
PRESENTING THE COLLECTIONS

I. V. Zaytsev

TURKIC MANUSCRIPTS IN THE STATE PUBLIC HISTORICAL LIBRARY IN MOSCOW

The Eastern manuscripts in the State Public Historical Library (henceforth, SPHL) have not been described by scholars. Until recently, their very existence was unknown to specialists [1]. Moreover, the authors of brief print guides of the Eastern collections at the SPHL also seem not to have known anything about them [2]. Our short description of three manuscripts (two Turkish and one Uzbek) may partially fill the gap. One manuscript is held in the Eastern Cabinet; the two others are in the Rare Books Department.

The Eastern Cabinet has in its holdings a manuscript collection which bears the title *Safīnat al-fatāwī* (“Book of *Fatwās*”) (call number 102 445). It has the Eastern leather binding with a flap. The binding displays a *shamsa* with a six-pointed star, the word *Allah*, and the date — 1216 (1801/2 — I. Z.). If read correctly, the binding predates the manuscript. It may, however, have been executed after the collection was put together, as the date on the binding can also be read as 1266 (1849/50). The paper is European. Two types of water-marks are visible: an eagle with upraised wings and the letters GFA. We were unable to discover a direct parallel, although there are water-marks coming from the 1830s—40s, which fit the date of the manuscript [3]. Another water-mark shows a lion on a shield to the left [4]. The text is written in *naskh*; pagination — by means of custodes.

According to its original pagination, the manuscript contains 336 folios. Thirteen additional folios follow. The pagination begins with fol. 14a [5]. On fol. 338b, we find a faded imprint of a greenish round seal. The same seal is found on fol. 8. Unfortunately, the poor condition of the seal made it impossible to discern the text it contains. The seal undoubtedly indicates that the manuscript belonged to the *waqf* of a mosque or medrese. Folios 4b and 7b give the contents of the manuscript in table form.

On fol. 13b, we find an *‘unwān* with a written-in title: *Hadhā safīnat al-fatāwī* (“This is the *Safīnat al-fatāwī*”). The beginning comes after the *‘unwān* and the *basmala*: “Praise be to Allah, who created man and taught him the names” [6].

On fol. 1b, there is another *‘unwān* with a written-in title: *al-jild al-awwal min kitāb ‘safīnat al-fatāwī* (“The first volume of the book *Safīnat al-fatāwī*”).

The colophon: “End of the first volume of the book *Safīnat al-fatāwī*”, [written] by the hand of the most miser-

able of slaves and weakest of pupils... al-Karīm... al-Fahmī bin Muḥammad al-Ḥamdī bin Muḥammad al-Chalabī al-Aḍrūmī al-Drīf Chalabī-zāda, a teacher in the Aḥmadiyye Mosque, may Allah preserve all believers... May Allah greet Muḥammad, his family [and] all of them together. Year of the Hijra one-thousand two-hundred fifty...”. The numbers 1250 in red ink follow the date. The year A.H. 1250 began on 10 May 1834 and ended on 29 April 1835. The letter ُ is likely missing, and the *nisba* al-Aḍrūmī should be read as al-Arḍarūmī.

The manuscript contains 29 books, each of which treats a specific act, ritual, or event: purity (circumcision), prayer, alms, fasting, atonement (through alms-giving), the *ḥājj*, marriage (or copulation), pleasure, travel, thievery, unexpected profit, purchase and sale, expenditure, *waqf*, etc. The book titles, as well as the sections and chapters (*faṣl* and *bāb*), are in red ink. The text is in a border in red ink with broad margins. One can discern impressed lines to rule the page between the lines of text.

The Turkish language of the *Safīnat al-fatāwī* abounds in Arabisms, and the bulk of the text consists of Arabic quotes. The collection of *fatwās* brings together the decisions of one, or several, *faqīhs* on specific questions of *fiqh*. *Fatwā* collections were traditionally compiled in question and answer form. The questions were usually asked either by civil judicial organs (*urf*) or local *ḥakīms* and rulers, who queried a *sharī‘a* court headed by a *shaykh al-islām* or *muftī*. The aim was to determine the position of the *sharī‘a* on a specific issue or suit. In our collection, the answers (*jawāb*) are introduced by the expressions: اولور (it is permitted) or اولماز (it is not permitted).

The main sources for the *Safīnat al-fatāwī* are: the so-called *Qāḍīkhān fatwās* of Fakhr al-Dīn Ḥasan b. Maṅṣūr b. Maḥmūd al-Uzjandī al-Farghānī (d. 1196); *Khulāṣat al-fatāwī* by al-Bukhārī (d. 1147); “The Gems of *Fatwās*” by Ruḡn al-Dīn Abū Bakr Muḥammad b. Abū-l-Mafākhīr b. ‘Abd al-Rashīd [Naṣr] al-Kirmānī (13th century); the “Commentary” on *al-Wiqāya* by Mas‘ūd al-Maḥbūbī (early 14th century); “Conquest of the Mighty Pauper” the first part of a commentary on al-Rishtānī’s “Rudiments of the Beginner” by Kamāl al-Dīn Muḥammad b. ‘Abd al-Wāḥid b. Humām al-Siwāsī al-Ḥanīfī (d. 1457); collections of *fatwās* by Shams al-Dīn Muḥammad al-Kuhīstānī al-Sama-