of 'Abd al-Rahmān al-Ṣafī's warm and touching friendship with his Russian pupil in the following fact: less than a week after his poetry had been put into order and collected into a *Dīwān* by Shaykh Ṭaṭāwī, who finished copying it on 12 January 1835, al-Ṣafī presented his *Dīwān* to Muchliński. After Muchliński's death the manuscript of the *Dīwān* by 'Abd al-Rahmān al-Ṣafī found its way into the library of St. Petersburg University.

The *Dīwān* contains odes of praise in honour of Shaykh Ṭaṭāwī as well as Ṭaṭāwī's own poetry. The texts of the poems show that Ṭaṭāwī and al-Ṣafī were bound not only by the relationship of pupil and teacher, but by genuine friendship. Shaykh Ṭaṭāwī called al-Ṣafī his friend and brother and wrote jesting imitations of his poems; they both exchanged poetic questions and answers, riddles and solutions. Until recently, these verses by Shaykh Ṭaṭāwī, as well as his work on al-Ṣafī's *Dīwān*, remained unknown. Many years later, after Ḥusayn 'Alī Maḥfūz, an Iraqi Professor at the Baghdad University, who was invited to teach in the St. Petersburg University, had worked on the manuscripts in the University library from 1961 to 1963, he was able to write with pride that he had found several works by Shaykh Ṭaṭāwī which had escaped the attention of Academician Krachkovsky and the Egyptian Aḥmad Taymūr [13].

'Abd al-Rahmān al-Ṣafī dedicated many of the poems which make up his *Dīwān* to the great individuals and events of his time, to his friends and teachers. Among these are an ode in honour of an Egyptian Sūfī Aḥmad al-Badawī and his follower Ḥasan al-Quwaysnī (d. 1838), who was the Shaykh of al-Azhar and al-Ṣafī's teacher; several poems in honour of his favourite pupil 'Arif Hikmat (1785—1858), who in 1846 (in Istanbul) received the title *shaykh al-islām*. According to extant information, 'Arif Hikmat was a descendant of Ḥusayn, the grandson of the Prophet. He was a *qāḍī* in Medina, Jerusalem and Cairo. He was a well-known scholar and expert in Arabic, Persian and Turkish. Al-Ṣafī's *Dīwān* includes also an ode in honour of the

guardian of the Ka'aba, Muḥammad al-Shaybī (d. 1838), with whom al-Ṣafī became acquainted during his pilgrimage to Mecca, as well as verses dedicated to the head of al-Azhar, Shaykh al-'Arūsī. There are also elegies on the deaths of the teachers Shaykh Muḥammad al-Shanawānī (d. 1817) and Shaykh Muṣṭafā al-Farmāwī, a renowned scholar of the period, theologian and translator from French of books on natural sciences, and Muḥammad al-Tūnīsī (1789—1858). It is interesting, as an eye-witness, 'Abd al-Rahmān al-Ṣafī wrote poems about such a noteworthy event as the siege of the Palestinian city of Akka by Napoleon's troops in 1799. Al-Ṣafī's poetry reflects many events which took place during his life, which spanned the era of the Napoleonic wars and the prelude to the cultural re-birth of Egypt. The manuscript of *Dīwān* by 'Abd al-Rahmān al-Ṣafī preserved at the St. Petersburg University library is of much value for all those studying the history of Egypt of the period. The only other manuscript of al-Ṣafī's *Dīwān* was drawn up much later by the aforementioned 'Arif Hikmat, and copied ten years after the death of its compiler [14].

Extremely valuable are manuscripts from Muchliński's collection dedicated to Islam and Christianity. First of all, there are Byelorussian-Polish Qur'āns with commentaries and translations into Polish and Byelorussian, belonging to the Lithuanian Tatars, also an anthology — *ḥamā'il* — containing prayers, protecting and magic formula, predictions, different prescriptions.

Antoni Muchliński, who was born in the area inhabited by the Lithuanian Tatars and lived there, was naturally interested in that kind of works. He was the author of a number of publications on Lithuanian Tatars. A list of these publications, made by L. Kryczyński, includes 1,957 titles, among them 72 manuscripts are mentioned. Kryczyński's collection and all his materials probably perished in the Second World War [15]. Among Muchliński's collection there is also one treatise on the Druses.

Muchliński also took interest in Oriental Christianity. Two manuscripts of his collection contain: 1) collection of Christian prayers in Arabic; 2) an exposition of the principles of Catholic faith in questions and answers. His works testify that he was also interested in the Maronites.

Muchliński was a well-educated person. His knowledge of the Near East, its literature and languages — Arabic, Ottoman Turkish, Persian, Hebrew and New Greek — was vast. He even studied Sanskrit and Armenian. His works were known and estimated not only in Russia. Being the honorary fellow of the St. Petersburg University, he was also the fellow of the Asiatic Societies in Paris and London, of the Oriental Society in Leipzig, and from 1859 — member of the Archaeological Commission in Wilno. In 1862, for his services to Russian science he was promoted to the rank of the Councillor of state. As for his personality, his great efficiency and hard-working, his delicate friendly nature and ascetic way of life were widely known in the scholarly circles of St. Petersburg.

List of manuscripts
from the collection of A. Muchliński

1. أدعية شتى
Hamā'il, a collection of prayers, magic formula, predictions, etc. with Byelorussian word for word translation in Arabic script (the manuscript also contains a number of Polish and Byelorussian texts).
Early nineteenth century.
Various copyists.
Defects: breaks, text obscured by dirt.
99 fols.; 17.8 × 21.0 cm.
Code: MS OA 869.
2. أدعية مسيحية
Collection of Christian prayers.
Late manuscript.
Fols. 1—19b; 10.5 × 17.5 cm.
Code: MS OA 888a.
3. تفسير مختصر على أساس الإيمان المسيحي القثوليقي وهذا التفسير يكون على السؤال والجواب
A brief exposition of the principles of Catholic faith in questions and answers.
Late manuscript.
Fols. 20b—42; 10.5 × 17.5 cm.
Code: MS OA 888b.
4. ديوان
The *Dīwān* by 'Abd al-Rahmān al-Ṣaftī (19th century).
Copy of 1250/1834.
Fol. 01 contains an inscription to A. Muchliński; fol. 1 contains the autograph of al-Ṣaftī.
Seal, *'unwān*, stamped leather binding.
71 fols.; 23.4 × 16.4 cm.
Code: MS OA 892.
5. ديوان
The *Dīwān* by 'Abd al-Ghanī al-Nābulusī (1050/1641—1143/1731).
Eighteenth-century.
Verses are arranged as various figures.
91 fols.; 10.0 × 15.2 cm.
Code: MS OA 878.
6. ديوان
The *Dīwān* by Ibn al-Fāriḍ (586/1181—632/1235).
Copy of 1082/1671.
89 fols.; 13.0 × 18.5 cm.
Code: MS OA 874.
7. شرح ديوان عمر بن الفارض
Sharḥ on the *Dīwān* of Ibn al-Fāriḍ, composed by Ḥasan b. Muḥammad al-Būrīnī al-Dimashqī (d. 1024/1615).
Copy of 1101/1690.
Copyist: Ibrāhīm b. Aḥmad b. 'Abd al-Jawād b. Mubārak al-Muslimī al-Mālikī al-Azharī.
416 fols.; 14.7 × 20.0 cm.
Code: MS OA 504.
8. رسالة في الدعاء
Fragments of the Qur'ān in Byelorussian in Arabic script.
Mid-seventeenth-century.
Defects: lacks both beginning and end.
20 fols.; 14.2 × 17.2 cm.
Code: MS OA 893.
9. رسالة في مسائل تخص دين الدرود على طريق السؤال والجواب
A work on the Druze faith.
Manuscript in quire form, insertions; title in French.
12 fols.; 11.5 × 17 cm.
Code: MS OA 503.
10. كتاب الصادق والباغم
Poetic version of the *Kalīla wa Dimna* by Muḥammad b. al-Habbariyya (d. 504/1110).
Defective manuscript.
76 fols.; 11.7 × 19.5 cm.
Code: MS OA 899.
11. العوامل المائة (العوامل الجرجانية) (العوامل في النحو)
Grammatical work on governing particles by 'Abd al-Qāhir b. 'Abd al-Rahmān al-Jurjānī (d. 471/1078).
Copy of 1099/1687—88.
Fols. 111—125; 12.3 × 8.3 cm; text in frame: 7.5 × 5.4 cm.
Code: MS OA 881c.
12. شرح الفوائد الصيائية (رسالة عربية في التصريف)
Excerpt from a work on Arabic grammar.
Title on page 40 reads: كتاب البناء مع شرحه
Copy of 1185/1772.
Fols. 24b—48b; 13.5 × 19.5 cm.
Code: MS OA 872c.
13. القرآن
Copy of the Qur'ān with Polish word for word translation (with Byelorussian linguistic particularities) in Arabic script.
First half of the nineteenth century (between 1811 and 1825), final two folios from 1857.
Copyists: Bogdan Butsiutko and Mustafa Zhdanovich.
Defective.
532 fols.; 19.5 × 31.5 cm.
Code: MS OA 867.
14. القرآن
Fragments of the Qur'ān in Arabic with word for word translation (retelling) in Polish (with Byelorussian linguistic particularities): end of the fifth Sūra and full text of the sixth, seventh, twentieth and twenty-first Sūras.
First half of the eighteenth century (copied from a Tatar manuscript of the seventeenth—eighteenth centuries).
73 fols.; 19.6 × 32 cm.
Code: MS OA 868.

15. الكافية في النحو
Grammatical treatise (on syntax of the Arabic language) by 'Uthmān b. 'Umar b. al-Ḥājib (570/1174-75—646/1249).
Late seventeenth century.
Marginal notes.
Fols. 4—62B; 12.3 × 8.3 cm; text in frame: 4.4 × 7.5 cm.
Code: MS OA 881a.
16. المصباح في النحو
Grammar of the Arabic language (syntax) by 'Abū al-Faṭḥ Nāṣir b. 'Abd al-Sayyid al-Muṭarrizī (538/1143—610/1213).
Late seventeenth century.
Numerous marginal notes.
Fols. 65b—108; text in frame: 4.4 × 7.0 cm.
Code: MS OA 881b.
17. مغنى اللبيب عن كتب الأعراب
Work on Arabic grammar (morphology) by 'Abdallāh b. Yūsuf b. Hishām (708/1308—761/1360).
Copy of 1249/1833.
Copyist: Ibn Riḍwān b. Muḥammad.
Marginal notes.
420 fols.; 16.5 × 23.7 cm.
Code: MS OA 502.
18. مواصل
Collection of folk poetry and songs (*mawwāls*).
Copy from the first half of the nineteenth century.
10 fols.; 11.5 × 22.5 cm.
Code: MS OA 896.

Notes

1. A. M. Kulikova, *Stanovlenie universitetskogo vostokovedeniia v Peterburge* (The Making of the University Oriental Studies in St. Petersburg) (Moscow, 1982), p. 4.
2. See Wł. Kotwicz, M. Kotwiczówna, *Orientalista Antoni Muchliński. Życie i dzieła* (Wilno, 1935).
3. I. Iu. Krachkovskii, *Sheikh Tantavi professor S.-Peterburgskogo universiteta (1810—1861)* (Shaykh Ṭantāwī (1810—1861), Professor of the St. Petersburg University) (Leningrad, 1929).
4. V. A. Krachkovskaia, *Arabskie nadgrobiia Muzeia paleografii AN SSSR* (Arab Grave-Stones in the Museum of Palaeography of the USSR Academy of Sciences) (Leningrad, 1929), Table VI.
5. I. Iu. Krachkovskii, "Ocherki po istorii russkoī arabistiki" ("Essays on the history of Arabic studies in Russia"), *Izbrannye sochineniia*, (Leningrad—Moscow, 1956), v, p. 89.
6. Kulikova, *op. cit.*, p. 111.
7. A. Mrozowska, "Działalność Antoniego Muchlińskiego w bibliotece Uniwersytetu Warszawskiego", *Przegląd orientalistyczny*, No. 4 (Warsaw, 1960), pp. 432—5.
8. Kulikova, *op. cit.*, p. 100.
9. *Ibid.*, p. 112.
10. K. G. Zaleman, V. R. Rozen, "Spisok persidskim, turetsko-tatarskim i arabskim rukopisiam biblioteki Imperatorskogo St. Peterburgskogo universiteta" ("A list of Persian, Turkish-Tatar and Arabic manuscripts of the St. Petersburg University library"), *Zapiski Vostochnogo Arkheologicheskogo Obshchestva*, II (1887), pp. 241—62; III (1888), pp. 197—222.
11. O. B. Frolova, "Rukopis' biblioteki vostochnogo fakul'teta LGU "Mawawil" ("Narodnye pesni")" ("A manuscript of the Oriental faculty of the Leningrad State University — *Mawāwil* — "Folk Songs""), *Pis'mennye pamiatniki Vostoka. Istoriko-filologicheskie issledovaniia. Ezhegodnik, 1974* (Moscow, 1981), pp. 110—35, 341—60.
12. Kulikova, *op. cit.*, p. 143.
13. Ḥusayn 'Alī Maḥfūz, "Al-Shaykh Muḥammad 'Ayyād al-Ṭantāwī, *Majallat kulliyat al-adab, Jāmi'at Baghdād* (Baghdād, 1964), pp. 1—54.
14. *GAL*, S. II, 721, 898, 729.
15. V. P. Demidchik, "Pamiatniki belorusskoī literatury, pisannoī arabskim pis'mom, i legenda o nochnom voznesenii Mukhammada" ("Monuments of Bielorusian literature written in Arabic script and the legend on the night ascension of Muḥammad"), *Problemy arabskoī kul'tury: pamiati akademika I. Iu. Krachkovskogo* (Moscow, 1987), pp. 238—58.