

WEBINAR SERIES “PRE-MODERN ISLAMIC MANUSCRIPTS”

THE SAMĀ^c AND FUTUWWA IN ILKHANID ERZINCAN

CONTEXTUALIZING THE MULTIPLE COMPILATION, MS AYASOFYA 2049

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Ayasofya 2049 is a multiple compilation of 246 folios copied in the fourteenth century and contains sixteen Arabic and Persian works dealing mainly with *futuwwa* and related topics. The first work in the compilation is the *Awṣāf al-ashrāf*, on Sufi ethics by Naṣīr al-Dīn al-Ṭūsī (d. 1274). It is followed by a series of *futuwwa* texts and handbooks bearing the generic name, *Kitāb al-futuwwa*. Some are composed by well-known authors such as al-Sulamī (d. 1021) and al-Suhrawardī (d. 1234), others by more obscure individuals, such as Akhī Aḥmad al-Muḥibb b. Shaykh Muḥammad b. Mikā'il al-Ardabīlī and Aḥmad b. Ilyās al-Naqqāsh al-Khartbirdī, as well as several unattributed *Kitāb al-futuwwa*. In addition to the series of works entitled, *Kitāb al-futuwwa*, is a short Arabic treatise of six folios, *Kitāb al-Ma'rifa wa'l-maḥabba wa'l-futuwwa*.

Of particular interest to this talk is the final work of the manuscript, the *al-Hadiyya al-sa'diyya fī ma'ānī al-wajdiyya* (ff. 241a-245b) composed in Persian, by a certain Aḥmad ibn Muḥammad ibn Muḥammad al-Ṭūsī who, I argue, was most likely the son of Naṣīr al-Dīn al-Ṭūsī by the same name, a military commander. The work describes a *samā'* session in held in Erzincan that the Ilkhanid *ṣāhib-dīwān* Sa'd al-Dīn [Savājī] (1298-1311) attended. The author Naṣīr al-Dīn al-Ṭūsī claims to have composed the work specifically as a gift for the *ṣāhib-dīwān*. This talk first attempts to situate Naṣīr al-Dīn al-Ṭūsī's work, embedded in a composite manuscript of *futuwwa* works, in the context of Erzincan under Ilkhanid rule. Constituting an important node along main trade routes headed for Tabriz, Erzincan was an economically vibrant city known for its textile production, Armenian *futuwwa*, and Muslim *akhis*. This talk also explores how the *samā'* functioned as a site of sociability during the Mongol period as a way of integrating local elite within imperial power structures through personal ties established with Ilkhanid officials.

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