TURKISH AND PERSIAN MANUSCRIPTS IN MOROCCO*

(Turkish Manuscripts: Cataloguing since 1960 and Manuscripts Still Uncataloged — Part 6)**

BY

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RÉSUMÉ

Les grands centres d’études islamiques ont toujours attiré des étudiants originaires de contrées lointaines. Ainsi les madrasas du monde arabe accueillaient-elles des étudiants venus des aires linguistiques turque et persane, qui apportaient parfois avec eux des manuscrits rédigés dans leur langue maternelle. On trouve des références à de tels documents dans les catalogues de manuscrits de villes comme Bagdad, Damas, Le Caire, etc. Concernant le Maroc, les grandes madrasas de villes comme Fès attirèrent sans doute de tels étudiants. Ainsi, visitant la Bibliothèque générale de Rabat, je découvris que, contrairement à ce qui m’avait été dit, étaient préservés là quelques manuscrits persans et turcs. Tous provenaient de la bibliothèque de la famille Kettani (Kattānī), érudits de la madrasa de Fès. Cet article est consacré auxdits manuscrits, parmi lesquels figurent deux manuscrits turcs rares, peut-être uniques, dont un masnavi perdu du fameux érudit ottoman polyglotte et Shaykh al-Islam, Kemâlpaşa-zâde (Ibn

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Kamal Pasha, m. 940 / 1534), et plusieurs manuscrits du 19e siècle en turc oriental.

Mots-clés: Manuscrits turcs et persans, Maroc, Rabat, Kemâlpaşa-zâde, bibliothèque Kattânî.

ABSTRACT

Major centres of Islamic learning have always drawn students even from distant countries. Madrasas in Arabic-speaking lands often had students from Turkish- and Persian-speaking areas, who would sometimes bring with them manuscripts in their native languages. Some such books are recorded in manuscript catalogues of collections in many cities, such as Baghdad, Damascus, Cairo, etc.

Regarding Morocco, major madrasas in cities like Fez must surely have drawn students even from non-Arabic-speaking areas. Thus, on visiting the Bibliothèque General in Rabat, which had asserted that it had no Turkish manuscripts, I discovered some Turkish and a few Persian MSS. These had all previously been in the library of the Kettani (Kattânî) family of madrasa scholars in Fez. In this article I describe each of the Turkish and Persian manuscripts which I located in the Bibliotheque Generale. They include two extraordinarily rare (possibly unique) Turkish ones, including a lost mystical mesnevi (mathnawi) by the famous multilingual Ottoman scholar and Shaykh al-Islam, Kemâlpaşa-zâde (Ibn Kamâl Pasha, d. 940 / 1534) and several 19th century manuscripts in Eastern Turkish.

Key Words: Turkish and Persian manuscripts, Morocco, Rabat, Kemâlpaşa-zâde, Kattânî Library.

I. Introduction

Morocco is the only part of North Africa which was never part of the Ottoman Empire. Nevertheless, for centuries there were contacts between the two countries, recorded in diplomatic and other documents surviving in Moroccan, Turkish and European archives. In recent years Moroccan academic historians and others have shown a growing interest in the Ottoman Empire1. Some have gone to Turkey to learn Turkish, both Ottoman and modern. The archives and diplomatic papers on which

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1 Among them are Abderrahim Benhadda and Mohammed Mezzine of the Université de Fès-Saïs.

they base much of their research are not, however, the subject of the present article. We will confine our attention here to Turkish codexes, i.e. manuscripts bound in conventional book form.

Although both Arabic and Berber are widely spoken in North Africa, the word *makhṭūṭ*, “manuscript”, when used in Morocco refers almost exclusively to something written in classical / literary Arabic. The larger collections of manuscripts were in mosques or *madrasas* (“medersa”), but sizable holdings were, and sometimes still are, found in religious institutions such as *zāwiyas* and saints’ tombs, or are held by rulers, scholarly families, individual religious scholars, and now also in secular libraries, university and public.

Over the centuries collections have often changed hands; in particular many privately-owned ones have been donated as *waqf* / *ḥābūs* / *taḥbīs* to public institutions. Sometimes collections were confiscated from their owners by the government and put into other libraries, public, university or royal.

Several recent books have brought together existing knowledge on Moroccan libraries and their manuscript collections, and have added important new information. The most outstanding of these new works is Latifa Benjelloun-Laroui’s richly informative scholarly study, *Les bibliothèques au Maroc* (1990), which is excellently documented and has copious references. “Al-Mustafa Ben Abd Allah Boushouk” has produced the chapter on Morocco in Roper’s *World Survey of Islamic Manuscripts* (1993): it is also well worth consulting.

In Moroccan catalogues, whether printed, typed or handwritten, the presence of manuscripts in languages other than Arabic is rarely acknowledged. One finds an occasional reference to some in Berber, to Persian ones very rarely; but as far as I know, never to Turkish manuscripts explicitly. Because North Africans, and scholars in most Arab

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lands too, are equally ignorant of both Persian and Turkish, I have noticed that they have a tendency to apply the word “Fārsī” (Persian) to any Arabic script book or manuscript which is in a language which they cannot understand.

Major centers of Islamic learning have always attracted scholars and students from even distant places. The imperative expressed in the well-known maxim “Seek knowledge even if it be in China” was taken to heart by many a peripatetic “seeker of knowledge” (qālib al-‘ilm). The madrasas of Cairo, Baghdad, Damascus, Bukhara and Samarqand, for example, drew young scholars over the centuries from all over the Middle East, Central Asia and North Africa. Some madrasas even had specially endowed hostels for foreign students from particular areas (e.g. Cairo’s al-Ahzar, with its riwāq, including the riwāq al-Atrak especially for Turks). Such foreigners sometimes brought with them MSS in the languages of their native lands, which on occasion ended up as waqf, donated to the institutions where they had studied.

In Morocco the venerable Qarawīyīn in Fez is one of the oldest surviving madrasas. Its first library was established in 750 AH / 1349 and the Qarawīyīn has remained an important center of study for six centuries. Logic would indicate that, like similarly prestigious institutions in the Muslim world, it would surely have drawn students even from Turkish- and Persian-speaking lands, and that at least some of them would have left MSS in their own languages to that institution. Yet even the most recent 4-volume catalogue, Fihris makhṭūṭāt Khizānat al-Qara-

thève de la Faculté des Lettres at the Université Mohammed V in Rabat, Mohammed Ezroua told me that he knew of no Persian or Turkish MSS in that library. Roper’s World Survey of Islamic Manuscripts (1993), however, records “1 Persian” manuscript there (vol. 2, p. 17). I did not notice any mention of it when rapidly scanning the 125-page unpublished typescript catalogue of the library’s manuscripts, headed: Jāmī‘a Muḥammad al-Khāmis. Kulliyat al-Adāb. al-Maktaba, and titled Makḥṭūṭat Kulliyat al-Adāb wa-al-’Ulūm al-Insāniyya, sana 1980. (The introduction is signed by Halīma Farhat.) “Over 300” MSS are described in it, many very poorly, — especially those of unknown authorship. The few non-Arabic MSS cataloged are in Berber(e.g., nos. 196 and 242). Arabic works composed by Turkish authors are included (one on fiqh by a 16th century Ottoman ‘ālim, “Muṣṭafā b. Idrīs al-Brūsawī al-Rūmī.”) This faculty library has many MSS of specifically Maghribi interest, including a fair number on medicine and hippology (horses).

4 Ülubu al-‘ilm wa-law fi Şīn.
wīyin (1394-1400/ 1979-1989), purporting to describe most of the Qarawīyīn library’s MSS does not, as far as I could discern, mention the presence of even a single Turkish or Persian manuscript. When I visited its library in November 1993, and questioned the staff, I was told categorically that there were none in the library. This seemed hardly credible, but the obstacles currently faced by those wishing to consult the manuscript collection there made it impossible to verify this assertion.

Other important libraries in Morocco also reported no Turkish or Persian MSS. Muḥammad al-ʿArbī al-Khaṭṭābī, the director of the Royal Library in Rabat / al-Khizāna al-Ḥasanīya [previously al-Khizāna al-Maḥliyya] / Bibliothèque Hasaniyah [Royale] at the time of my visit in 1993, and compiler of most volumes of its catalogue of manuscripts,

5 Fihris makhtūtāt Khizānat al-Qarawīyīn. Dār al-Bayḍā’ / Casablanca, 1399-1409 / 1979-1989. — This catalogue is remarkable for its unsatisfactory, erratic and incomplete descriptions of the MSS. No “cote” (shelf location) numbers are recorded in it. By the late 19th century the Qarawīyīn collection had fallen into an acute state of neglect. When Alfred Bel was appointed in the second decade of the 20th century to reorganize it, he set up a committee of Qarawīyīn scholars, among them ʿAbd al-Kattānī, to produce a catalogue of the remaining MSS: A. Bel, Catalogue de livres de la Bibliothèque de la Mosquée Qaraouiyine, Fès, 1917. In the introduction Kattānī explains that those in charge of the MSS had lent many out to readers who failed to return them. A large number had just disappeared. Some MSS had perished due to poor physical conditions in the institution. It might be reasonable to surmise that the disappearance of exotica such as material in Turkish or Persian would not have been due to home borrowing, but rather the result of lack of readers, leading to the neglect and deterioration of these MSS.

6 Among a library’s primary functions are the preservation of its contents on the one hand and making them accessible for study on the other. It was only after several fruitless visits to the Qarawīyīn library that I managed to gain access to the reading room, and even then I was not allowed to see any MSS other than the few choice specimens lying under glass in an old display case. (One of them was an autograph volume of Kitab al-ʿIbar, donated as waqf to the Qarawīyīn by its famous author Ibn Khaldūn more than six centuries ago). I later discovered that I was not alone in being refused access to the MSS. Leading Moroccan professors and doctoral students from the Université de Fès doing research in Moroccan history and other fields complained to me bitterly that the muḥāfīd al-khizānaya, the director of the library, also denied them access, making it impossible for them to study manuscripts important to their research. Some of them approached me to intercede on their behalf, vainly hoping that my status as a recognized foreign scholar might give me some special influence in government circles, and that I might thus facilitate access for themselves despite the opposition of the muḥāfīd al-khizānaya. (This title may also be translated literally as “Protector of the Treasury.” One is tempted to suggest that he saw it as his duty to protect the manuscript treasures from the unworthy eyes of researchers!)
told me expressly that there were none in either language, and indeed none in the continuing series of volumes of the catalogue mentions any.

The same holds true for the manuscript collection of the Ibn Yusuf Library in Marrakech, originally in the mosque and madrasa of that name, which was founded even before the Qarawīyīn. What is left of the collection, after many losses and disappearances over the years, has been supplemented by MSS from some other libraries in the area, and the whole collection was moved out of the madrasa to temporary premises in the former palace of Glaoui Pasha in the city. By the time this article is printed, the MSS and printed books may have found a permanent home in the purpose-built library building planned for it. By 1993 the only reminder in the old madrasa building that it had once housed such a prestigious collection was a copy of its typewritten catalogue.

II. Turkish and Persian Manuscripts in the Bibliothèque Générale, Rabat. / al-Rabāṭ. al-Khizāna al-‘Āmma

The largest library in Morocco is the Bibliothèque Générale et Archives de Rabat / al-Khizāna al-‘Āmma lil-Kutub wa-al-Wathā’iq, al-Rabāṭ. In practice it functions as the national library of Morocco. Originally established by the French Protectorate in the earlier 20th century, it has gradually absorbed collections of manuscripts and printed books from all over Morocco which had previously been in other public and private institutions, as well as many MSS which had belonged to individuals. In November 1993, the director (muḥāfīd al-khizāna) Dr. Mohammed Bencherifa (Ibn Sharifa), himself a noted academic scholar, assured me that there were “definitely no Turkish or

\footnote{\textit{Fahāris al-Khizāna al-Ḥasaniya} [formerly Khizāna al-Malikiya], Dār al-Baydā / Casablanca, 1400- / 1980-. [In progress. Vol. 1 compiled by Muhammad b. ‘Abd Allāh ‘Inān (Enan); subsequent volumes by Muhammad al-‘Arbī al-Khaṭṭābī]. This library is constantly acquiring more manuscripts. Unpublished registers in the library give details of MSS which are not yet in printed catalogues.

\footnote{Compiled by “Eṣ-Ṣiddīq Bel‘arbi”, 96 p., undated, but internal evidence indicates that it was prepared about 1983.}

Persian MSS in this library or elsewhere in Morocco — or at the most, maybe one or two". In response to my request that he let me or another competent person check the actual MSS in the library for Turkish and Persian works, he instructed a staff member to look through the complete collection for such material. This official, Mr. Hafedi (Hāfīdī), adopted a simple technique. He told me that he pulled each MS off its stack shelf, opened it, and in the rare cases when he could not understand a MS because it was not in Arabic, he put it aside for me to examine. This approach was practical but not infallible, since the authors of many works written in Ottoman Turkish and Persian adopted the convention of giving most of their works titles in Arabic, and often even composed introductory passages in Arabic, before switching to Turkish or Persian for the rest of the text. Mr. Hafedi may therefore have missed some Turkish or Persian MSS because he worked at high speed, devoting only a few seconds to glancing at the beginning of each MS.

By the end of his search Mr. Hafedi had given me 10 non-Arabic codexes. On examination these proved to include 13 individual works, of which one was in Persian, one in Urdu; the rest were in Turkish. Three of the codexes contained two separate Turkish works; another was a mūnshe’āt collection, containing many examples of ornate 18th century inshā’ epistolatory compositions, all in Turkish, except for one in Persian.

The dates of composition of the Turkish works in the Bibliothèque Générale of Rabat range from the 14th to the late 18th century, but these copies were made in the period from the 16th to the 19th century. As for the two Persian items, they were composed in the 16th and 18th centuries, but these particular copies were made in the 17th and 20th centuries respectively.

Most of the Turkish MSS are in Ottoman Turkish, but interestingly, three of the codexes are in an Eastern Turkish, possibly Volga Tatar, and these were all copied about the 19th century.

9 It is interesting that Boushouk in Roper, World Survey, 1993, states (vol. 2, p. 323) that the Khizāna al-ʾAmmā in Rabat possesses “6 Persian” MSS. I suspect that the original Moroccan informant used the word Fārsī merely to indicate an Islamic language which is neither Arabic nor Berber.
III. Previous locations of the Turkish and Persian MSS now in the Bibliothèque Générale, Rabat

Where did these MSS come from?

Each one had a “cote” (shelf or call number) preceded by the letter kāf, evidently an abbreviation for “Kattānī”, i.e. the Kattānī Library in Fez, in which they had been before they came to the Bibliothèque Générale in Rabat. Twentieth century rubber stamps in some of the MSS bear Arabic texts such as al-Maktaba al-Kattānīya or Muḥammad ‛Abd al-Hayy al-Kattānī, Fās.

The Kattānīs were a well-known family of influential scholars in Fez. How, where, why and when they acquired these non-Arabic MSS remains to be discovered. The fact that both this family and the Qarawīyīn were long established institutions within this city of scholarship may point to the presence of Turkish students at the Qarawāyīn in previous generations.

The Kattānī library, which had once contained 3371 MSS, was confiscated by the government of Morocco in 1956, because the scholar and bibliographer ‛Abd-al -Hayy al-Kattānī had opposed Sultan Muḥammad V in 1953 during the Moroccan struggle for independence from France. Parts of the Kattānī library were given to the Bibliothèque Générale, including these MSS. Some of its other MSS were sent to the Royal Libraries in Rabat (Ḥasaniya) and Marrakech (Benjelloun-Laroui, 1990, p. 291;245;254 note 155; Boushouk, in Roper, 1993, vol. 2, p. 326-327).

IV. Introductory Notes to the Descriptions of the MSS

1. Language. All the works described below are in Turkish, with the following exceptions: no. 8, part 2 (K 1260/II) and no.9 (K 1546) are in Persian; no. 10 (K 3056) is in Urdu.

2. Transliteration / Romanization. Most works composed in the Turkish language in pre-modern times conventionally bore titles in Arabic or, occasionally, in Persian; it was rather uncommon for an author to use...
Turkish in the title of his book. When Turkish scholars nowadays render such titles in the Latin alphabet, they generally do so essentially in accordance with a conventional modern academic transliteration / romanization scheme, such as that used in İslâm Ansiklopedisi (the adapted and enlarged Turkish form of the first edition of the Encyclopedia of Islam). In the manuscript descriptions which follow, I use a modified, more precise, expanded form of that scheme. For the convenience of non-Turcologists I have added, in square brackets, the romanized forms according to the Library of Congress romanization schemes for Arabic and Persian, where applicable, modified slightly; e.g., in addition to Enîs uļ-Ḥuṣṣâc, which is the scholarly Turkish romanization of the title of no 1 (MS K 604), the modified Library of Congress’ Arabic romanization is also given, in square brackets: [Anīs al-Ḥuǧǧāj]. When Arabic or Persian words are used in a non-Turkish context, they are transliterated in accordance with the Library of Congress schemes for those languages, e.g., maṣnaṿī, not meṣnevī.

3. Limitations. My descriptions are based on the limited written notes that I was able to make as I examined the MSS themselves in Rabat under severe constraints of time, and without any Turkish or Persian reference material whatsoever. On my return to Canada, I was able to consult reference books but no longer had access to these MSS. Consequently, the descriptions are uneven in their coverage, and may contain some errors in transcription.

All these MSS are written on paper. Most of the manuscripts have never been foliated (i.e., had no numbers written on their leaves), so the number of leaves or pages in each could not be noted here. Even such codicological basics as dimensions, number of lines to the page, the type of paper, the description of watermarks where they exist, and details of the binding have mostly not been recorded.

BIBLIOGRAPHY


1. Call no. [cote] K 604

276 pp. [paginated, not foliated]. Two different Turkish works concerning Mecca and Medina, bound together. They were copied more than two centuries apart.

I. (pp. 1-233).

Title: انس الجاج [Anīs al-ḥujjāj] (p. 10). (This work is extremely rare; see Note below).


Dedicated in the introduction (p. 5) to the Ottoman Sultan Mehmed III (1595-1603).

Date of Composition: Probably near 1600.
Date of this Copy: Undated, but probably soon after its composition.
Copyist: Not named.
Subject: A guide, of the genre menāsik ʿul-ḥacc, composed for pilgrims (ḥuccāc) going to Mecca and Medina, using fairly simple literary Ottoman Turkish. It also contains information on holy places to visit en route, including Damascus and Jerusalem, and local facilities for pilgrims, such as the availability of water.

Incipit: (p. 1)

noon-e si'n nam′ah oltan-e asmann el-ḥa ḥisbī al-ḥa la el-ḥo sawa[

The 7 introductory verses in ‘aruz are followed by rhymed prose, beginning:

حمدت وفائق وثنان لانقت أو برفالي رزاق أو برفالي رزاق

Explicit (p. 233):

منزل. ساعت ۲۴ اوتراق

In the introductory section, Sebeb-i tahrīr-i kitāb (p. 8), the author reports that when he went on the Pilgrimage in 998 / 1590, he found that in the crush of pilgrims he was unable to perform all the traditional rites and ceremonies. He also noticed that many pilgrims performed them
wrongly, merely imitating others who themselves did not know. On his return [to the Ottoman Empire] he read many existing guides to the Pilgrimage (menâsik ül-hacc), but was dissatisfied with them. The best were those by Mollâ Câmiî (Jâmîî, d.1492 ) and by ‘Âtâ’ullâh Erdebîlî (‘Âtâ’ Allâh Ardebîlî) but they were too “concise … and the one was written in Arabic and the other in Persian” [and thus linguistically inaccessible to the majority of Turkish-speaking pilgrims]. Neither described adequately the rites of “our [Hanefî] mezhāb (school of law)”. Therefore the author gathered material “from books of furû’, tefsîr and ḥadîṣ and the writings of ‘ulemâ and shaykhs, and composed the present work, taking into consideration the practice of all four mezhabs, and presented it in the Turkish language, since that is what the general public needs at the present time… making the effort to provide the necessary prayers…for the pilgrims…and I named it Enîs ül-huccāc [the Pilgrims’ Friend ].” (“Ve fi zemanînà cümle nása lâzım ve ḥallerine lâ’îk Türkî dîlde olmak götzüüb bu menasîki Türkî dîlde yazdim… ve bu yolda cümle huuccâca lâzım olan du’â ve evrâd ve ezkâr anda dahî şol kaday ikdâm … ve ihtimâm idüb … bu kitâba Enîs ül-huccâc diyü tesmiye eyledüm.”) He writes that the book consists of 4 chapters (bâb) each subdivided into 3 sections (fasl), making a total of 12 sections… (p. 8-10).

The work is in prose, but includes some poetry, presumably by the author himself (e.g. Tercî’-bend der medî-i Resûl, p. 184 ). The body of the work is completed at p. 218; the continuation, pp.219-233 (presumably also by the same author ), consists of two tables: (1) the holy sites to be visited in various places, including Medina, Mecca, Şâm (= Damascus, where the Korans (muḥâf) of ʻOsman and ʻHuseyn are mentioned, p. 225), Jerusalem (Kûds-i Şerîf) and its region (pp. 225-231); (2) table recording the numbers of hours of travel between stops (menâzîl) on the roads from Damascus to Mecca and from Cairo to Mecca (pp. 231-233). The local facilities at the menzîl are briefly noted (e.g. “its water is bitter”; “there is water”; “no water”, etc.)

Note: Enîs ül-huccâc is very rare; this may be a unique manuscript. The work is not recorded in Kâtib Çelebi’îs Kashf al-zunûn, nor in the standard reference books of Turkish literature, and I have not found it in any of the catalogues of Turkish MSS which I have consulted. It has never been printed.
This MS is beautifully produced and may well be a presentation copy commissioned by the author, to be given to some important person. It has a fine "unvân (sarlawh) in gold, blue and green. The calligraphy is a very good professional scribe’s nesih (naskh), fully vocalized at the beginning, but much more sparsely later. Red overlines indicate headings and quotations.

(The author may perhaps be the great-great grandson of the noted Sufi scholar and writer Şeyh Tennüri İbrâhîm Efendi, who died in 887 / 1482 in Kayseri. See the latters’s biography in OM, I,48).

II. Title: Tayyibet ül-ezkar fî Medînet il-envâr [Tâyibat al-adhâkâr fî Madînat al-anwâr].

Author: Şikârî-zâde Dervîş Âhmed (fl. late 18th century); he was chief secretary (ser-i zâkirân) of the grand vezir Köca Müştafâ Paşa (fol.1a).

Copyist: (p. 276) "Mehmed Es’ad, imâm-i Şogân Âğa ve Şeyh-i Şahâfân." [He is the important Ottoman historian / annalist, known as Şahhâflar Şeyhî-zâde Mehmed Es’ad, (1204-1264 / 1790-1848). See Babinger, GOW, p. 354 ff. The Şogân Âğa mosque was built in the area of Istanbul to the west of the Süleymaniye, during the reign of Bayezid II (1481-1512); see Hafiz Hüseyn Akseryây, Ḥadiqat ül-Cevâmi’, I, 13].

Date of copy: "gurre-i R[eceb] 1238 / March 1820 (p. 276, colophon).

Subject: Information and anecdotes about Medina.

The author writes that he came to Medina in 1206/1792 and spent a full year in the retinue of the newly appointed judge. He acquired much information there, which he included in this book, and hopes that those who read it will be inspired to love Muḥammad, and to visit the holy city.

This work was popular among pilgrims. Other MSS: (1) Berlin, THSS, Teil 1 (Flemming), no. 330, p. 262; (2) TKS-T, no. 1400; (3) a previously unrecorded good manuscript in my own collection, MS Birnbaum T 27: 20 folios, undated but late 18th or early 19th century, on watermarked paper, in a good rîk’a script, copyist not named, gilded multicolored ‘unvân, good contemporary gilded leather-edged paper binding. This book has been printed several times: Istanbul, 1271 / 1855; 1316 / 1898; Kazan, 1283/ 1866; Istanbul, n.d. [ lithograph ]; see Özege, p. 1774.
Incipit (after besmele, p. 234):

آتآبعد معلوم اوله كه بو عبد فقير سر ذاكران قوجه مصطفى باشا درويش احمد

شكاري زاده

Explicit (p. 276):

قصورم وار ایسه عفو ایت افندم که زيرا بر قصور درد مندم. تمت الرساله

2. Call no. K 1262

ff. — (?) [unfoliated].

Two Turkish works written by the same copyist in an ugly hand, rıık’a tending to nesiḥ. The text of both are remarkable for containing grammatical and orthographic features peculiar to Eastern Turkish, which are abnormal in Ottoman /Anatolian Turkish; they presumably reflect the spoken dialect of the copyist. For examples see the Note at the end of this description.

I. Title: غزيب نامه Garı́b-nâme [Gharı́b-nâmah], a famous mystical-didactic work, in Old Ottoman Turkish meşnevî (verse couplets) in ‘arûţ.


This MS was copied from a defective Vorlage (copy), since the first mişra’s of beyts 1-4 are left blank. This would indicate that the upper right part of the first leaf of its Vorlage was either torn off or illegible.

Begins: غزيب نامه

The title appears in the heading of the final section: Hâtime-i kitâb-i Garı́b-nâme.

Date of this copy: 1309 / 1892 [at the end of part II of this MS, described below].

There are many much older copies of the Garı́bnâme, e.g. Berlin, Staatsbibliothek, MS 259 (dated 840A.H.): Paris, Bibliothèque Nationale, A.F.313, (dated 848); other MSS are in the Vatican; Gotha; London, British Library and in the India Office Library there; several libraries in Istanbul, Ankara and Konya; Vienna, etc. (For details, see the list in Berlin, THSS, Teil 2, 1968 (M. Götz), no. 20, pp. 18-19).

II. Title: Esrār-nāme [Asrār-nāmah]
Translator and adaptor into Turkish: Kemālpaşa-zāde Āḥmed (d. 940 / 1534).

Author of original Persian text: Farīd al-Dīn Āṭṭār (d. 586 /1190).
Date of copy: Shaʿbān 1309 / 1892 (colophon).
Copyist’s name: Meḥmed ʿAbdullah b. Muṣṭafā “el-ṬALKŞY” = et-Ṭalḵāṣi (?) (in colophon).

This is an extremely rare copy of the Turkish adaptation of Āṭṭār’s Persian classic of Islamic mysticism Asrār-nāmah, composed by the famous and prolific trilingual polymath author, historian, master of Islamic scholarship and Shaykh al-Islam (supreme religious authority of the Ottoman Empire), who designates himself in this work by his Turkish patronymic Kemāl-oğlu rather than by his usual Persianized form Kemālpaşa-zāde.


Incipit:

وار ایده بر مرد عالم معترب
بلمش ایده دنیا حالت دین خبر
طبطل صندوق غلیه تورت شنک کتاب
اوکمشید اول کشی فی کل باب

Explicit:

فاته در هر سوزه آخر جواب
سووز بودر الوه اعلم بالتواب
خانمه نسخه بر این شد تمام
صلى علي روضة خیر الانام

Identifying quotations from the final section of the manuscript:

Dinle Āṭṭār’ning ḥavātim sözünü * Nice kul itmiş Ḫudā’ğa özini
........
Fārsi’den Türkî’ye kılmış tercüme * Yâdigîr olmak için her necume
Kim Kemāl oğlî benem Āḥmed-i * kim bangâ bu ‘ilim evlî [= evlî]dür
ḥakîr
destgîr
........
Bu durur sözden mürâdum, ey hümām * Oldī Esrâr-nâme’nüň nazmî temâm

.......

Colophon:

3. Call no. K 2830

Title: Takvîm üt-tevârîh [Taqwîm al-tawârîkh]. In Turkish.

Author: Kâtib Çelebi, Mustafâ b. 'Abdullah [Kâtib Chelebi], also known as Hâcí Hâlâfe [Hâjî Khalîfâh], (1017-1067 / 1609-1657)

Copyist and Date: “es-seyyid İbrâhîm el-İ hakkî, hâdîm el-Kurîn, el-
ma’rûf bî- bêsîwi ûlêde (? =?Pişrevîzâde?) el-Çonavî ... sene
1269 ” /1853.

Incipit: Hâmd ü şenâ, şiâk-i bî-intihâ ol mûbdi’...

Subject: A summary of world history. Essentially it consists of chro-
nomical lists of events from the Creation until the author’s time of writ-
ing.

This was a popular Ottoman reference work, and MSS are preseved in
many libraries in Turkey and outside (e.g. TKS-T, nos.529-535.For de-
tails of location of many other MSS, see Berlin, THSS, 1968, Teil 1 (B.

Note: The orthography and certain grammatical forms used occasionally by the late 19th
century copyist show a number of non-Ottoman, Eastern Turkish features which presum-
ably reflect the dialect of the copyist, e.g.
t, ţ for d: tobtolu “full”; tort, tört “four”; ga for yâ: Hudâ’ga, “to God”;
n+g for ni: banga, “to me”; bing “ 1000”;

Gentive ending -ning after consonant instead of -üñ/-în: ‘Aṭṭâr’ning
Cüneyd’ning.

Ablative -din for standard Ottoman  den: hålindin.
The first printed edition was produced by İbrâhîm Mûteferrika (İstanbul, 1146/1734, being the 12th Islamic printed book), i.e. nearly 120 years before this MS was copied. A careful comparison could establish whether this MS was copied from the printed edition.

4. Call no. K 2433

74 ff.

Title: ميزان الحق في اختبار الأحق (f. 3a)

Author: Kâtib Çelebi [Kâtib Chelebi], Muştafa b. Abdullâh, also known as Ӧâci Խâlîfe [Hâjjî Khalîfah], (1017-1067/1609-1657).

Copyists and date: Not mentioned. The MS is in two different hands, both probably between the late 18th and the mid-19th centuries. Ff. 1, 3, 5b top, 6-7 are in one hand; ff. 8-10 are missing; the rest of the MS is in another hand.

Subject: This Turkish work by the prolific author of the most famous and useful Islamic bibliography consists of a series of 21 essays on matters of controversy among Muslims. In each essay he pleads for moderation and tolerance. The book has been hugely popular for centuries and there are many MSS in Turkey and abroad. (For the fullest easily accessible information on recorded MSS of the Mîzân worldwide, see Berlin, THSS, Teil 1, no. 379; Teil 3, no. 129; Teil 4 no. 135. — There are also two unrecorded MSS of it in my own collection: MS Birnbaum, no. T 19, in a fine mainly vocalized nesîh; and no. T 18, written in a plain unvocalized nesîh. Both are undated but they are probably 18th century copies).

Mîzân ül-хаkk was first printed in Istanbul (1280/1863), and several editions have appeared since then. An English translation, The Balance of Truth, by Geoffrey Lewis was published in London, (Murray,) in 1957.

Incipit:

الحمد لله الذي جعل العقل ... وبعد، أول آفرینشدن برو
Ff. — [unfoliated]

Subjects: Various; a bound notebook containing varied contents on subjects traditionally studied in medreses. All are written in the same 19th century hand, using nesiḥ and taʿliḵ scripts. The language is mainly Eastern Turkish, possibly Volga or Crimean Tatar, but sometimes akin to Ottoman Turkish. There are many blank leaves.

F.1b is a kind of rudimentary table of contents, which mentions passages on the following: ʾilm-i ṣarf, nahiḥ, mantık, kelâm, maʾāni, beyān, bedʾi, ʿarūẓ, fıkīḥ, ḥadīṣ, tefsîr. Some leaves bear a rubber stamp in Arabic script, reading Muḥammad ʿAbd al-Ḥayy al-Kattānī, Fās.

Begins:

جمال نتك احتبارى لعون قدودين به سند فهاد قيس مشهورى غير مشهوري

برلان …


6. Call no. K 2831

Titles: None: a mecmūʿa of varied contents.

Authors: Not named.

Ff. — [unfoliated]; incomplete at the end: f. [1] is badly wormed.

Subjects: A collection of risāles and occasional writings and notes of religious-legal content. They are in Eastern Turkish, possibly Volga Tatar. The handwriting is bad. The MS probably dates from the early 19th century.

Sample headings:

f. [2a] باب استقاط الغاده كشي درر … كه نماز قيلغلي اوّل ركعته

f. [3a] مطلب في العام عند اليمت

f. [3a] في بيان قراء القرآن

f. [5a] طريق حتم خواجکان

f. [5b] a new risāle, beginning في بيان رمضان والتراويح ونواها. خبرده

انداغ كوركم رسولم نجلادي كم ...

f. [9b] a new risāle, beginning حمد و سباس اول الذي عز وجل اون

سکر منک عالم نى پراتی ... بوز منک ...

7. Call no. K 3181

Titles: (?)
Authors: (?)
Paginated: partly; — pp. (?)
Subject: A collection of of several maşnavīs of religious and didactic content, in Eastern Turkish, possibly in Volga Tatar.
Date: Undated, but probably early 19th century.
This MS is in very bad physical condition.

Selected items:
* p. —. An untitled didactic-religious maşnavī without rubric headings. Beginning and end missing. It now begins in the middle of the section in praise of the Prophet.

p. 46 heading خدانتک رحمتندان امیدوانر بولق

Hudâ’ning rahmatindan ümidvâr bolmaқ;

p. 55: heading Kitâb-i Mûsâ (?)
Contemporary ownership note in Turkish dated 1826 [= C.E.!].

* pp. — Another didactic maşnavī. Rubrics include:

p. — Faşl fi žamm ahl-i riyâ va’t-talbîs.

p.— Faşl fi žamm il-’ulamâ.
* Other maşnavîs …

8. Call no. K 1260

Title: Untitled mecêmâ / cünk (miscellany).
Authors: Various (see below)
Copyists: Mostly by one unnamed copyist, writing in a rapid Ottoman ta’lik style; a few items by others in 19th century hands, also anonymous.

Date: Late 18th or early 19th century.

Binding: Leather; exterior front cover is framed in 4 solid rules (lines) in gold; late 18th or early 19th century, contemporary with the main copyist.

Subject: A miscellany. Most of the many items in this miscellany were copied from a variety of different manuscripts by a single copyist over a considerable period, as is indicated by the different inks and pens which he used. These texts, complete or partial, and variously in Arabic, Persian, and Ottoman Turkish, derive from a wide range of sources. The main copyist, evidently a well-educated trilingual Ottoman of the late 18th or early 19th century, selected and copied into a bound blank notebook items which pleased or interested him as he came upon them. (The compilation of such personal literary scrapbooks was a feature of Ottoman intellectual life for some centuries). Most of his selections were originally composed between the 16th and 18th centuries. Since quite a number of these pieces concern Bursa, one may assume that the compiler had some special connection with that city.

I. f.[1-4a].

Title: الكريت الاحمر لحضره الشيخ الأكبر al-Kibrīt al-aḥmar li-ḥadrat al-Shaykh al- Akbar. Text in Arabic. Composed in 942 /1535, this is a mystical work derived from al-Futūḥat al-Makkiyyah of Muḥyī’ al-Dīn Ibn al-'Arabi (d. 638 / 1240). Several MSS of this work are extant, and the text has been lithographed. (See Brockelmann, GAL, G I, 337, no. 11).

Author: ʿAbd al-Wahhāb b. ʿAḥmad al-Shaʿrānī, (d. 973 / 1565).

II. [f. 4b-5a]

Title: تاج الملابح Tāj al-madāyih [madā’ih].

Author: Tughrā (d. before 1078 / 1667-8).
Subject: Ornate prose composition in Persian, in praise of the prince Murād-Bakhsh, son of Shāh-Jahān I, Mughal Emperor in India. Mollā Ṭūghrā, who was born in Mashhad, was a well-known munshī (literary stylist) who migrated to India.

Incipit [f.4b]:
سر خسروئی قلم بنکارش ثنا شاهنشاهیست که... [f.5a]
امّا بعد راقم حقّرسا طغرا با اعتراف...

Some marginal notes in Turkish in the same hand. Other marginal notes, in Arabic and in a different hand, mention the dates of important events or persons alluded to in the text, e.g., Mahmūd of Ghazna, “Aḥmad b. Muḥammad al-Maydanī al Nīshāpūrī, 518.”

Manuscripts of this work exist in the British Library and in the India Office Library (now incorporated into the British Library) and elsewhere. A lithograph edition, in Rasā’il-i Ṭūghrā, was printed in Cawnpore in 1302 / 1885.

III. [f.—]. Title: Mirāt al-futūḥ-i Mollā Ṭūghrā

Author: Ṭūghrā (d. before 1078/ 1667-8)

Subject: A 5-leaf tract in ornate Persian, celebrating the conquest of Balkh and Badakhshan by prince Murād-Bakhsh son of Shāh-Jahān I in 1045-47 / 1655-57. Copies exist in other collections, e.g., India Office Library, Catalogue of Persian Manuscripts (London, 1903), v. 1, nos. 1586-1589; 1591; 1771.

IV. f.[—].

Title: ?

Author: “Çelebi-zade Efendi”.

Subject: Text of a letter in ornate Ottoman Turkish inşā style, sent to Bursa, to “Menteşī-zade Efendi.”

Incipit: نادی بهحت ...

“Çelebi-zade” is very likely İsmâ’il ʿĀṣim (d.1173 / 1759), who was famous as an Ottoman official historian, as a Şeyh ʿul-İslâm [Shaykh al-İslâm] and as a literary stylist (münşî). The addressee may be a member of the Menteşī-zade family of Bursa ʿulemâ scholars, one of whom, Menteşī-zade ʿAbdurrahîm (d. 1128), had served as a Şeyh ʿul-İslâm (see OM, II, 27).
IV. f.[—]. Title: ʿArz-i mülâzemet.

Incipit:

Subject: Text of a letter in ornate Turkish inşâ style, requesting a professorship (mûderrislik) at the “medrese-i Sulṭânîye-i Süleymâniye”. It names Hasan (or Huseyn?) Levî. [A scholar from Bursa with the tâhal-luş Levî was appointed mûderris at the Hasan Pasa medrese in Bursa in 1165 / 1752; see OM, II, 405].

V. f.[—] Title rubric:

Saʿâdetlü Esʿad Mollâ Efendi hażretlerine Brûsa kâdîsî Efendiden irsâlidür.

Subject: Text of a letter in Ottoman Turkish inşâ, from “the kadi of Brusa [=Bursa] to Esʿad Molla [perhaps the Şeyh ül-İslâm Meḥmed Esʿad, who died in 1166/ 1753].

VI. ff.[—]. The MS contains many letters in Ottoman inşâ and other items. A few are noted below:

* On p. [—] there is a marginal note in Turkish about the famous Turkish mystical poet Āhî (d. 923 /1517): Ḥusn ü Dil müʾellîfî Āhî, ismi Ḥasandur. Niğbölîde dünyaya gelüb Seydî Hocazâde diyü meşhûrdur. Riḥletî Ėtaʿat-i Lâhût 923 târiḥînedür.

* Another item begins: Brûsa’da Lâmiʿî Çelebi medresesi ihsân...

* Some of the many items in this MS, variously in Arabic, Persian and Turkish, deal with astronomy / astrology (nüçûm): Naṣîr al-Dîn Tûṣî (d.1274) is cited.

* There is a chronogram poem (târîh) by Levî, presumably the Bursa scholar mentioned in IV above.

* A page of rubâʿiyât (quatrains) in Persian record the accession year (?) of “Shâh Ismâʿîl Şafavî, 1128” / [1716]

* Two beyts of Turkish verse by Kemâlpaşa-zâde (d. 940/ 1534) are copied in a margin.

9. Call no. K 1546

Title: Kulliyât [on flyleaf], or Dîvân [on fore-edge]. Text entirely in Persian.
Author: ʿUrfī (born Shiraz 1555, died Lahore 999/1591)

Copyist: ʿAbdullāh b. Šāliḥ [colophon], in an Ottoman taʿliḵ. The beginnings of major sections are marked by primitive sarlawh decoration in color.

Date of Copy: 1035 / 1625-6.

ff. 205 [but unfoliated]

Binding: Leather; typically Ottoman, with an inner doublure of Turkish ebru (marbled paper).

Incipit: اقبال كرم ميکنر ارباب همم را ۰ همست نخورد نشتراری و نعم را

ʿUrfī migrated from Iran to find patronage and fame in India. His poetry in the innovative “Indian style” (sabk-i Hindī) became very popular in the cultural centers of India, of Iran, and by no means least, of the Ottoman Empire. This Persian Dīvān was much admired and copied in the Ottoman Empire and many copies are preserved in Turkish libraries (e.g. TKS-F, nos 796-807), and in major collections in Europe and Asia. It has also been lithographed and printed a number of times. (Cf. İA, art. Örfi).

10. Call no. K 3046

Title: ?

Author: ?

Ff.— [unfoliated]. Lacks first 4 ff., and an unknown number of ff. at the end.

An unidentified maṣnāvī in a highly Persianate Urdu. It contains many riwāyāt (anecdotes).