

KINGA DÉVÉNYI

Samarqand, a centre of mediaeval scholarship in the mirror of Arabic manuscripts

1. Introduction

Samarqand, a town in contemporary Uzbekistan, a major stop on the Silk Road for several centuries, and one of the main towns of the central Islamic lands in the late mediaeval period, was home to several illustrious scholars of Islam. The outstanding importance of this locality for Islamic scholarship and culture is well reflected in the existence of a biographical dictionary dedicated to the learned men of Samarqand.¹ Hundreds of scholars associated with Samarqand rose to great fame in various – sometimes faraway – parts of the Islamic world. Their teachings resounded in the commentaries composed to elucidate their intentions.

The present article deals with a tiny portion of this rich heritage. The seemingly arbitrary selection was defined by the collection of Arabic manuscripts in the Oriental Collection of the Library of the Hungarian Academy of Sciences. In the focus of our interest stands the city of Samarqand, which unites the authors of these manuscripts, since they were either born there or were living there or ended their lives in the city.

2. Arabic manuscripts in the Oriental Collection of the Library of the Hungarian Academy of Sciences

After its foundation in 1826 by Count József Teleki (1790–1855), the Library of the Hungarian Academy of Sciences opened its doors for scholars in 1844, and for the use of all the citizens of the country in 1867, after having moved to its newly constructed neo-classical palace. In the course of the following decades, the collection grew thanks to several sources, among which donations have always played a prominent part. This holds true for the small collection of Arabic manuscripts, which contains 306 works in 179 manuscripts. The background of these manuscripts is quite varied. No great collector can be singled out, although a

¹ Abū Ḥafṣ ‘Umar ibn Muḥammad AL-NASAḒĪ (d. 537/1142): *al-Qand fī dhikr ‘ulamā’ Samarqand*, edited by Naẓār Muḥammad al-Fāryābī, Maktabat al-Kawthar, 1412/1991; also edited by Yūsuf AL-HĀDĪ. Teheran, al-Mīrāth al-Makhṭūṭ, 1378 [1999]. Unfortunately, the Arabic manuscripts – preserved in Istanbul and Paris – which served as the basis of the editions are defective, i.e. names starting with several letters of the alphabet are missing. This defectiveness and the limitation imposed by the date of the composition combined with the length of the volume make us realise even more the importance of this cultural centre.

significant number of the volumes can be traced back to the small community of Turkish Muslims who lived in Hungary at the beginning of the 20th century under the spiritual leadership of Imām ‘Abd al-Laṭīf (d. 1946), while another part was acquired in Istanbul by a Hungarian theologian, Lipót Mosony(i) (born Dangelmayer) (1886–1940), who had been sent there by the Hungarian government in 1914 to search for archival documents relevant to the history of Hungary. In addition to these two main sources, individual collectors also made valuable donations. Concerning manuscripts from Central Asia, mention should be made first and foremost of the donations made by the noted scholar Arminius Vámbéry (d. 1913), one of the first Europeans who visited the Central Asian khanates during his travels in 1862–1863 as a Muslim pilgrim.² Vámbéry, however, was not particularly interested in Arabic manuscripts, and accordingly, very few Arabic manuscripts in the collection bear his ownership stamp. On the list of donors, the name of Bertalan Ónody (d. 1892), a Hungarian landowner and notary from the town of Nyírbátor, can also be found. He travelled to Central Asia in 1875 to study the crop plants there, and more specifically the various types of melons the seeds of which he brought home. Upon his return, he published several articles on his findings together with a description of his travels in the Khanate of Khiva.³ In addition, he donated to the Library of the Academy several important Central Asian manuscripts, mainly in Persian and Turkish, but also one in Arabic.⁴

3. *Samarqand, an early centre of Islamic civilisation in Central Asia*

After the age of the conquests in the 1st/7th and early 2nd/8th centuries, the Islamisation of Central Asia started in and around the great oasis centres along the Silk Road, Bukhārā, Samarqand and Kokand.⁵ From among these towns Samarqand

² He recorded the events of this journey in two separate volumes, one dealing with his Central Asian travels (*Közép-ázsiai utazás* [Central Asian journey], Pest, Emich Gusztáv, 1865), the other with his travels in Persia (*Vándorlásaim és élményeim Persiában* [My wanderings and experiences in Persia], Pest, Heckenast Gusztáv, 1867).

³ See e.g. Bertalan ÓNODY: “Vázlatok középpázsiai utamból [Sketches from My Trip to Central Asia]”. *Földrajzi Közlemények* 1876, 121–139, 167–177.

⁴ This is Arab O. 8 which will be described below. On the history of the collection, see Kinga DÉVÉNYI et al.: *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences*, Leiden, Brill; Budapest, LHAS, 2016, 3–11. On the mission of L. Mosony(i) see, CSORBA György – FODOR Gábor: “Mosony Lipót – történeti kutatás és magyar kultúrpolitika Konstantinápolyban, 1914–1916 [Lipót Mosony – Historical Research and Hungarian Cultural Policy in Constantinople, 1914–1916]”. *Századok* CLII, 2018, 317–350. On the history of the Ónody family in general and the life of Bertalan Ónody in particular, see KÖVÉR György: “Az Ónody fivérek [The Ónody brothers]”. In OBORNI Teréz – Á. VARGA László (eds): *Memoria Rerum: Tanulmányok Bán Péter tiszteletére* [Studies in Honour of Péter Bán], Eger, Heves Megyei Levéltár, 2008, 289–314, esp. 299–301.

⁵ Philip Khuri HITT: *The History of the Arabs*, 10th ed. London, MacMillan, 1984, 462. Clifford Edmund BOSWORTH: “The ‘Abbāsīd Caliphate and the Age of the Sultanates”. In Idris EL HAREIR – El

nd has for a long time been the most important both in its extent and population, overshadowing even Bukhārā, the capital of the Sāmānids (874–999).⁶ Several factors contributed to the importance of this town, ranging from its geographical position at the junction of major trade routes to the fertility of its neighbourhood to its being inhabited since ancient times.⁷

Soon various centres of learning developed in the region. Among these, the so-called *dabīristāns*, which evolved from pre-Islamic centres of learning, served the immediate needs of the rulers, providing them with efficient scribes (first called *dabīr*, and later *munshi*’ or *kātib*) and administrators, sometimes elevated to the position of *wazīrs*, well versed in a wide range of secular sciences.⁸

With the advent of the ‘Abbāsīd period, *madrasas* started to be founded in Central Asia, and the regions of Khurāsān and Transoxania are in fact considered to be the birthplace of this type of education, where – according to the sources – 33 *madrasas* had been established before the appearance of the first *madrasa* in Baghdad, the capital of the ‘Abbāsīd Empire.⁹ It is without doubt that Samarqand was one of the centres of learning even if the early *madrasas* only survive in their names.¹⁰ The devastation caused by the Mongol conquest only temporarily affected the *madrasas*, which could not only regain their position in the hierarchy of teaching, but underwent an unprecedented development which reinforced their standing as centres of scientific education in addition to being “colleges of law”. This development continued undisrupted well into the 14th and 15th centuries, when Samarqand became once again one of the main cultural centres under Timur (d. 807/1405) and his successors.¹¹

Hadji Ravane M’BAYE (eds): *The Different Aspects of Islamic Culture*, III, *The Spread of Islam Throughout the World*, Paris, UNESCO, 2011, 363.

⁶ On the Samanid rule, cf. Marshall Goodwin Simms HODGSON: *The Venture of Islam*, Chicago, Chicago University Press, 1974, II, 492–493.

⁷ For a more in-depth history of the town based on the descriptions of Arab historians and geographers, see Wilhelm BARTHOLD [Vasilii Vladimirovich Bartol’d]: *Turkestan down to the Mongol Invasion*, Transl. and rev. by Hamilton Alexander Rosskeen GIBB, 2nd ed., Oxford, Oxford University Press, 1928, 81 ff.

⁸ Abdullodzhon K. MIRBABAEV – Peter ZIEME – Wang FUREN: “The Development of Education: *Maktab*, *Madrasa*, Science and Pedagogy”. In Clifford Edmund BOSWORTH – Muhammed Saifiddinovich ASIMOV (eds): *History of Civilizations of Central Asia*, IV, *The Age of Achievement: A. D. 750 to the End of the Fifteenth Century*, Part Two: *The achievements*, Paris, UNESCO, 2000, 31–32.

⁹ *Ibid.*, 37. On the development of *madrasa* education in general, see George MAKDISI: *The Rise of Colleges: Institutions of Learning in Islam and the West*, Edinburgh, Edinburgh University Press, 1981.

¹⁰ A good example of this is the Quthāmiyya Madrasa, see BARTHOLD: 1928, 94.

¹¹ MIRBABAEV – ZIEME – FUREN 2000, 40.

4. The authors and their works in the Arabic manuscripts of the Oriental Collection

Seven authors will be presented in a chronological order below,¹² one of whom lived in the 10th century, two – with a great leap forward in time – in the 14th, three in the 15th and one in the 16th. As will be seen, none of the works are autographs but copies or later, annotated versions. These works, however, were composed by some of the most significant scholars in the area, as evidenced by the fact that they were copied and used centuries later.

4.1. NAŞR IBN MUḤAMMAD ABŪ L-LAYTH AL-SAMARQANDĪ (D. 373/983)

One of the early Ḥanafī jurists and Māturīdī theologians¹³ who rose to great fame was Abū l-Layth al-Samarqandī,¹⁴ often called Imām al-Hudā (“the Imam of Guidance”). His *nisba* refers to Samarqand, the place of his birth. Despite his fame and influential works, not much is known about his life. Having studied Ḥadīth with his father, he became a student of Abū Ja‘far al-Hindawānī (d. 362/973), a scholar of Balkh, often called “Abū Ḥanīfa, the later”.¹⁵ This seems to indicate that al-Samarqandī left his hometown at a relatively early age to join the circle of this master. Thus, he could study Ḥanafī jurisprudence (*fiqh*) based on an uninterrupted chain of masters going back to Abū Yūsuf (d. 182/798), the disciple of Abū Ḥanīfa (d. 150/767).¹⁶ In fact, he became affiliated with the *madrasa* in Balkh and became the author of several important compositions in the fields of Koranic exegesis, theology, jurisprudence and Sufism.¹⁷ From among his works, only two can be

¹² The chronological order will sometimes be supplanted by a logical sequence of the works.

¹³ On the life, teachings, and influence of the most famous scholar of Samarqand, Abū Manşūr al-Māturīdī, see Ulrich RUDOLPH: *Al-Māturīdī and the Development of Sunnī Theology in Samarqand*, Leiden, Brill, 2015, and in particular 362–364 on al-Layth al-Samarqandī’s theological views.

¹⁴ For a succinct presentation of his life and works, see Josef VAN ESS: “Abū l-Layth Samarqandī,” *Encyclopaedia Iranica*, I, ed. by Ehsan YARSHATER, London, 1983, 332–333; a version updated in 2011 is available online at <http://www.iranicaonline.org/articles/abul-lay-nasr-b> (accessed on 8 January 2021).

¹⁵ Aḥmad ibn Muşţafā ibn Khalīl ṬASHKUBRĪ ZĀDAH: *Ṭabaqāt al-fuqahā*, ed. by Aḥmad NAYLA, al-Mawşil, Maṭba‘at al-Zahrā’ al-Ḥadītha, 1961, 2nd ed., 74.

¹⁶ Abū l-Ḥasanāt Muḥammad ‘Abd al-Ḥayy AL-LAKNAWĪ AL-HINDĪ: *al-Fawā’id al-bahiyya fī tarājim al-ḥanafīyya*, ed. by Muḥammad Badr al-Dīn Abū Firās AL-NĀSĀNĪ, al-Qāhira, Maṭba‘at al-Sa‘āda, 1324 [1906], 220.

¹⁷ For his biography and works, see also Carl BROCKELMANN: *Geschichte der arabischen Litteratur*, Leipzig, C. F. Amelang, 1901, I, 196 (henceforward GAL); Carl BROCKELMANN: *Geschichte der arabischen Litteratur: Supplementbänden*, Leiden, Brill, 1943–49, I, 347 (henceforward GAL S); Khayr al-Dīn AL-ZIRIKLĪ: *al-A‘lām: qāmūs tarājim li-ashhar al-rijāl wa-l-nisā’ min al-‘arab wa-l-musta‘ribīn wa-l-mustashriqīn*, Bayrūt, Dār al-‘ilm li-l-Malāyīn, 1980, 5th ed., VIII, 348; ‘Umar Riḍā KAḤḤĀLA: *Mu‘jam al-mu‘allifīn: tarājim muşannifi l-kutub al-‘arabiyya*, Bayrūt, Mu‘assasat al-Risāla, 1993, IV, 24. See also Muhammad HARON: “Abū l-Layth al-Samarqandī’s Life and Works with Special Reference to His al-Muqaddimah”. *Islamic Studies*, XXXIII, 1994, 319–340.

found within the Arabic manuscripts of the Library's collection, together with a brief extract from his commentary on the Koran.

His short treatise entitled *Masā'il Abī l-Layth fī l-īmān* exists in two copies (Arab Qu. 4/1 and Arab Qu. 5/1) in the Collection. They both form the first part of completely identical collected volumes of four treatises mainly concerned with jurisprudence and theology. In addition to this work, the volumes contain two anonymous compositions: *al-Furūd al-wājiba*, a Shāfi'ī legal tract on the religious duties of Muslims; and the *Risāla fī l-shahādātayn*, a short treatise on the two parts of the *shahāda*, the Islamic creed. The volumes end by incomplete copies of the popular theological compendium of the famous North African scholar, theologian and Sūfī, Muḥammad ibn Yūsuf al-Sanūsī (d. 895/1490), entitled '*Aqīdat ahl al-tawḥīd al-ṣuḡhrā*, also known as *Umm al-barāhīn*.¹⁸

The interest of the volumes lies in the fact that they both contain interlinear glosses written in Jawi script in Malay. This is no wonder because this book had once been so popular in Indonesia that it was simply known by the name of its author as "Samarqandi".¹⁹ The manuscripts were copied on *daluang*, the traditional Indonesian paper made of paper mulberry (*Broussonetia papyrifera*).²⁰

The other work by Abū l-Layth al-Samarqandī that can be found among the Arabic manuscripts of the Oriental Collection is his treatise on the preconditions for the ritual prayer entitled *Muqaddima fī l-ṣalāt*. It forms the second part of a collected volume (Arab O. 7) which contains three treatises on the conditions of prayer. The other tracts are a dated copy finished in the month of Rajab 1033 (April/May 1624) of the *Munyat al-muṣallī wa-ghunyat al-mubtadi'* (fols. 1v–63v) by Sadīd al-Dīn al-Kāshgharī (d. 705/1305),²¹ and an anonymous writing on the conditions of prayer (*Kitāb Shurūḥ al-ṣalāt*, fols. 89v–94r). The copy of Abū l-Layth's treatise was also finished in 1033/1624. The whole volume seems to have been copied in that year somewhere in the Ottoman Empire, and it also contains a short prayer in Ottoman Turkish on fol. 64r. This tract of Abū l-Layth was in high

¹⁸ This work not only had a great influence on Islam in South-East Asia but was also translated into Malay and commented upon by several Malay scholars. See Che' Razi bin Haji Jusoh: *The Malay Exposition of Al-Sanusi's Umm al-barahin*, Kuala Lumpur, International Institute of Islamic Thought and Civilization, IJUM, 2017.

¹⁹ See Abraham Wilhelm Theodorus Juynboll: "Een moslimsche catechismus in het arabisch met eene javaansche interlineaire vertaling in pegonschrift uitgegeven en in het nederlandsch vertaald". *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, XXIX, No. 2, [Ser. IV, vol. 5], 1881, 215–227, 228–231; see also Abraham Wilhelm Theodorus Juynboll, "Samarkandi' Catechismus opnieuw besproken". *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, XXIX, No. 33, [Ser. IV, vol. 5], 1881, 267–284. Because of its immense popularity over a period of time, the work exists in several manuscript copies; see GAL I, 196 and GAL S I, 347.

²⁰ On this type of paper, see Yeni Budi Rachman – Tamara Adriani Salim: "Daluang Manuscripts from Cirebon, Indonesia: History, Manufacture and Deterioration Phenomena". *Restaurator: International Journal for the Preservation of Library and Archival Material*, XXXIX, 2018, 71–84.

²¹ See GAL I, 383; GAL S I, 659, AL-Zirikli: 1980, VII, 261, and Kaḥḥāla: 1993, III, 643.

demand among the Turks, as is well shown by its being translated several times into Turkish.²²

In addition to the above two works, a short excerpt from the Koran commentary entitled *Baḥr al-ʿulūm*²³ of the same author can be found incorporated into MS Arab O. 51, which is an undated fragment from a ritual textbook for mystical purposes. The volume contains a compilation of various, often anonymous texts predominantly in Arabic and in some instances in Ottoman Turkish. Based on the contents of the surviving passages, this ritual textbook seems to have been copied in the late 18th century and used by the Mīrghaniyya Ṣūfī order. The manuscript was badly damaged by moisture, and what survives starts on p. 181 according to the original Oriental pagination and continues until p. 518, while pages 1–180 are completely lost.²⁴ From al-Layth al-Samarqandī's Koran commentary, it only contains – on pp. 195–201 of the manuscript – the commentary on the verses of Chapter 93, *Sūrat al-Ḍuḥā*.

4.2. SHAMS AL-DĪN MUḤAMMAD IBN ASHRAF AL-ḤUSAYNĪ AL-SAMARQANDĪ (D. CA. 722/1322)

Another influential author who was born in Samarqand and whose work is found in the Oriental Collection is Shams al-Dīn al-Ḥusaynī al-Samarqandī. Little is known about his life except that he was a versatile scholar who composed several textbooks in the fields of theology, logic, mathematics and astronomy, which were to become highly influential for many centuries by being taught in the *madrasas* throughout the Islamic world.²⁵

His major work in the art of disputation, one of the fundamental texts of this genre, is the *Risāla fī ādāb al-baḥth*. After the names of the author, it is also known under further titles as *al-Risāla al-shamsiyya*, *al-Risāla al-samarqandiyya* and *al-Risāla al-ḥusayniyya*. This work and its commentaries and super-commentaries can be found in two manuscripts of the Oriental Collection: Arab O. 91 and Arab O. 73. The former also contains an undated copy of the original text. Since the author's date of death has also been widely disputed, it might be interesting to note that one of the owners of this manuscript suggested (fol. 40r) a much later date by stating that al-Samarqandī wrote this treatise at the demand of ʿAbd al-Raḥmān al-Jāmī (d. 998/1492). In addition to the treatise of al-Samarqandī, which is the second item (ff. 40r–50v) in MS Arab O. 91, this collected volume contains a dated

²² VAN ESS: 1983, 333 (updated 2011).

²³ For the edition of the entire work, consult ʿAlī Muḥammad MUʿAWWAD – ʿAdil Aḥmad ʿAbd AL-MAWJŪD – Zakariyyā ʿAbd al-Majīd AL-NAWTĪ (eds): *Tafsīr al-Samarqandī al-musammā Baḥr al-ʿulūm*, Beirut, Dār al-Kutub al-ʿIlmiyya, 1413/1993.

²⁴ For a detailed description of the contents of the volume, see DÉVÉNYI et al.: 2016, 223–226.

²⁵ On his life and works, see İhsan FAZLIOĞLU: “Samarqandī: Shams al-Dīn Muḥammad ibn Ashraf al-Ḥusaynī al-Samarqandī”. In Thomas HOCKEY et al. (eds): *Biographical Encyclopedia of Astronomers*, New York, Springer, 2014, 1911–1912, and the references there.

copy, finished by Walī Salmān in Tebrīz on 20 Rabīʿ al-ākhar 861 (17 March 1457), of an anonymous gloss (ff. 1r–39v) on an unidentifiable commentary – possibly that of Saʿd al-Dīn al-Taftāzānī (d. 793/1390)²⁶ – on the beginning of a treatise on logic also known as *al-Risāla al-Shamsiyya* of al-Qazwīnī al-Kātībī (d. 675/1286), as well as the commentary (ff. 51r–80v) by Ḥusām al-Dīn al-Kātī (d. 760/1359) on another fundamental text of logic, the *Īsāghūjī* of Athīr al-Dīn al-Abharī (d. 663/1265). This in turn goes back to Porphyry’s Greek original written around 270, which is an introduction to a chapter of Aristotle’s *Organon*.

In connection with this treatise, mention should be made of MS Arab O. 73 as well, which contains a commentary and two glosses on al-Samarqandī’s *Risāla fī ādāb al-baḥth*, attesting to the influence of this treatise well beyond the author’s time and the confines of Transoxania, since it was copied by a certain Aḥmad ibn Mīrzā al-ʿAyntābī at the Sanqūriyya Madrasa in ʿAyntāb (today’s Gaziantep) in Rabīʿ al-awwal 1042 (September–October 1632). The manuscript is full of interlinear and marginal notes which attest to its use in the *madrassa* curriculum probably even well after the date of its copying.²⁷

Shams al-Dīn al-Samarqandī, however, was very active in other fields as well. His influential textbooks covered a wide range of materials from astronomy to geometrics. In this context, mention should be made of his treatise entitled *Ash-kāl al-taʿsīs*, which contains 35 propositions from the *Elements* of Euclid (fl. 300 BCE). This tract is contained in MS Arab O. 70 with its usual commentary by Mūsā ibn Muḥammad al-Qāḍīzāda (d. 815/1412), an outstanding mathematician and astronomer.²⁸ The latter scholar was born in the town of Bursa but studied under several learned scholars in Khurāsān and Transoxania, ending up in the court of Timur in Samarqand, after whose death he found a patron there in the person of Ulugh Beg (d. 853/1449), himself an exceptional astronomer. This manuscript was copied by Muṣṭafā ibn al-Ḥājījī Amīn ibn al-Ḥājījī Aḥmad on 5 Rabīʿ al-awwal 1157 (17 April 1744) and was purchased for 110 paras²⁹ in 1194/1780 (fol. 2r) by Ibrāhīm Edirnevī. It contains, on fols. 1r and 2r, various short inscriptions and couplets in Arabic, Ottoman Turkish and Persian, which attest to the multilingual environment in which this manuscript was used.

²⁶ On this author, see 4.3 below.

²⁷ See DÉVÉNYI et al.: 2016, figure 79.

²⁸ On his life and works, see Faiz Jamil RAGEP: “Qāḍīzāde al-Rūmī: Ṣalāḥ al-Dīn Mūsā ibn Muḥammad ibn Maḥmūd al-Rūmī”. In Thomas HOCKEY et al. (eds), *Biographical Encyclopedia of Astronomers*, New York, Springer, 2014, 1780–1781, and the references there. See also GAL II, 212; GAL S I, 840; AL-ZIRIKLĪ: 1980, VIII, 282; KAḤḤĀLA: 1993, III, 937.

²⁹ A currency of the Ottoman Empire from the reign of Murad IV (r. 1623–1640) until 1832.

4.3. SA'D AL-DĪN MAŚ'ŪD IBN 'UMAR AL-TAFTĀZĀNĪ (d. 792/1390)

Under Timur's rule, an unprecedented development took place in Samarqand and his native Shahr-i Sabz, some 80 kms to the south. Grandiose building projects ensured the urban development of the re-established towns after the devastation caused by the Mongol conquest, and Samarqand was the beneficiary of enormous resources during this period and the following decades, a period which is often called the "Timurid renaissance".³⁰ Under these circumstances, Samarqand soon became a centre for art and learning, its flourishing together with the court of the ruler and the building of *madrasas* attracted a large number of scholars from different corners of the Islamic world. A prominent member of this community of scholars at the court of Timur was Sa'd al-Dīn al-Taftāzānī, the author of valuable commentaries on various topics encompassing all fields of contemporary knowledge, from logic to rhetoric, from theology to morphology. He was such an established author that he was considered by Ibn Ḥajar al-'Asqalānī (d. 852/1449) the pinnacle of contemporary scholarship in the Eastern if not the whole Islamic world.³¹

The court of Timur often witnessed the disputations (*munāzara*) of scholars, and especially between al-Taftāzānī and al-Sharīf al-Jurjānī (d. 816/1413). On one of these occasions the younger and sharp-witted al-Sharīf al-Jurjānī, himself a remarkable author of pedagogical texts, was favoured by the ruler and declared the winner against al-Taftāzānī concerning the interpretation of Sura 2 (verses 2–5).³² This loss of prestige saddened al-Taftāzānī so much that – as noted by his biographers – he died soon afterwards.³³ The work of both scholars, however, sur-

³⁰ Galina Anatolevna PUGACHENKOVA: "Urban Development and Architecture. Part One: Transoxania and Khurasan". In Clifford Edmund BOSWORTH – Muhammed Saifiddinovich ASIMOV (eds): *History of Civilizations of Central Asia, IV, The Age of Achievement: A. D. 750 to the End of the Fifteenth Century*, Part Two: *The achievements*, Paris, UNESCO, 2000, 531–536. See also Roya MAREFAT: "The Heavenly City of Samarkand". *The Wilson Quarterly*, XVI, 1992, 33–38; and Maria Eva SUBTELNY: "Bases of Cultural Patronage under the Later Timurids". *International Journal of Middle East Studies*, XX, 1988, 479–505.

³¹ Ibn Ḥajar AL-'ASQALĀNĪ: *al-Durar al-kāmina fī ā'yān al-mi'a al-thāmina*, ed. by Fritz KRENKOW, Ḥaydarābād, Maṭba'at Majlis Dā'irat al-Ma'ārif al-'Uthmāniyya, 1348–1350 [1929–1931], IV, 350, No. 953. See also Ghiyāth al-Dīn ibn Humām al-Dīn KHWANDAMIR: *Habibu's-siyar*. III, *The Reign of the Mongol and the Turk*, translated and edited by Wheeler McIntosh THACKSTON, [Cambridge, Mass.]: Department of Near Eastern Languages and Civilizations, Harvard University, 1994, 109–110.

³² The debate together with its circumstances, the arguments of the two scholars and the surviving versions was analysed in detail by Muḥammad Sa'dī Aḥmad ḤASSĀNAYN: "*al-Munāzara bayna Sa'd al-Dīn al-Taftāzānī wa-l-Sayyid al-Sharīf al-Jurjānī fī jtīmā' al-isti'aratayn: al-tab'iyya wa-l-tamthīliyya: 'arḍ wa-naqd'*". *Majallat Kulliyat al-Lughā al-'Arabiyya bi-l-Qāhira* XXXVI, 1439/2018, 1475–1600. See also William SMYTH: "Controversy in a Tradition of Commentary: The Academic legacy of Al-Sakkākī's *Miftāḥ al-'Ulūm*". *Journal of the American Oriental Society*, CXII, 1992, 589–597, esp. 594.

³³ *Ibid.* See also al-Mīrzā Muḥammad Bāqir al-Mūsawī AL-KHWĀNSĀRĪ al-Iṣbahānī: *Rawḍāt al-jannāt fī ahwāl al-'ulamā' wa-l-sādāt*, ed. by Asad Allāh ISMĀ'ĪLIYYĀN, Tehran, Maktabat Ismā'īliyyān, 1391 [2012], IV, 34–38, No. 327.

vived the period of their debates by becoming major sources that continued to be studied and served as the starting point of further commentaries and glosses in the curriculum of distant *madrasas* all over the Islamic world in the following centuries.³⁴

The large oeuvre of al-Taftāzānī is represented among the manuscripts of the Oriental Collection by commentaries on various branches of mediaeval Muslim scholarship. In the field of theology, MS Arab O. 44, a late 16th-century copy³⁵ of his commentary on the *al-'Aqā'id* of 'Umar ibn Muḥammad al-Nasafī (d. 537/1142), requires special attention since it was bequeathed to the Library by Arminius Vámbéry, his ownership stamp appearing on fol. 1r. The copy itself, however, was not made in Central Asia, but in Ottoman lands, as shown by its Ottoman Turkish inscriptions on fol. 1r dated 13 Dhū l-qa'da 996 (4 October 1588), and the Persian couplets by a Turkish hand on the Castle of Revan (Riva Kalesi).

In the field of Islamic law, the first tract of the collected volume MS Arab O. 39 contains an incomplete copy of the author's abridgement of an influential treatise on the principles of jurisprudence (*uṣūl al-fiqh*), i.e. the *Mukhtaṣar Muntahā l-su'l wa-l-amal fī 'ilmay al-uṣūl wa-l-jadal* of Ibn al-Ḥājib (d. 646/1249), together with some of its several commentaries and glosses. The second tract in the volume, copied in 1189/1775, is the commentary of an important Shāfi'ī authority from Shīrāz, 'Aḍud al-Dīn 'Abd al-Raḥmān ibn Aḥmad al-Ījī (d. 756/1355), in the margin of which glosses by two of his disciples can be found, those of al-Taftāzānī and Sayf al-Dīn Aḥmad al-Abharī (d. 800/1398).³⁶

Al-Taftāzānī was also very active in the various subfields of language sciences. One of his short compositions on grammar is entitled *al-Tarkīb al-jamīl fī 'ilm al-naḥw*. In this treatise, al-Taftāzānī summarised in less than a hundred words the essence of Arabic grammar. The third tract in the collected volume MS Arab O. 122 contains this work as commented upon by Muḥammad ibn Maḥmūd ibn Aḥmad Dabbāghzāda (d. 1114/1702). The manuscript is a fair copy of an auto-graph commentary which the author started to compose on 19 Shawwāl 1095 (29 September 1684) and finished on 8 Dhū l-Qa'da 1095 (17 October 1684). A later explanation by an anonymous commentator is also given on the margin.

Rhetoric was another field in which al-Taftāzānī was very active. The main work which attracted the attention of different authors through an extended period of time was the abridgement by Jalāl al-Dīn Muḥammad ibn 'Abd al-Raḥmān al-Qazwīnī (d. 739/1338) of the third part of *Miftāḥ al-'ulūm*, an influential compendium by Yūsuf ibn Abī Bakr al-Sakkākī (d. 626/1229), in which the author covered questions of morphology, syntax and rhetoric. In the third part, entitled *'ilm*

³⁴ On the far-reaching influence of the work of these two scholars on the subsequent *madrasa* curriculum, see FRANCIS ROBINSON: "Ottomans–Safavids–Mughals. Shared Knowledge and Connective Systems". *Journal of Islamic Studies* VIII, 1997, 151–184, esp. 155 ff.

³⁵ It was copied by different hands and finished at the end of Sha'bān 989, i.e., end of September 1581 (fol. 109v).

³⁶ On the third tract in this volume, see 4.4 below.

al-maʿānī wa-l-bayān, al-Sakkākī systematized rhetoric on the basis of what had been laid down by ʿAbd al-Qāhir al-Jurjānī (d. 471/1078).

The Oriental Collection holds several copies of al-Qazwīnī’s *Talkhīṣ* together with its various commentaries, super-commentaries and glosses. It is worth noting that the commentaries and super-commentaries were often used to express their authors’ differences of opinion concerning the original work and the view of other commentators. The shortened version (*al-Sharḥ al-mukhtaṣar*) of al-Taftāzānī’s commentary on the *Talkhīṣ* is contained in MS Arab O. 100, which was copied by various hands and finished in the locality of al-Zīlī³⁷ in 1065/1655. It is also available in an extract (MS Arab O. 127) made by Nūr al-Dīn Ḥamza ibn Durghūd (fl. 962/1555), a less-known author and teacher from Aydın.³⁸

4.4. ʿALĪ IBN MUḤAMMAD AL-SAYYID AL-SHARĪF AL-JURJĀNĪ (D. 816/1413)

Al-Sharīf al-Jurjānī, the scholar who challenged al-Taftāzānī, had already been teaching in Shiraz for ten years when the town was besieged by Timur in 789/1387. On account of his fame, he was granted protection at the request of one of Timur’s *wazīrs* – his house having been marked by an arrow of Timur –, which allegedly also allowed him to save the lives of several women who found refuge at his house. After the siege, at the request of the *wazīr* who was instrumental in protecting him, he joined the court of Timur in Samarqand, where he remained until the latter’s death.³⁹ In fact, most of his major works seem to have been finished there.⁴⁰

The collected volume MS Arab O. 39 which – as has been noted above – includes al-Taftāzānī’s glosses in the margin of its second tract concerning the commentary of ʿAḍud al-Dīn al-Ījī on the *Mukhtaṣar Muntahā l-suʿl wa-l-amal* of Ibn al-Ḥājjib, also contains as its third tract the glosses of al-Sharīf al-Jurjānī on the same commentary. After the name of the author, this treatise is also known as *al-Sharīfiyya*. In addition to al-Jurjānī’s text, several further glosses can be found in the margins arranged in a neat design.⁴¹

³⁷ The interpretation of this name is dubious. It might be a reference to the Ḥanafī scholar al-Zīlī (d. ca. 1009/1600) from Sivas (Anatolia).

³⁸ GAL I, 296; GAL S I, 519; AL-ZIRIKLĪ:1980, II, 277; KAḤḤĀLA: 1993, I, 655.

³⁹ Aḥmad ibn Muṣṭafā ṬĀSHKUBRĪZĀDAH: *al-Shaqāʿiq al-nuʿmāniyya fi ʿulamāʾ al-dawla al-ʿuthmāniya*, Beirut, Dār al-Kitāb al-ʿArabī, 1395/1975, 29–30. See also KHWARDAMIR: 1994, 111.

⁴⁰ For an excellent in-depth study on al-Sharīf al-Jurjānī’s life and works, based on the thorough analysis of historical sources, see Josef VAN ESS: “Jorjānī, Zayn-al-din Abu’l-Ḥasan ʿAlī”. *Encyclopaedia Iranica*, XV, ed. by Ehsan YARSHATER, New York, 2009, 21–29 and its updated version at <https://iranicaonline.org/articles/jorjani-zayn-al-din-abul-hasan-ali> (last updated 2012).

⁴¹ On the spectacular and often peculiar arrangement of commentaries in the margins, see Annie VERNAY-NOURI: “Marges, gloses et décor dans une série de manuscrits arabo-islamiques”. *Revue des mondes musulmans et de la Méditerranée* IC–C, 2002, 117–131.

Logic also belonged to one of the main topics where al-Jurjānī excelled in his commentaries. Among his treatises in this field mention should be made of *al-Ḥāshiya al-saghira*, also called *al-Kūchak*, which is a gloss to the commentary of Quṭb al-Dīn al-Taḥṭānī (d. 766/1365) on the first part (= *al-Taṣawwurat*) of *al-Risāla al-shamsiyya fī l-qawā'id al-mantiqiyya* by al-Qazwīnī al-Kātibī⁴² (d. 1276). The author of the original treatise on the rules of Aristotelian logic that served as the starting point for all the commentaries and glosses was a disciple of Naṣīr al-Dīn al-Ṭūsī (d. 672/1274),⁴³ and he enjoyed the patronage of the Ilkhānid vizier and minister of finance (*sāhib dīwān*) Shams al-Dīn al-Juwaynī (d. 683/1284), a descendant of the great Islamic scholar Imām al-Ḥaramayn al-Juwaynī (d. 478/1085).⁴⁴

The “short gloss” of al-Jurjānī was so well spread in the Ottoman *madrasas* that together with its various superglosses it is available in multiple copies in the collection. From among these, the earliest copy is MS Arab O. 129. It was finished by Maḥmūd ibn Isfandiyār in Tokat, a locality in the Black Sea region of Anatolia, on a Saturday in Rabī' al-awwal 870 (October 1465), during the reign of Sulṭān Mehmed II (r. 1451–1481). A late copy from 1238/1823 is the second tract of MS Arab O. 131, while a further incomplete, undated copy can be found as the second tract of MS Arab O. 128. In addition to these, mention must be made of two superglosses in MSS Arab O. 131⁴⁵ and Arab O. 71. The latter's author is Qara Dāwud ibn Kamāl al-Qūjawī (d. 948/1541), an influential teacher of logic, and the founder of a dynasty of a prominent family of scholars in the first half of the 10th/16th century.⁴⁶

4.5. ABŪ L-QĀSIM IBN ABĪ BAKR AL-LAYTHĪ AL-SAMARQANDĪ (D. AFTER 888/1483)

It was to al-Sharīf al-Jurjānī's gloss on the *Maṭālī' al-anzār* of Maḥmūd ibn 'Abd al-Raḥmān al-Iṣfahānī (d. 749/1348) that al-Laythī al-Samarqandī wrote a supergloss (*ḥāshiya 'alā ḥāshiya*) in the later Timurid period.⁴⁷ The *Maṭālī' al-anzār* is in fact a commentary on the *Ṭawālī' al-anwār min maṭālī' al-anzār* of al-Bayḍāwī (d. 685/1286), a compact summation of Islamic theology.⁴⁸ The manuscript (Arab O.

⁴² GAL I, 466; GAL S I, 845; AL-ZIRIKLĪ: 1980, IV, 315; KAḤḤĀLA: 1993, IV, 13.

⁴³ On Naṣīr al-Dīn Ṭūsī's role in Ilkhānid cultural life, see Peter JACKSON: *The Mongols and the Islamic World: From Conquest to Conversion*, New Haven – London, Yale University Press, 2017, 228 ff. *et passim*.

⁴⁴ On Shams al-Dīn al-Juwaynī and courtly patronage in the Ilkhānid period, see JACKSON: 2017, 274–275, 282–284, 289–291, 309–310, *et passim*.

⁴⁵ See 4.7. below.

⁴⁶ On his life and works, see Hatice Kelpetin ARPAGUŞ: “Kara Dāvud İzmitî”. *İslâm ansiklopedisi* XXIV, 2001 359–360.

⁴⁷ GAL I, 418_{vi,27}; GAL II, 194; GAL S I 742_{vi,2}; GAL S II, 259; AL-ZIRIKLĪ 1980, V, 173; KAḤḤĀLA, 1993, II, 643.

⁴⁸ Al-Bayḍāwī's text was edited and translated together with the commentary of al-Iṣfahānī by Edwin Elliott CALVERLEY and James Wilson POLLOCK under the title *Nature, Man and God in Medieval Islam*, Leiden – Boston, Brill, 2002.

151), containing al-Laythī al-Samarqandī's supergloss, incomplete at the beginning, was copied in 845/1441 by a certain Aḥmad ibn Muḥammad al-Samarqandī. In the margin of fol. 167v there is a paraphrase of a *ghazzal* of Rukn al-Dīn Auḥadī (d. 738/1338).

It was not only al-Laythī al-Samarqandī who commented upon the works of other scholars, but his works also became the target of commentators. Here belongs his *Bayān al-uṣūl*,⁴⁹ the anonymous commentary of which forms the first part of a collected volume (Arab Qu. 6) containing six treatises concerned with jurisprudence and theology. This manuscript is of Indonesian origin, proving once again the far-reaching influence of the scholars of Samarqand. It contains marginal notes and interlinear glosses in Malay and was written in Jāwī script on *daluang*.

Another popular work of this scholar concerns rhetoric and is entitled *Farā'id 'awā'id li-taḥqīq ma'ānī l-isti'ārāt*.⁵⁰ The manuscript Arab O. 153 contains two undated copies of this treatise, which has become the subject of numerous commentaries. It is also known, among others, as *Farā'id al-fawā'id li-taḥqīq ma'ānī l-isti'āra*, or *Risālat al-isti'āra*, or *al-Risāla al-samarqandiyya*. The title in this manuscript appears twice written by a later hand in red ink (fols. 1r, 11r) as *Kitāb al-Farīda*.

As is customary in Islamic manuscript culture, both parts have large margins, that of the first part is even wider, which shows that the texts were copied with the intention to accommodate commentaries and glosses in the margin. This, however, has not been realised in either of the two parts.

Abū l-Qāsim al-Laythī al-Samarqandī was also the author of several commentaries among which one is a commentary on the seminal treatise of 'Aḍud al-Dīn al-Jī on a special branch of linguistic philosophy called *'ilm al-waḍ'*, a phrase reflecting a view on the nature of language.⁵¹ The *Sharḥ al-Risāla al-waḍ'iyya al-'aḍudiyya* is preserved in an undated copy, which is the third treatise in a collected volume (Arab O. 109) containing seven tracts copied and put together in the 18th century on various subjects mainly related to different aspects of language sciences. This volume also contains as the second treatise a gloss on al-Samarqandī's commentary by an Ottoman author, Abū l-Baqā' ibn 'Abd al-Bāqī al-Ḥusaynī al-Ḥanafī (d. ca. 1050/1640).⁵²

⁴⁹ GAL I, 196.

⁵⁰ GAL II, 194; GAL S II, 259; KAḤḤĀLA: 1993, II, 643.

⁵¹ On the development of this branch of later Arabic linguistics, see Bernard George WEISS: "'*ilm al-waḍ'*": An Introductory Account of a Later Muslim Philological Science". *Arabica*, XXXIV, 1987, 339–356. See also GAL II, 194; GAL S II, 259; KAḤḤĀLA: 1993, II, 643.

⁵² GAL II, 208; GAL S II, 288.

4.6. ABŪ L-QĀSIM 'ALĀ' AL-DĪN 'ALĪ IBN MUḤAMMAD AL-QŪSHJĪ (D. 879/1474)

Another person who rose to great eminence among the scholars, and who was born according to several sources in Timurid Samarqand, was the polymath 'Alī al-Qūshjī.⁵³ He was a prolific author in fields ranging from *kalām* and *fiqh* to astronomy, arithmetic, mechanics and even linguistics. Under the patronage of Ulugh beg, together with Qāḍizāda, he became one of the foremost astronomers of the 15th century.

The collected volume MS Arab O. 19 contains as its second tract an undated copy of al-Qūshjī's only mathematical writing in Persian. Many of al-Qūshjī's works were taught in Ottoman *madrāsas*, including this book on arithmetic, which the author also translated into Turkish at the demand of Sultan Mehmed the Conqueror (d. 1481).⁵⁴ This treatise is generally known under the title *Risāla-yi dar 'ilm-i ḥisāb*, while in this manuscript, the title runs as *Risāla-yi fārsī-yi ḥisāb*. It constitutes the second part of a collected volume apparently assembled at the end of the 17th century in Işfahān and containing three mathematical treatises in addition to the *Uthūlūjjiyā*, a Pseudo-Aristotelian text in philosophical theology being in fact a select translation and edition of the *Enneads*, IV of Plotinus (204–269 by 'Abd al-Masīḥ ibn 'Abd Allāh Ibn Nā'ima al-Ḥimṣī (3rd/9th c).⁵⁵

4.7. 'IṢĀM AL-DĪN İBRĀHĪM IBN MUḤAMMAD IBN 'ARABSHĀH AL-ISFARĀYĪNĪ (D. 944/1537)

Among the manuscripts of the Oriental Collection that can be linked to the town of Samarqand, mention should be made of the work of an important scholar, eminent grammarian and rhetorician, 'Iṣām al-Dīn İbrāhīm al-İsfarāyīnī (d. 943/1536–7), who died in the city of Samarqand during a visit there from Bukhārā, where he enjoyed the patronage of 'Ubaydallāh Khān (r. 918–946/1512–1539). In addition to grammar and rhetoric, he was an established author in the field of logic and theology. He also composed a gloss on the Koran commentary of al-Bayḍāwī (d.

⁵³ Muṣṭafā ibn 'Abd Allāh ḤĀJJĪ KHALĪFA: *Kashf al-zunūn 'an asāmī l-kutub wa-l-funūn*, Istanbul, Maṭābi' Wikālat al-Mā'arif al-Jalīla, 1941–1955, I, 348–351, 367–368, *et passim*; II, 966, 1021, 1173–1174, *et passim*; Ismā'īl BĀŞĀ AL-BĀBĀNĪ: *Hadiyyat al-'arifin: asmā' al-mu'allifin wa-āthār al-muṣannifin*, Istanbul, Milli Eğitim Bakanlığı, 1955, I, 736; GAL, II, 305; GAL S, II, 329–330; Ahmet Süheyl ÜNVER: *Ali Kuşçî: Hayatı ve Eserleri*, İstanbul, Kenan Matbaası, 1948; Abdülhak ADIVAR: "Alī al-Qūshjī", *The Encyclopaedia of Islam*, 2nd. ed., I, 1960, 393; Fazlur RAHMAN – David PINGREE: "Alī Qūshjī", *Encyclopaedia Iranica*, I, ed. by Ehsan YARSHATER, London, 1985, 876–877; Muammer DIZER: *Ali Kuşçu*, Ankara, Kültür ve Turizm Bakanlığı, 1988.

⁵⁴ DIZER: 1988, 17, 26.

⁵⁵ See Cristina D'ANCONA: "Pseudo-Theology of Aristotle, Chapter I: Structure and Composition". *Oriens XXXVI*, 2001, 78–112. See also Peter ADAMSON: "The Theology of Aristotle". In Edward Nouri ZALTA (ed.): *The Stanford Encyclopedia of Philosophy* (Substantive revision May 13, 2021), <https://plato.stanford.edu/entries/theology-aristotle/>.

ca 1286). His commentaries and glosses were established texts for centuries in *madrāsas* all over the Islamic world.⁵⁶

The MS O. 131 of the Oriental Collections is a collected volume containing two tracts. The one written by al-Isfarāyīnī is a supergloss on the above-mentioned gloss of al-Sharīf al-Jurjānī (d. 816/1413) on a part of the commentary of Quṭb al-Dīn al-Taḥṭānī on *al-Risāla al-shamsiyya fī l-qawā'id al-mantiqiyya* of al-Qazwīnī al-Kātibī. The copy was made by Hidāyat ibn Muṣṭafā in 1238/1823 at the Asbīrẓāda Madrasa⁵⁷ in Tokat, attesting to the great popularity of this text well after the death of its author.

5. *The provenance of the manuscripts*

The provenance of the manuscripts is in line with the general character of the collection mentioned above. Owing to the lack of qualified staff in the 19th century and sometimes later as well, it has proven impossible to ascertain the provenance of all the Arabic manuscripts in the Collection, which situation is also reflected in the case of the aforementioned items. To this category belong MSS Arab O. 7, Arab O. 19, and even Arab O. 70. A few manuscripts were bought by the Library from private persons such as e.g. Arab O. 51, which was acquired in 1969.

As has already been noted, a large percentage of the Arabic acquisitions had once formed part of the manuscripts collected by Lipót Mosony(i). After his death, these were sold to the Library of the Academy by his sister, Rafaella Dangelmayer, in 1950. To this group belong MSS Arab O. 73, Arab O. 91, Arab O. 109, Arab O. 131, and Arab O. 151.

The manuscripts, however, often bear traces of previous ownership. Hence we know, e.g. in the case of Arab O. 91, that once it had been in the ownership of a certain 'Umar al-Luṭfī (fol. 40r) and later of Ḥusayn ibn Ibrāhīm al-Bārūdī (fols 1r, 40r).

As for MS Arab O. 122 and the very peculiar manuscript of Arab O. 153 – which contains the same work twice – they had once been in the ownership of 'Abd al-Laṭīf, the leader of the Hungarian Turkish Muslim community. In the former, there are also previous, undated ownership notes of Muḥammad ibn 'Abd al-Bāqī Islāmbūlī (fol. 27r), and Muḥammad Sālim Shawqī al-Naqshbandī, who was taken captive by the emir of Bukhārā (fol. 27r). While in the latter, there is also an ownership stamp on fol. 8r of al-Ḥājj Muḥammad Amīn, from al-Jamāliyya, dated 1260/1844. Both manuscripts were donated to the Library in 1961. The history

⁵⁶ On his life, see ḤĀJJĪ KHALĪFA: 1941–1955, I, 477; AL-ZIRIKLĪ: 1980, I, 66; KAḤḤĀLA: 1993, I, 67; Khaled EL-ROUAYHEB: “al-Isfarāyīnī, 'Iṣām al-Dīn”. In Kate FLEET et al. (eds): *Encyclopaedia of Islam, THREE* https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-3/al-isfarayini-is-am-al-din-COM_35720

⁵⁷ This institution cannot be identified from the available sources.

of the manuscript in the case of Arab O. 153 is also reflected by the various additional notes in both of its parts. On fol. 1r there are short, unrelated notes in Arabic, whereas on fol. 8r there are two lines of a blessing in Ottoman Turkish. In Part One, on fol. 8v there are various short passages, wise sayings in Arabic and two poems traditionally attributed to Imām Ḥusayn ibn ‘Alī:⁵⁸ *ilāhun lā ilāha lanā siwāhu ra’ūf bi-l-barrīyya dhū imtinānī*, and *fa-inna llāha tawwābun raḥīmun waliyyu qabūli tawbati kulli ghāwī*. In Part Two, on fol. 11r, below the title, there are short notes on rhetoric in Arabic.

The Collection has been enjoying the patronage of Professor Gábor Korvin for the last fifteen years, who not only enriched the holdings with over two thousand books from his own library but also donated hundreds of others and a few manuscripts in 2010 and 2011, including MSS Arab Qu. 4, Arab Qu. 5 and Arab Qu. 6, which all have an Indonesian background as described above.

As has been mentioned, the Collection holds only one Arabic manuscript acquired in Central Asia by a Hungarian landowner, Bertalan Ónody (d. 1892). This is MS Arab O. 8, which contains a copy of the well-known commentary by the famous Šūfī scholar and poet, ‘Abd al-Raḥmān ibn Aḥmad al-Jāmī on *al-Kāfiya* of Ibn al-Ḥājib (d. 646/1249). The commentary, generally known as *Sharḥ Molla Jāmī ‘alā l-Kāfiya*, was written by Jāmī for his son, Ḍiyā’ al-Dīn, and finished towards the end of his life on 11 Ramaḍān 897 (6 July 1492).⁵⁹ This work has, until recently, formed part of the *madrassa* curriculum. Its popularity is shown by the great number of copies in this Collection and all over the world. It is also known under the title *al-Fawā’id al-wāfiya bi-ḥall mushkilāt al-Kāfiya*. The copy donated by Ónody on 31 May 1876 to the Academy – together with others that now form part of the Persian and Ottoman Turkish manuscripts – was made by Muḥammad Sharīf ibn Ṣawmar in the year 1025/1616 in Fayzābād (present-day NE Afghanistan), an important town of Badakhshan.

6. Conclusion

Although the treatises presented above form but a tiny segment of the corpus of works that can be linked to the town of Samarqand, they attest to the vivid intellectual life of Transoxania in general and the city of Samarqand in particular. Samarqand was a centre from where knowledge spread throughout several centuries in the *madrassa* system enriching the knowledge of students in a wide

⁵⁸ On the poetry attributed to Imām Ḥusayn, see George J. KANAZI: “Notes on the Literary Output of Ḥusayn ibn ‘Alī”. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, CLV, 2005, 341–364. He also lists the several attempts both in classical and modern times to collect the prose utterances and poetry attributed to Ḥusayn.

⁵⁹ GAL I 30413; GAL II, 207; GAL S I 53313; GAL S II, 285; AL-ZIRIKLĪ: 1980, IV, 67; KAḤḤĀLA: 1993, II, 77.

variety of subjects ranging from theology to mathematics. At the same time, the manuscripts bear witness to the development of the Collection.

*Appendix: The contents of the manuscripts mentioned in the article.*⁶⁰

Arab O. 7

1. *Munyat al-muṣallī wa-ghunyat al-mubtadi'* by Sadīd al-Dīn al-Kāshgharī (d. 705/1305)
2. *Muqaddima fī l-ṣalāt* by Naṣr ibn Muḥammad Abū l-Layth al-Samarqandī (d. 373/983)
3. *Kitāb Shurūṭ al-ṣalāt* [Anonymous]

Arab O. 8

al-Fawā'id al-ḍiyā'iyya by 'Abd al-Raḥmān ibn Aḥmad al-Jāmī (d. 898/1492)

Arab O. 19

1. *Uthūlūjiyā* by Pseudo-Aristotle
2. *Risāla-yi fārsī-yi ḥisāb* by Abū l-Qāsim 'Alā' al-Dīn 'Alī ibn Muḥammad al-Qūsh-jī (d. 879/1474)
3. [*Risāla fī 'ilm al-ḥisāb*] by Muḥammad Mu'min ibn Jalāl al-Dīn Muḥammad al-Kāshānī
4. *Ḥulāṣat al-ḥisāb* by Bahā' al-Dīn Muḥammad ibn Ḥusayn al-'Āmilī (d. 1031/1622)

Arab O. 39

1. *Muḥtaṣar al-Muntahā fī l-uṣūl* by 'Uthmān ibn 'Umar Ibn al-Ḥājib (d. 646/1249)
2. *S harḥ Mukhtaṣar al-Muntahā fī l-uṣūl* by 'Aḍud al-Dīn 'Abd al-Raḥmān ibn Aḥmad al-Ījī (d. 756/1355)
3. *Ḥāshiya 'alā Sharḥ Mukhtaṣar al-Muntahā fī l-uṣūl* by 'Alī ibn Muḥammad al-Sayyid al-Sharīf al-Jurjānī (d. 816/1413)
4. *Ḥāshiya 'alā Ḥāshiya 'alā Sharḥ Mukhtaṣar al-Muntahā fī l-uṣūl* by Muḥammad ibn Ḥumayd al-Kafawī (d. 1174/1760)
5. *Ḥāshiya 'alā Ḥāshiya 'alā Sharḥ Mukhtaṣar al-Muntahā fī l-uṣūl* by Aḥmad ibn Mūsā al-Khayālī (d. 886/1481)

Arab O. 44

Sharḥ al-'Aqā'id al-nasafiyya by Mas'ūd ibn 'Umar al-Taftāzānī (d. 793/1390)

⁶⁰ For a detailed description, see DÉVÉNYI et al.: 2016, *passim*.

Arab O. 51

Ritual textbook containing various, often anonymous texts predominantly in Arabic and sometimes in Ottoman Turkish.

Arab O. 70

Sharḥ Ashkāl al-ta'sīs fi 'ilm al-handasa by Mūsā ibn Muḥammad al-Qāḍīzāda (d. 815/1412)

Arab O. 71

Ḥāshiya 'alā l-Kūchak by Qara Dāwud ibn Kamāl al-Qūjawī (d. 948/1541)

Arab O. 73

1. *Ḥāshiya 'alā Sharḥ Risāla fi ādāb al-baḥth* by 'Imād al-Dīn Yaḥyā ibn Aḥmad al-Kāshī (9th/15th c.)
2. *al-Masūḍī* by Mas'ūd ibn Ḥusayn al-Shirwānī al-Rūmī (d. 905/1499)
3. *Ḥāshiyat al-Nakhjuwānī 'alā Sharḥ Risāla fi ādāb al-baḥth* by Muḥammad ibn Idrīs al-Nakhjuwānī (d. ca. 950/1543)

Arab O. 91

1. *Ḥāshiya 'alā Sharḥ al-Shamsiyya* [Anonymous]
2. *Risāla fi ādāb al-baḥth* by Shams al-Dīn Muḥammad ibn Ashraf al-Ḥusaynī al-Samarqandī (d. 722/1322)
3. *Sharḥ Isāghūjī* by Ḥusām al-Dīn al-Ḥasan al-Kātī (d. 760/1359)

Arab O. 100

al-Sharḥ al-mukhtaṣar by Mas'ūd ibn 'Umar al-Taftāzānī (d. 793/1390)

Arab O. 109

1. *Im'ān al-anzār fi sharḥ al-Maqṣūd* by Muḥammad ibn Pīr 'Alī al-Birkawī (d. 981/1573)
2. *Ḥāshiya 'alā Sharḥ al-Risāla al-waḍ'iyya al-'aḍudiyya* by Abū l-Baqā' ibn 'Abd al-Bāqī al-Ḥusaynī al-Ḥanafī (d. ca. 1050/1640)
3. *Sharḥ al-Risāla al-waḍ'iyya al-'aḍudiyya* by Abū l-Qāsim ibn Abī Bakr al-Laythī al-Samarqandī (9th/15th c.)
4. *Sharḥ Risāla fi l-ādāb* by Aḥmad ibn Muḥammad al-Qāzābādī (d. 1163/1749)
5. [*Risāla fi l-ḥaqīqa wa-l-majāz wa-l-kināya*] [Anonymous]
6. [*Risāla fi l-ḥaqīqa wa-l-majāz wa-l-kināya*] [Anonymous]
7. *Sharḥ al-'Awāmil al-jadīda* by Sulaymān ibn Aḥmad (12th/18th c.)

Arab O. 122

1. *al-Mufarriḥāt ‘alā tafriḥ al-dhāt* by Ibrāhīm ibn Muḥammad ibn ‘Alī al-Nāqid (12th/18th c.)
2. *Sharḥ Izhār al-asrār fī l-naḥw* by al-Muṣṭafā ibn Ṣāliḥ al-Ṣawmawī
3. *al-Tartīb al-jamīl fī sharḥ al-Tarkīb al-jalīl* by Muḥammad ibn Maḥmūd ibn Aḥmad Dabbāghzāda (d. 1114/1702)

Arab O. 127

al-Masālik fī l-mā‘nī wa-l-bayān by Nūr al-Dīn Ḥamza ibn Durghūd (fl. 962/1555)

Arab O. 128

1. *Sharḥ Tahdhīb al-mantiq wa-l-kalām* by Muḥammad ibn As‘ad al-Dawwānī (d. 918/1512)
2. *al-Kūchak* by ‘Alī ibn Muḥammad al-Sharīf al-Jurjānī (d. 816/1413)

Arab O. 131

1. *Ḥāshiya ‘alā l-Kūchak* by ‘Iṣām al-Dīn Ibrāhīm ibn Muḥammad ibn ‘Arabshāh al-Isfarāyīnī (d. 944/1537)
2. *al-Kūchak* by ‘Alī ibn Muḥammad al-Sharīf al-Jurjānī (d. 816/1413)

Arab O. 151

Ḥāshiyat al-Samarqandī ‘alā Ḥāshiyat al-Maṭālī‘ li-l-Jurjānī by Abū l-Qāsim ibn Abī Bakr al-Laythī al-Samarqandī (9th/15th c.)

Arab O. 153

1. *Farā‘id ‘awā‘id li-taḥqīq ma‘ānī l-isti‘āra* by Abū l-Qāsim ibn Abī Bakr al-Laythī al-Samarqandī (9th/15th c.)
2. *Farā‘id ‘awā‘id li-taḥqīq ma‘ānī l-isti‘āra* by Abū l-Qāsim ibn Abī Bakr al-Laythī al-Samarqandī (9th/15th c.)

Arab Qu. 4

1. *Masā‘il Abī l-Layth fī l-īmān* by Naṣr ibn Muḥammad Abū l-Layth al-Samarqandī (d. 373/983)
2. *al-Furūḍ al-wājiba* [Anonymous]
3. *Risāla fī l-shahādātayni* [Anonymous]
4. *Aqīdat ahl al-tawḥīd al-ṣughrā* by Muḥammad ibn Yūsuf al-Sanūsī (d. 895/1490)

Arab Qu. 5

1. *Masā‘il Abī l-Layth fī l-īmān* by Naṣr ibn Muḥammad Abū l-Layth al-Samarqandī (d. 373/983)
2. *al-Furūḍ al-wājiba* [Anonymous]

3. *Risāla fī l-shahādātayni* [Anonymous]
4. *ʿAqīdat ahl al-tawḥīd al-ṣuḡhrā* by Muḥammad ibn Yūsuf al-Sanūsī (d. 895/1490)

Arab Qu. 6

1. *Bahjat al-ʿulūm fī l-sharḥ fī Bayān al-uṣūl* [Anonymous]
2. *Sharḥ al-Sittīn masʿala li-l-Zāhid* by Shihāb al-Dīn Aḥmad ibn Ḥamza al-Ramlī (d. 957/1550)
3. *al-Miftāḥ fī l-ʿaqāʾid* [Anonymous]
4. *Risāla fī l-shahādātayn* [Anonymous]
5. *Sharḥ Umm al-barāhīn* [Anonymous]
6. *Sharḥ Umm al-barāhīn* [Anonymous]

Abstract

The article traces the oeuvre of seven scholars between the 10th and early 16th centuries associated with the town of Samarqand, one of the main towns of the central Islamic lands in the late mediaeval period. Hundreds of scholars linked to this town rose to great fame in often faraway parts of the Islamic world. Their teachings resounded in the commentaries composed to elucidate their intentions. The present article deals with a tiny portion of this rich heritage, the selection being defined by the Arabic manuscripts kept in the Oriental Collection of the Library of the Hungarian Academy of Sciences. A special emphasis is placed on tracking the spread of knowledge in a wide variety of subjects ranging from theology to mathematics throughout several centuries in the madrasa system. At the same time, the manuscripts bear witness to the development of the Collection.

Keywords:

Samarqand, Arabic manuscripts, transmission of texts, madrasa system, The Oriental Collection of the Library of the Hungarian Academy of Sciences

Rezümé

A cikk hét tudós életművét követi nyomon a 10. és a 16. század eleje között, akik Szamarkand városához kötődtek, amely a központi muszlim területek egyik legfőbb városa volt a késő középkori időszakban. E városhoz kapcsolódó tudósok százai tettek szert nagy hírnévre az iszlám világ gyakran távoli részein. Tanításuk a műveikhez írt kommentárokból élt tovább. Jelen tanulmány e gazdag örökség egy kis részével foglalkozik az MTA Könyvtár Keleti Gyűjteményében őrzött arab kéziratok alapján. A cikk különös hangsúlyt fektet az ismeretek terjedésének a madrasza-rendszer révén történő nyomon követésére több évszázadon

át a teológiától a matematikáig. Ugyanakkor a kéziratok jól illusztrálják a Keleti Gyűjtemény fejlődésének történetét is.

Kulcsszavak

Szamarkand, arab kéziratok, szövegek hagyományozódása, *madrasza*-rendszer, az MTA Könyvtár Keleti Gyűjteménye