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A Turkish Healing, Protecting and Wish-fulfilling Prayer Book from Gasprinskiy's Printing House

ABSTRACT

The article presents the Turkish section of a prayer book published by 'Ali Efendi, printed in Ismail Gasprinskiy's printing house in Bahçesayar in 1902. The prayers are in Arabic and include Qur'anic verses, non-Qur'anic prayers, and well-known religious formulae. Each prayer is preceded by Turkish instructions describing its benefits and intended use, such as healing, protection, and wish-fulfillment. Some guidelines take the form of short commentaries. The article demonstrates that manuscripts of this type circulated in Turkey at least from the sixteenth century onward, and probably as early as the fourteenth century, while printed prayer books began to appear from the mid-nineteenth century. However, neither manuscripts nor printed versions have been critically edited or discussed, apart from one BA and one MA dissertation.

KEYWORDS: Arabic prayers, Turkish guidelines, Crimea, Gasprinskiy's printing house

STRESZCZENIE

Turecki modlitewnik uzdrawiający, ochronny i spełniający życzenia z drukarni Gasprinskiego

Artykuł przedstawia część tureckojęzyczną modlitewnika wydanego nakładem Alego Efendi w drukarni Ismaila Gasprinskiego w Bachczysaraju na Krymie w 1902 r. Modlitwy są w języku arabskim. Składają się z wersetów koranicznych, tekstów modlitewnych niekoranicznych oraz znanych formuł religijnych. Poprzedzają je wskazówki w języku tureckim, mówiące o zaletach modlitwy i jej przeznaczeniu: uzdrawiającym, ochronnym lub życzeniowym. Pewne wskazówki podano w formie krótkich komentarzy. Jak wykazano, rękopiśmienne modlitewniki tego typu znane są w Turcji już od co najmniej XVI w., choć najprawdopodobniej istniały one już w XIV w., zaś od połowy XIX w. zaczęły się

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pojawiać w druku. Żaden rękopis ani druk nie został dotąd opracowany ani krytycznie wydany poza jedną pracą magisterską i jedną licencjacką.

SŁOWA KLUCZE: modlitwy arabskie, wskazówki tureckie, Krym, drukarnia Gasprinskigo

Preliminary notes

Charms and amulets are very popular among Turkic peoples which profess Islam. These amulets were often worn on or close to the body and used for protective purposes (Ruska & Carra de Vaux, 2000, p. 500). Ruska and Carra de Vaux note that among the Turks, amulets were called *yafta*, *nuskha* and *hīmāla*. In fact, in Turkey they are mostly called *muska* (TS 1422) < *nuska* < *nusba* ‘amulet, charm’ (NR 892). The term *hamaylı* < *hamail*, which comes from the Ar. plural of *hīmāla*, more specifically designates an amulet hung on the shoulder, though it may also be used in a more general sense (TS 839). However, as Ruska and Carra de Vaux emphasis, amulets were often carried in little pouches, locket or purses worn round the neck or fastened to the arm or turban. To remain consistent with Islamic doctrine, practitioners legitimized the use of amulets with inscribing them with Qur’anic verses and other prayer formulas.

Healers and exorcists – often special *khojas* and *mullahs*, in Eastern Turkestan called *du‘āhōn* (Hällzon, 2022, pp. 379–382) – but also ordinary people, produced and used manuscripts which contained charms, amulet patterns, prayers and ritual instructions for their application. Some formulas were intended to bring good luck, others for healing and relieving pain, some for protection against disease and calamity, and some for all purposes at once. The rituals and magical practice were also diverse: some prayers were meant to be recited, some written on strips of paper and immersed in water to be drunk, and some were kept, worn and carried. From the nineteenth century onward, manuscripts which previously circulated in copies began to be replaced by lithographic and then modern prints. An early example of such a nineteenth-century print is a collection of prayers called *Bezgāk üçün du‘ālar* ‘prayers against fever’, printed at Kazan University Press in 1852 (*Katalog*, p. 345).

In contrast to popular medicine and medical treatises, which employ divine methods alongside remedies, drugs, herbs, and medical treatments, there are comparatively few studies on Turkic manuscripts and printed versions of healing and protecting prayers. Turkic medical treatises have been discussed by Károly (2012; 2015) and Hällzon (2022), while Károly (2014) devoted a separate study to the healing prayers found in them. We also have a critical edition of the first known Turkish medical treatise, dated to 1389/1390 (Canpolat

& Önler, 2016), another early medical treatise written prior to 1417 (Önler, 1990; 1999), and a critical edition of a seventeenth-century Chaghatay medical treatise (Károly, 2015).

The study of the Arabic prayers in the Turkic sphere is also extensive (for details see Parlador, 1994), but to the best of our knowledge, there is neither an in-depth study on manuscripts containing healing, protecting, and wish-fulfilling prayers, nor a critical edition of such a manuscript. There only exception is one BA dissertation in which the author edited Turkish ritual instructions and identified several Qur'anic verses in a nineteenth-century manuscript (Cicharska, 2011). With regard to our publication, in her MA dissertation, Jarek (2005) examined Arabic prayers using Turkish instructional texts transcribed and translated for her by the present author.

The benefits of Qur'anic verses and prayers are associated with so many domains that it is difficult to define the genre of the texts discussed in this article. The closest one might be Ar. *Faḏā'il al-Qur'ān* 'Benefits of the Qur'an', also called *Sawāb al-Qur'ān* and *Manāfi' al-Qur'ān*. In the modern Turkish context, it is called *Surelerin Faziletleri* 'Benefits of the Suras' or *Ayetlerin Faziletleri* 'Benefits of the Verses' (Aydemir, 1995). However, these benefits were mostly written in Turkish in the form of the notes in the margins of the Qur'an manuscripts. They tell the reader which chapter or verse is recommended in order to avoid illness, misfortune, troubles, to protect the reader against an enemy or the cruelty of a ruler. Jankowski (2022) discussed such benefits in a Polish translation of the Qur'an from a manuscript copied in 1723, e.g. *Süretü'ş-Şâffât. Yedi kez okıyalar rızık berekâtlığıçün. Hâk Ta'âlâ rızıkına berekât vère* 'The Chapter Saffât (Q 37). It should be recited seven times for the abundance of provisions. God Most High will multiply the provisions' or *Süretü Ş(ād). Her kim süre[yi] dâ'im okısa Hâk Ta'âlâ şeytân şerrinden saklaya* 'The Chapter Sad (Q 38). He who constantly reads the chapter will be protected by God Most High from devil's evilness' (Jankowski, 2022, p. 551).

Some of those are very similar to the benefits indicated in our prayer book, e.g. *Süretü'z-Zümer. Dâ'im okısa halk arasında 'azîz hürmetliü ola* 'The Chapter Zümer (Q 39). (Who) constantly reads, will be respected and esteemed by the people' (Jankowski, 2022, p. 551) is similar to *Her kim bu du'ânı okısa ... halk arasında şîrin ve hürmetliü ola* 27, 6–11 'Whoever recites ... will be loved and respected by the people'.

It must be stressed that our prayer book cannot be regarded as a medical treatise, for only some prayers are dedicated to healing. Turkic medical treatises are diverse. For instance, İshâk Bin Murâd's *Edviyye-i Müfredde* contains no divine medicine at all, while Celâlüddin Hızır's *Müntehab-ı Şifâ* makes use of the Qur'an and prayers in twenty sections, as established by Károly (2014, p. 281). In the Chaghatay medical treatise edited by Károly, more than sixty Qur'anic chapters and verses are used as a healing method (Károly, 2014, p. 285).

A similar situation occurs in Eastern Turkestani, i.e., Uighur medical treatises. According to Hällzon (2022, p. 110), some treatises also contain chapters which are unrelated to medicine, as sections on thieving, or telling how to find a thief.

It seems that Turkic medical treatises do not normally employ divine cure as an exclusive method of healing, prescriptions based only on divine power are sometimes included (Károly, 2012, p. 14). Medicine based on procedures, cure, and treatment that rely exclusively on divine power may be referred to as theomedicine.

The Turkish book printed in Gasprinskiy's printing house

The title of this book is *Âye-i Kerîme ve du'â mecmû'idır* 'This is a collection of Holy Verses and prayers'. Below the title on the title page there is a censorial note in both Turkish in Arabic script, *Basılmasına ruhsat verildi S. Peterburg Noyabır 2 sene 1902 Matba'-ı Tercümân Bahçesarây* 'approved for printing, St Petersburg, 2 November 1902, the Printing House Tercüman', and in Russian, *Dozvoleno cenzuroyu S.-Peterburg. 2 noyabrya 1902 g. Tipo-litograf. gaz. «Perevodchik» v g. Bakhchisaraye*. The book is a lithographic print. It has sixty-three numbered pages except for the first unnumbered page which at the same time is the title page. The last page (page 63) contains one line of the main text and nine lines of the imprint with the details of the author, copyist, publisher, printer, and date of writing and printing:

İşbu du'â cönkin mü'ellifi Gözleve | Uyeznesi Bek Mehmed Efendi sene 1274 | Şa'bân 15 | [[Tamâ]]m | Nâşir Tabib 'Alî Efendi bin Molla | Mehmed | Ketebeh Ebû Süfyan Dağıstânî | [[Tamâ]]m | Sene 1320

The author of this prayer book is Bek/Bey Mehmed Efendi from the Gözleve Province in the year 1274/1858, the month Shaban/March, 15/30. F[[inished]]. Published by Ali Efendi, son of Mullah Mehmed. Copied by Ebu Süfyan Daghestani. F[[inished]]. The year 1320/1902.

As we see, the compiler of the prayer book is Mehmed Efendi from the Gözleve Province. He finished his work on 15 Shaban 1274 which corresponds to 30 March 1858 CE. It was copied by Ebû Süfyan Dağıstânî and published by 'Alî Efendi in 1320, i.e. 1902 CE.

Although Ismail Gasprinskiy was a famous Crimean Tatar publisher, owner of a printing house, writer and activist, this publication is not mentioned in the studies (Kerim, 1994, pp. 4–14; Gankevič, 2000, pp. 169–170).

The main text of *Âye-i Kerime* consists of Arabic prayers accompanied by Turkish ritual instructions on how to recite them, as well as other practical steps and notes on their benefits and effects. Most instructions are introduced by the

overlined Ar. word *bāb* ‘chapter’. The Arabic prayers are further marked with the overlined Ar. word *hāzā* ‘this’. Sometimes the indication ‘this is’ is given doubly, by both *hāzā* at the beginning and Tur. *budur* at the end. The Arabic and the Turkish components are distinguished from each other by the style of writing. In addition, the Arabic text is vocalized, whereas the Turkish text is not.

The following prayers are listed by a name: *Du‘ā’ ism-i a‘zam* ‘the Great Name Prayer’ (23,11–24,3), *Du‘ā-yı şerh-i imān* ‘the prayer for the commentary on the faith’ (30,5–9), *Du‘ā-yı Cebrā’īl* ‘Gabriel’s prayer’ (31,1), *Du‘ā-yı Kenzū’l-Arş* ‘the prayer of the Throne Treasure’ (32,8–9), *Hasan Hüseyin du‘āsı* ‘Hasan and Huseyn’s prayer’ (33,5–6), *Şerh-i du‘ā’-ı mübārek* ‘the commentary on the Blessed Prayer’ (38,3–11), *Şerh-i du‘ā’-ı cemil* ‘the commentary on the Beautiful Prayer’ (43,5–11), *Şerh-i du‘ā’-ı nūr-i ‘azim* ‘the commentary on the prayer of The Magnificent Light’ (48,7–11), and *Du‘ā’-ı mercān* ‘the Coral Prayer’ (60,3–4). Turkish instructions are mostly written in the form of short commentaries. Other prayers are usually indicated as *bu du‘ā* ‘this prayer’.

As for the purpose, address a wide range of ailments: head, neck, breast, ear, mouth, throat, nose, eye, tooth, hand, arm, leg, foot, knee, backbone, and other organs. Another category includes prayers for protection against slander and backbiting (15,3–6; 18,4–5; 26,10–27,1), women’s gossip (19,8–9; 42,5–6), evil eye (18, 4–5, 8–9; 37,1–3), snakes and scorpions (50,1–11), weapons (50,1–11), and enemies (15,3–6; 37,1–3). Still another category comprises wishful prayers for success, wealth, prosperity and the fulfillment of all needs (20,5–7; 21,10–11; 26,1–4; 28,10–11; 35,11–36,1; 37,5–6, 9–10), any need (35,1–4; 44,1–11; 51,1–11), for a girl’s marriage (25,3–5), and being beloved and well-regarded by others (22,8–11; 24,10–11; 26,7–8; 27,6–28,1; 41,7). Naturally, there are also prayers to help a believer when lying in the grave (44,1–11; 51,1–11), as well as at the resurrection from the dead and the Last Judgment (44,1–11; 45,1–6; 51,1–11). Some prayers are attributed with magical power, e.g. invisibility to the evil eye, see *kanda varsa görmeyeler* (37,2) ‘wherever one goes, nobody sees him’. Magic is also included in several prayers destined for the fulfilment of a wish or desire, and for protection, as in that the one which protects against any weapon (50,1–11).

Certain instructions are not only similar or identical in their purpose, but also in the form, e.g. *‘Avret dilin bağlamak için bu du‘ā’yı getüre* (19, 8–9) ‘This prayer is carried to tie a woman’s tongue’ and *‘Avret dilin bağlamak için yaza götüre* (42, 5–6) ‘This prayer is written and carried to tie a woman’s tongue’.

As far as the mode of application of prayers is concerned, they are intended to be read, carried in the written form and immersed in water to be drunk after the ink dissolves, written and bound to the right hand, put around the neck, against (or on) the body of a dead person, sewn into a pillow, or blown toward a beloved person. Sometimes two or all these methods are advised to be applied.

These methods are evidenced in the literature as early as the fourteenth and fifteenth centuries, e.g. in *Müntehab-ı Şifā: bu isimleri resm edüp yazsalar bile-sine götürse ve bu du'āyı okusa fi'l-hāl kavī ola* (Önler, 1990, p. 134) 'whoever writes these names and carries with him, and reads this prayer, will immediately turn strong' or *eger bu du'āyı oğlancıklar hastalığına ve uçuk rencine ve delü olanların üzerine okuyalar uralar ve yazalar şayn içüreler ol illetden hālāş bula* (Önler, 1990, p. 179) 'if this prayer is read, spread, written (and immersed in water), and this water is given to drink to ill boys, against epilepsy and to mad individuals, they will recover from these diseases'. Note that the latter was not in fact a prayer, but a numerical charm based on the Qur'an, so-called *vefk*. For other methods applied in divine medicine, which are not encountered in our prayer book, see Károly (2015, p. 32).

The language of the instructions is Turkish with some Crimean features. The Crimean Tatar words include *kökrek* 'breast', *kol* 'hand', *totla-* 'to rust', *yaman* 'evil', and *yılğı* 'annual, yearly'. Crimean Tatar grammatical features are rare. The accusative case suffix *-nI* appears mostly in the word *du'ānı* 'prayer-ACC', though the over-dot may be an indistinctively written *hamza* and the real reading may be intended to be *du'ā'ı*. Nevertheless, the form *-nI* was retained, another instance of this form occurs in *qulnı* (50,8) 'servant-ACC'. There is also one occurrence of the genitive suffix form *-nUn* after a consonant, i.e. *meyyitnüñ* 30,1 'dead-GEN'.

However, comparison of the language of the Turkish instructions in *Āye-i Kerime* with other available sources demonstrates that at least some instructions are much older than 1858, i.e. the alleged date of authorship. Many are similar or even identical to those edited by Cicharska, but also to the prayers and instructions found in a Turkish manuscript dated to 1583, described by Majda (1994).

Some words used in the instructions are Old Turkish lexical items which in later periods became obsolete and were used as archaisms, e.g. *birle* 50,7 'with' (Aksoy and Dilçin, 1963, p. 599; one occurrence, in other places *ile ~ ıla*); *dükeli* 52,1 'all' (Aksoy and Dilçin, 1965, p. 1306); *sağış* 43,10 'mode of counting, account, number' (NR 972); and *sağışsız* 24,1 'innumerable' (NR 972). Old Turkish grammatical features may be illustrated by such forms as *utanuram* 51,3 'I am ashamed' or *çilemezem* 51,4 'I do not do'.

As is typical of Old and Middle Turkish manuscripts, the language is not fully standardized and there are many cases of phonetic alternation. Since the Turkish text is not vocalized, the quality of a vowel may be established with certainty only in the case of *mattres lectionis*, e.g. <bilyb> 'know-CONV' reads *bilüb* and not *bilib*. Since there are many cases showing non-harmonic reading, we normally vocalize the suffixes according to the Old and Middle Turkish standard, e.g. <ıldık> as *kılduk* and not *kıldık* 'we did', unless there is a clear indication of a different, harmonic reading, e.g. <ıldym> (45,4), i.e. *kıldım* and not *kıldum* 'I did'.

There are also several expressions typical of Old and Middle Turkish medical treatises, e.g. *şifâ bula* '(s/he) will recover health' (sixteen occurrences in *Müntehab-ı Şifâ*, see: Önler, 1999, p. 68); *mücerredür* 'it is proven' (many occurrences in *Müntehab-ı Şifâ*, see: Önler, 1999, p. 214); as well as the presentation and the application of prayers, e.g. *du'â budur* 'this is the prayer' in *Müntehab-ı Şifâ* (Önler, 1999, p. 180).

The contents of the prayer book may be presented as follows. It begins with the *Yâsîn*, i.e. Chapter 26 of the Qur'an (pp. 2–12), followed by a selection of Qur'anic verses, 28: 88, 9: 51, 10: 107, 11: 6, 11: 56, 35: 2, 29: 60 and 39: 38 (pp. 12–15, see: Jarek, 2005, p. 24). This is followed by various Qur'anic verses and prayers preceded by Turkish instructions (pp. 15–63). The detailed contents of the Turkish guidelines are presented below, while the Arabic texts have been identified and presented in Jarek (2005). It should be noted that there is no instruction accompanying the *Yâsîn* and the Qur'anic verses on the pages 12–15, and the Turkish instructions begin on page 15.

15, 3–6	<i>Bâb</i> Dil bağı için yaza getüre ¹ cemî' halkuñ dili anuñ üzerine bağılu ola ve dahı 'âlim halk düşmeni olsa zerrece kâr kılmaya.	It is written and carried to tie the tongue. The tongues of all people will be tied upon this. Moreover, if a sage is the enemy of people, he cannot harm at the slightest degree.
16, 1–3	<i>Bâb</i> Ağız bağlamak için bu du'âyı şıdıkla ve i'tikâd ile getüre.	This prayer is carried to tie one's mouth. It should be carried with sincerity and conviction.
16, 6	<i>Bâb</i> Bel ağrısı için yaza getüre.	It is written and carried for lumbago.
16, 10–11	<i>Bâb</i> Boğaz ağrısı için içürelere ve hem getüre şifâ bula.	It is given to drink and carry for throat pain to recover health.
17, 2–3	<i>Bâb</i> Boyun ağrısı için boynuna tağa şifâ bula	It is put on the neck for neck pain to recover health.

1 The stem of this verb is spelled either <ktwr>, as in this line, or <kwtr>, as in line 19, 2, allowing it to be read either as Tur. *getür-* 'to bring' (Alkim, 1968, p. 397), or Tur. *götür-* 'to take away, to carry away, to carry off', etc. (NR 397), or C'at. *köter-* which means 'to raise, to lift, to elevate'. However, this formula is normally written in the manuscripts as <ktwr>, e.g. TM (1, 3 etc.), and WM (e.g. 112b) where it is vocalized as <katwur>. The most suitable meaning in this context is 'to carry, to wear a purse with a strip of paper on which a prayer or healing formula has been written, i.e. an amulet, a written charm, etc.', cf. TS (755) *bir şeyi yanında veya üstünde bulundurmak* 'to keep something with oneself or on oneself'. In the medical treatise dated prior to 1417, the verb *götüre* is used in the meaning 'to carry', see *bu du'âyı yazdura ve bilesinde getüre* 'it is given to write and is worn on anybody' (Önler, 1990, p. 177).

17, 6–7	<u>Bāb</u> Kökreğ ağrısı için yaza getüre.	It is written and carried for breast pain.
17, 11–18, 1	<u>Bāb</u> Sançu [[i]]çün yaza içüre.	It is written and given to drink for a stabbing pain.
18, 4–5	<u>Bāb</u> Yaman göz için ve yaman dil için du‘āsi budur; mücerredür.	This is a prayer against an evil eye and an evil tongue, a proven one.
18, 8–9	<u>Bāb</u> Nazar için getüre.	It is carried against an evil glance.
19, 1–2	<u>Bāb</u> Cemī a‘zālar için götürü ve hem içe şifā bula.	It is carried for the sake of all organs; it should be drunk to recover health.
19, 8–9	<u>Bāb</u> ‘Avret dilin bağlamak için bu du‘āyi getüre.	This prayer is carried to tie a woman’s tongue.
20, 1–2	<u>Bāb</u> İş yürümek için bu du‘āı okuya veyā götürü ² .	This prayer is recited or carried to keep business going.
20, 5–7	<u>Bāb</u> He[r] kim bu du‘ānı okusa veyā getürse rızkī ve mālī ziyāde ola.	Whoever recites or carries this prayer, his provisions and goods will be abundant.
20, 8–9	<u>Bāb</u> Ağz ağrısı için getüre ve hem içe şifā bula.	It is carried and drunk for mouth pain and the health is recovered.
21, 1–2	<u>Bāb</u> Burun ağrısıçün getüre.	It is carried for nose pain.
21, 5	<u>Bāb</u> Baş ağrısı için getüre.	It is carried for headache.
21, 10–11	<u>Bāb</u> Her kim bu du‘ānı her ne murādı için yazub götürse şifā bula.	Whoever writes and carries this prayer for any purpose, his health will be recovered.
22, 3–4	<u>Bāb</u> Her kim bu du‘ānı getürse yā okusa Hāq ta‘ālā anuñ cemī günāhın ‘afv ēde; mücerredür.	Whoever carries or reads this prayer, God Most High will absolve all his sins; it is proven.
22, 8–11	<u>Bāb</u> Her kim götürse cemī halk gözlerine şīrīn ³ görine ve cemī halka mahbūb ola müşkül işi āsān ola; mücerredür ... amā biz muhtaşar kılduğ.	Whoever carries [[this]], he will appear sweet in the eyes of people and be beloved; his difficult job will be eased up; it is proven; ... but we took it short.

2 This prayer is Q 2:186, like in TM 1–3 where there is *İş eyle ve gitmek için* ‘to do and keep business going’ (Cicharska, 2011, p. 5).

3 *şīrīn*.

23, 5–6	<u>Bâb</u> İki ⁴ helâl, şîrîn ol[[m]]ağ için yasduğa bu du'ânı kıya.	To become a lawful and pleasant couple, it should be put into the pillow.
23, 8–9	<u>Bâb</u> Boyun ağrısı için getüre.	It is carried for neck pain.
23, 11 – 24, 1–3	<u>Hâzâ</u> du'â-ı ism-i a'zam budur. Günâhı dağlar ve denizler ve kumlar sağışsız olsa da Allâhu ta'âlâ 'afv êde. Her namâzda üç def'a okuya yâ getüre. Şerh'in biz muhtaşar kılduk.	This is the Great Name Prayer. Even if somebody's sins are [[as]] innumerable as mountains, seas and sand, God Most High will forgive him for them. It should be recited thrice at the obligatory worship or carried. We have abridged the commentary.
24, 5–7	<u>Bâb</u> Bir kimsenün başı yâ kulağı yâ ağızı veya dîşi yâ kolu yâ ayâğı ve dizi ve beli ağrısı[n]a bu du'ânı yaza getüre şîfâ bula.	This prayer is written and carried for one's head, ear, mouth, tooth, hand, leg, knee or backbone, and the health will be recovered.
24, 10–11	<u>Bâb</u> Halk arasında şîrîn görünmek için bu du'âyı getüre.	This prayer is carried to look pleasant to the people.
25, 3–5	<u>Bâb</u> Kısmeti çıkmayan kız bu du'ânı götüre, inşâ' Allâhu ta'âlâ derhâl kısmeti çıka, murâdı hâşıl ola. Du'â budur, mücerredür.	If a girl without a chance of marriage carries this prayer, she shall soon find one by the will of God Most High and her aim shall be attained. This is a proven prayer.
25, 8–9	<u>Bâb</u> Her kim 'aklum ziyâde olsun dese bu du'âyı getüre; mücerredür.	Whoever wants to be very wise, he should carry this prayer, a proven one.
26, 1–4	<u>Bâb</u> Her kim bu du'ânı bilse, getürse yâhûd şabâh namâzdan sofra yedi kere okusa kırk güne degin, ol kişiye Hağ ta'âlâ devlet vère, mālın hesabın bilmeye. Ol mübârek du'â budur. ⁵	Whoever knows, carries or recites this prayer after morning worship seven times for forty days, God Most High will give prosperity so that he will know no limits of his goods. That is the blessed prayer.
26, 7–8	<u>Bâb</u> Şîrînlık için yaza getüre.	It is written and carried to be pleasant.
26, 10–11 – 27, 1	<u>Bâb</u> Her kim bu du'ânı götüirse cemr' halkuñ dili anuñ üzerine bağlu ola du'â budur.	Whoever carries this prayer, the tongues of all people will be tied on him; this is the prayer.

4 iki 'two'; this clause is clumsy and the interpretation is tentative.

5 Cf. the same in WM 113a, but the following Ar. prayer is different.

27, 2–3	<u>Bāb</u> [Beklemek] ⁶ için yaza getüre ve hem suyn içe şifâ bula.	It is written and carried, and the water ⁷ is drunk for deliverance; the health will be recovered.
27, 6–11 – 28, 1	<u>Bāb</u> Her kim bu du'ânı okusa veyâ getürse dünyâ ve âhiret belâsından ve âhiret 'azâbından emîn ola, cin ve şeytân şerrinden emîn ola ve yâhûd baş ve diş ve göz ağrısından emîn ve cemr' a'zâlar ağrısından emîn ola ve yâhûd halk arasında şîrîn ve hürmetlü ola ve yâhûd âhirete imân ile gide. Bu du'ânı[[n]] şerhi çokdur amâ biz muhtaşar kılduk.	Whoever recites or carries this prayer, he will be delivered from the calamity and the torment in the hereafter, and will be delivered from the evilness of jinns and devils, or will be save from head and tooth, and eye pain, and from the pain of all organs, and will be loved and respected by the people, and will go to the hereafter as a believer. There are many commentaries on this prayer, but we have abridged them.
28, 10–11	<u>Bāb</u> Bunı getüren âdam ceybinden akça eksük olmaya.	Nobody who carries this will be short of money in his pocket.
29, 1–2	<u>Bāb</u> Yetmiş dürlü baş ağrısı için yaza götüre.	It is written and carried for seventy sorts of headache.
29, 3–4	<u>Bāb</u> Her dürlü maraz için yazub götüre veyâ içse şifâ bula; mücerrebdür.	If this is written and carried or drunk, it will protect from all diseases and the health will be recovered; it is proven.
29, 7–8	<u>Bāb</u> Du'â tã'un için okuya veyâ getüre veyâ evine bile kıoya, emîn ola.	This prayer is written, or carried, or kept at home against plague.
30, 5–9	<u>Bāb</u> Du'â'-ı şerh-i imân. İbn 'Abbās, razıya Allāhu 'anh, eyder. Her kim ise bu du'ânı yazsa meyyitnün göksü mukābilesine kıoya vallāhi vallāhi vallāhi kâfir dahı olsa 'azâb görmeye, dedi. İnşâ Allāh bu du'ânı[[n]] şerhi çokdur amâ biz muhtaşar kılduk.	The prayer for the commentary on the faith. Ibn Abbas, may God be pleased with him, says, 'Whoever writes this prayer and puts it opposite the breast of a dead person, he will not experience torment, for sure, even if he is a disbeliever'. God willing, there are many interpretations of this prayer, but we have abridged them.

6 *Beklesin*; the emendation is tentative, for *beklesin için* is unusual and, in addition, the Old and Middle Tur. form of the jussive should be *beklesün*, not *beklesin*, and the vowel of the suffix is clearly unrounded. The emendation *beklemesi* would be phonetically better, but it does not fit the context because of the lack of the agent; see the Old Tur. *bekle*- '1. to hide, to conceal. 2. preserve; to save, to protect' (Aksoy & Dilçin, 1963, p. 484).

7 The charm is often written on paper and immersed in a vessel with water which is drunk after the ink dissolves.

31, 1	Bâb Du‘â’-ı Cebraîl budur; mücerrebdür.	This is Gabriel’s prayer, a proven one.
31, 9	<u>Bâb</u> Du‘â’ı getüre.	The prayer is carried.
32, 8–9	<u>Hâzâ</u> Du‘â’-ı Kenzü’l-‘Arş budur.	This is the prayer of Throne Treasure.
33, 5–6	<u>Hâzâ</u> Hasan Hüseyin du‘âsı budur. Götüre; mücerrebdür.	This is Hasan and Husayn’s prayer to be carried; it is proven.
33, 11 – 34, 1	<u>Bâb</u> Du‘â’ı getüre ve hem suyun içe; mücerrebdür, mişli yokdur.	The prayer is carried, and the water is drunk; it is proven and is matchless.
34, 8	<u>Hâzâ</u> du‘â’ı getüre; mücerrebdür.	This is a prayer to be carried, a proven one.
35, 1–4	<u>Bâb</u> Her kim bu du‘ânı cemî’ ömrinde bir kere okusa veya getürse dünyâ belâsından emîn ola, âhirete îmânıla gide, her ne hâceti var ise revâ ola. Bu du‘â berekâtından ol du‘â budur.	Whoever recites or carries this prayer even once in all his life, he will be delivered from the calamity of this world and will enter the hereafter with faith, he will get all he needs. These are the benefits of this prayer.
35, 8–9	<u>Bâb</u> Dili tutulsa bu du‘ânı yazub suyun içe, şifâ bula.	If one becomes tongue-tied, this prayer should be written and the water drunk; thus, the health will be recovered.
35, 11 – 36, 1	<u>Bâb</u> Kâr ve kesb için yaza getüre.	It is written and carried to gain profit and earnings.
36, 4–5	<u>Bâb</u> El ve ayak ağrısıçün getüre, şifâ bula; mücerrebdür.	It is carried for hand and foot pain, and the health will be recovered; it is proven.
36, 9–10	<u>Bâb</u> Yetmiş iki dürlü sıtma için yaza suyun içe.	It is written and its water is drunk against seventy-two kinds of fever.
37, 1–3	<u>Bâb</u> Göz bağlamak için yazub sağ eline bağlaya, kanda varsa görmeyeler, götüre, hiç düşmân kâr kılmaya.	It is written and bound on the right hand to tie an [[evil]] eye; thus, whoever one goes, nobody sees him. It is carried. No foe can harm [[him who carries it]].
37, 5–6	<u>Bâb</u> Her kim bu du‘ânı {getüre} yazub evinde çosa mâlî ziyâde ola.	Whoever writes and keeps this prayer at home, his wealth will be abundant.
37, 9–10	<u>Bâb</u> Her kim bu du‘ânı yanında götüre aççası eksik olmaya.	Whoever carries this prayer with himself he will not be short of money.

38, 3–11	<u>Hāzā</u> Şerh-i du'ā'-ı mübârek. Rivâyet kılur Peyğamber <i>'aleyhi es-selâm</i> . Her kim bu du'ânı okusa veya götür[[s]]e Kur'ân-ı hatm etmişçe ve bék akça vermişçe sevâb bula ve eger yohsul kişi okusa kul âzâd etmişçe ve bék şehîd namâzın kılmişça sevâb vère ve her kim okusa suya ğark olmaya evde yanmaya ve pâşâ ve cemî' halk gözine şîrîn görine ve âdam şerrinden emîn ola ve dahı peygamberi düşinde görmeyince ölmeye ve Cebra'îli ve İsrâfîli ve Mikâ'îli düşinde görmeyince ölmeye, Allâh fermânıla gide. ⁸	This is the commentary on the Blessed Prayer. The Prophet, <i>peace be upon him</i> , relates that whoever recites or carries this prayer, he gets as many merits as if he had read the whole Qur'an and given much money. If a poor man recites, he gains as many merits as if he had liberated a slave or as a martyr who had performed obligatory worship. Whoever reads it, he will neither be drowned in the water, nor burnt in a house, and will be pleasant in the eye of a ruler, and will be save from human evilness, and he will not die until he does not see Gabriel, Israfil and Michael in his dream; he will leave with God's command.
39, 9–11	<u>Bâb</u> Cin şeytân için yazub getüre ve duta ğâyet mücerrebdür, mişli yokdur.	It is written, hold and carried against the jinns and devils. It is well proven and matchless.
40, 3–4	<u>Bâb</u> Bir kimse [uykuya yatmak] ⁹ dilese bu du'ânı yaza sağ kolına bağlaya.	If anybody wants to sleep, he should write this prayer and bind it on his right arm.
40, 7–10	<u>Bâb</u> Bir kimse bu du'ânı okusa ve yâhûd götürse ol kimse dünyâda bir kimseye muhtâc olmaya. Bunuñ şerhi ğâyet çokdur, amâ biz muhtaşar kılduğ.	Whoever recites or carries this prayer, he will not be indebted to anybody for anything in the world. There are many commentaries on this, but we have abridged them.
41, 2–3	<u>Bâb</u> Bu du'ânı götürën âdam şeytândan imânın hafz eyleye; ol mübârek du'â budur.	Whoever carries this prayer, he will remember the principles of creed against the devil; this is a blessed prayer.
41, 7	<u>Bâb</u> Şîrîn [[olmak]] için yaza getüre.	It is written and carried [[to be]] pleasant.
42, 2–3	<u>Bâb</u> Terleme için yaza getüre ve hem suyun içe.	It is written and carried, and the water is drunk against sweating.
42, 5–6	<u>Bâb</u> 'Avret dilin bağlamak için yaza götürë.	[[This prayer]] is written and carried to tie a woman's tongue.
42, 7–9	<u>Bâb</u> Muhabbet için mücerrebdür mişli yokdur. On beş kere okuya ma'sûğun üzerine üfürë; ğâyet mücerrebdür.	This is proven for love, it is matchless. It should be recited fifteen times and blown toward a beloved person; it is very effective.

8 The benefits of the Blessed Prayer are similar in TM 88–101, e.g. *ocağa yanmaya ve suya ğark olmaya* 'he will not be burnt in fire nor will be drowned in water' (cf. Cicharska, 2022, pp. 18–19).

9 *uyku aytmak* 'lit. to tell sleep', not quite clear, probably a mistake for *uykuya yatmak* 'to go to bed'.

42, 11 – 43, 1	<u>Bâb</u> Her kim bu du‘ânı bir kere okusa seksen yılğî günâhı ‘afv ola.	Whoever recites this prayer once, his sins of eighty years will be absolved.
43, 5–11	<u>Hâzâ</u> şerh-i du‘â-ı cemil budur. Rivâyet kılar resûl hâzretinden, <i>şallâ’llâhu ‘aleyhi ve sellem</i> . Bir gün mescid içinde oturmuşdı. Cebrâ’îl ‘ <i>aleyhi’s-selâm</i> geldi, ¹⁰ eytdi: Yâ Muhammed, Teñiri ta‘âlâ saña selâm kıldı ve bu du‘â’ı saña ve senün ümmetiñe hediye vèrdi. Andan soñra Cebrâ’îl ‘ <i>aleyhi’s-selâm</i> eyder: Yâ Muhammed, her kim ki bu du‘ânı okuya veyâ getüre günâhı dağlar ve denizler ve kumlar sağışından artuğ olsa Allâhu ta‘âlâ ‘afv ède. Andan Cebrâ’îl eyd[er] ki	This is the commentary on the Beautiful Prayer. It is related from the Messenger, <i>may God commend and salute him</i> , that one day while he was sitting in a mosque Gabriel, <i>peace be upon him</i> , said, ‘O Muhammad, God Most High is greeting you and is giving a gift to you and your congregation’. Then Gabriel, <i>peace be upon him</i> , said, ‘O Muhammad, anybody who recites and carries this prayer will be absolved from sins even if his sins are bigger than mountains, seas and sand’. Then Gabriel said,
44, 1–11	Yâ Muhammed, her kim bu du‘ânı okusa veyâ getürse öldigi vaktinde ol kuluñ cân[[ı]] nı Allâhu ta‘âlâ kudret ile ala hiç ‘Azrâ’ile aldırmaya. Andan Cebrâ’îl ‘ <i>aleyhi’s-selâm</i> eyder: Yâ Muhammed, her kim bu du‘ânı okusa veyâ getürse kabre girdigi vaktinde Allâhu ta‘âlâ aña iki hürî kızı vère, biri sağ yanında, biri sol yanında otura. O kişi birinün yüzinden birinün yüzine baķınça kıyamet kopa. Andan Cebrâ’îl eyder: Yâ Muhammed, her kim bu du‘ânı Ramazân ayuñ o[[n]] beşinci günü iftâr vaktinde bilüb okusa ve eger bilmez ise elinde dutsa on beş kez şelavât vèrse ne dürlü hâceti var ise revâ ola. ¹¹ Andan Cebrâ’îl eyder: Yâ Muhammed, her kim bu du‘ânı ‘ömrinde bir	‘O Muhammad, if anybody recites and carries this prayer, God Most High will take his soul by His power at the time of his death and will not allow Azrail to take it’. Then Gabriel, <i>peace be upon him</i> , said, ‘O Muhammad, if anybody recites and carries this prayer, God Most High will give him two hours at the time of his entrance to the grave, one will be sitting on his right, another on his left side. While this man will be looking at the one and at the other, the day of resurrection will come’. Then Gabriel, <i>peace be upon him</i> , said, ‘O Muhammad, if anybody knows and recites this prayer on the 15 Ramadan after breaking the fast, and even if he does not know it but holds in his hand repeating fifteen times the salutation prayer, he will get what he needs’. Then Gabriel said, ‘O Muhammad, if anybody once in his life

10 Cf. TM 60–67 *Bir gün mescid içinde otururken Cebrâ’îl ‘aleyhi’s-selâm geldi* (cf. Cicharska, 2022, p. 9).

11 TM 106–112 recommends similar prayers in the form of the recitation of God’s beautiful names on the same occasion (cf. Cicharska, 2011, p. 21).

45, 1–6	<p>kez okusa veya getürse kıyâmet gününde Şirâtdan âsân geçse. Andan Cebrâ'îl <i>'aleyhi's-selâm</i> eyder: Yâ Muhammed, her kim bu du'âya inanmasa şek getürse kâfir olur. <i>Ne'ûzu bi'llâhi</i>. Andan Muhammed aytur: Yâ Cebrâ'îl, bu du'ânun şevâbı şol kadar ki ben 'aceb kıldım. Ve bu du'ânun şerhi çokdur, biz muhtaşar kılduk. Hâzâ du'â-ı şerif-i cemîl budur; mücerredür.</p>	<p>recites or carries this prayer, he will easily cross the bridge Sirat on the day of the resurrection'. Then Gabriel, <i>peace be upon him</i>, said, 'O Muhammad, anybody who does not believe in the prayer or doubts it, is a disbeliever, <i>we seek refuge in God</i>'. Then Muhammad said, 'O Gabriel, this prayer has so many benefits that I am astonished'. There are many commentaries on this prayer, but we have abridged them. This was the holy Beautiful Prayer, a proven one.</p>
48, 7–11	<p><i>Hâzâ</i> şerh-i du'â-ı nûr-ı 'azîm.¹² Muhammed Muştafâ <i>şallâ'llâhu 'aleyhi ve sellem</i> bir gün mübârek arkasın mihrâba vërüb oturmuşdı, öyle namâzı vakti idi, derhâl Cebrâ'îl <i>'aleyhi's-selâm</i> geldi, resûlü'llâh selâm vërüb eytdi: Yâ Muhammed, Allâhu ta'âlâ saña selâm</p>	<p>This is a commentary on the prayer of the Magnificent Light. One day while Muhammad the Chosen, <i>may God commend and salute him</i>, was sitting opposite the Mihrab niche at the time of the noon worship, Gabriel, <i>peace be upon him</i>, came. The Messenger of God greeted him, and Gabriel said, 'O Muhammad, God Most High is greeting you</p>
49, 1–11	<p>eyledi ve bu du'ânı saña hediye vërdi. Senden evvel gelen peygamberlere vërmedi, illâ vërdi saña. Muhammed eytdi: Yâ karındaşım Cebrâ'îl <i>'aleyhi's-selâm</i>, her kim bu du'ânı bir kez okusa ne kadar şevâb ola, dëdi. Cebrâ'îl eytdi: Yâ Muhammed, Hâk ta'âlâ saña emir eyledi, her kim bu du'ânı okusa cümle taşlarca ve daşlarca ve yedi kat yer ve yedi kat gök¹³ ve 'Arş ve Kürsî</p>	<p>and is giving this prayer to you as a gift. God had given it to no prophet before you, He is giving it just to you'. Muhammad said, 'O my brother Gabriel, <i>peace be upon him</i>, how many profits does a man who recites it gain?' Gabriel answered, 'O Muhammad, by God's command anybody who recites this prayer will be forgiven and granted goods from its benefits even if his sins are as big as mountains and stones, and seven layers of the earth, and</p>

12 A similar commentary on this prayer is found in WM 116a–125b, sometimes with more archaic Tur. words, e.g. *senden öndin gelen peygamberlere* 'to the prophets before you'.

13 Cf. TM 60–67 *günâhı taşlarca olursa ve yedi kat göklerde olsa* 'if his sins are as big as mountains and seven layers of heaven' (cf. Cicharska, 2022, p. 9).

	ve Levh ve Kalemce ve dünyâda biten ağaclarca ve kumlar sayısınca günâhı olsa Hâk ta'âlâ bu du'â berekâtından 'avf êde ve hasenât vère. Her kim {günde olsa} bu du'ânı bir tötalamamış çanağa yaza suyun içe ve hem misk ve za'ferân ile yaza,	seven layers of heaven, and the Divine Pedestal, and the Divine Throne, and the Divine Pen, and the Divine tablet, and the trees that grow in the world, and as numerous as the grains of sand. If anybody writes this prayer and immerses it in an unrusted pot, and drinks the water from it, and if writes with musk and saffron,
50, 1–11	götüre, Hâk ta'âlâ bu du'â berekâtından her ne iş dutsa hayrını göre, yâ kendüde götürse ok ve kılıç ve bıçak ve süngü ¹⁴ aña kâr kılmaya ve dürlü [yılanlardan ve çıyanlardan] ¹⁵ ve yer yüzünde ne kadar cânverler var ise emîn ola dedî. Her kim bu du'ânı okusa yâ götürse yetmiş biñ ferîşte Beytül-Mukaddesde tesbîh ve tehlîl êde ve dañı her kim bu du'ânı misk ve za'ferân birle yazub kefine kosa ¹⁶ Hâk ta'âlâ aña biñ kândil kâbrine indire. İndigi gece Allâhu ta'âlâ aña rahmet edüb ol kûlnı yarlıgaya dedî ve yetmiş ferîşte ol kândiller ile ine. Her bir ferîštenün elinde nûrdan tabak ola. Ol kişiye	and carries, God Most High will give him from the benefits of this prayer, and he will be successful in whatever he undertakes; and if he carries it on him, the arrow, sword, knife and lance will not harm him; and he [will be save from various snakes and scorpions], and no matter how many beasts there are on the earth, he will be save.' He said, 'If anybody recites or carries this prayer, seventy thousand angels will praise and pray to God [for him] in the Holy Temple. Whoever writes this prayer with musk and saffron and puts on the shroud, God Most High will send thousand candles to his grave. As soon as he enters, God Most High will have mercy on this servant and seventy angels with candles will enter with him. There will be a plate of light in the hand of each angel. They will

14 TM 54–57 *ok ve kılıç ve bıçak ve nacağ ve süngü* 'the arrow, sword, knife, axe and lance' (cf. Cicharska, 2022, p. 8).

15 *belâlardan* <w ğy'n>, TM 54–57 *yılan ve çıyan* 'snake and centipede' (cf. Cicharska, 2022, p. 8), but cf. CTat. *çayan* 'scorpion' (Useinov, 2005, p. 300).

16 *koya*.

51, 1–11	eyderler kim k�rk�ma biz sa�a yolda� olma�a geld�k ve da�ı H�k ta��la �arafından nid� gele: Y� M�nker ve Nek�r, ben ol k�lumd�n utanuram, ol n�r-ı du��a kefenine yazdurm��. Ben a��a ‘az�b eylemezem, ra�met eylerem; da�ı su���l gide ve k�y�mete de�in ra�met i�re �arq ola ve n�r i�inde yatsun diye dedi. Da�ı eytdi: Y� Muhammed, be��ret olsun kim sen��n ��mmet��n[[d]]e bu du��n� okuya ve okuda vey� get�re. Her ne h�ceti var ise rev� ola, H�k ta��la yetmi� bi� fer��te a��a h�dmetk�r v�re ve da�ı n�rd�n at bine. Ol at��n ayakları y�k�td�n ola, fer��teler elinde n�rd�n �aba�lar ola	say to this man, ‘be not afraid, we are your companions,’ and God Most High will ordain, ‘O Inquisitors, I am ashamed of this servant of mine, since he wrote the Light Prayer on his shroud. I will not torture him and will deliver’.’ Thus, the inquest will be over, and he will be immersed in mercy and lie in light until the resurrection. And he said, ‘O Muhammad, let the member of your congregation who recites or carries this prayer be happy. He will get all he needs, and God Most High gives seventy thousand angels to serve him. He will mount a horse of light. The legs of this horse will be of ruby, and the angels will hold plates of light.
52, 1–4	ve d�keli fer��teler ¹⁷ ol k��i ile All�hu ta��la h�zretine varalar. Ol k�y�met g�n her kim bu du��a sev�bına �ek get�rse k�fir ola. <i>Ne���� bi�l-l�bi</i> . Bu du��n�[[�]] �er�i �okd�r am� biz mu�ta�ar k�ld�k.	All these angels will go with this man to appear before God Most High. But anybody who doubts the benefits of this prayer will be a disbeliever at the time of resurrection. <i>We seek refuge in God.</i> ’ There are many commentaries on this prayer, but we have abridged them.
60, 3–4	<u>H�z�</u> du���-ı merc�n; g�t�re; m�cerreb��r, mi�li yokd�r.	This is the Coral Prayer to be carried; it is proven and matchless.

Conclusion

The prayer book demonstrates that reciting Qur nic verses and prayers contained in it is presented as a remedy for all personal problems and diseases. Prayers are regarded as an effective means of averting the evil eye and harmful actions of wicked people. They protect believers against jinns, devils, and dangerous creatures. A Qur nic verse or a good prayer may also be employed for fulfilling desires and wishes, as well as for guiding a believer after rising from the dead at the Last Judgment. The Turkish instructions accompanying the Arabic prayers describe various modes of their use, whether they should be

¹⁷ Identically in WM 120b.

recited, carried, or dissolved in water and drunk, just to mention a few. Since prayer books of this kind have not yet been critically edited and studied, we may draw parallels with other types of practical literature, such as medical treatises in which divine treatment is also applied.

Editorial symbols

{ } – unnecessary text
[] – amended text
... – lacking or unclear text
[[]] – added text
< > – transliterated text
| – and of the line

Abbreviations

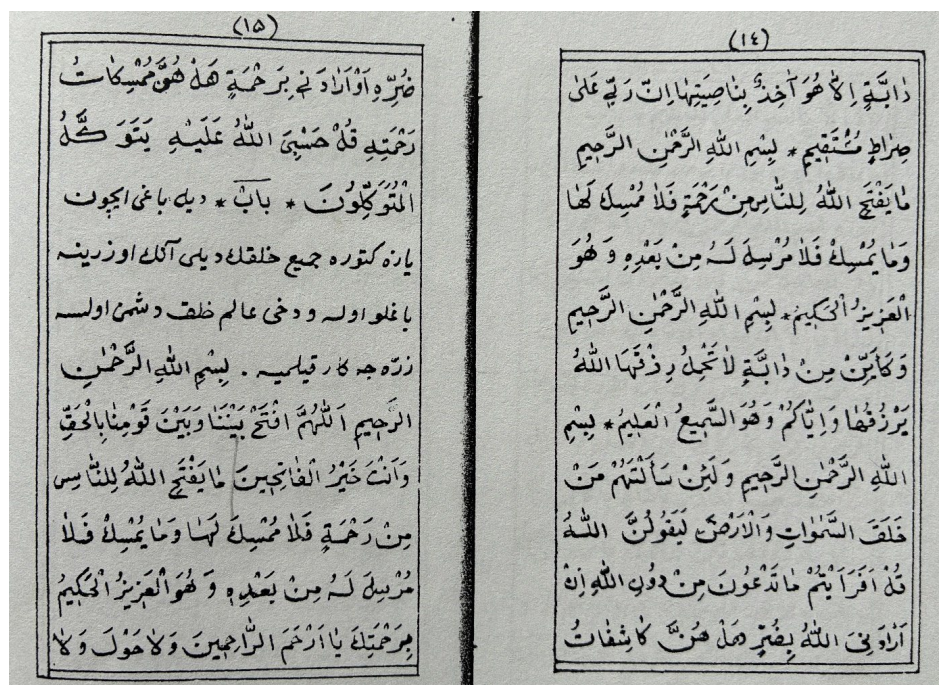
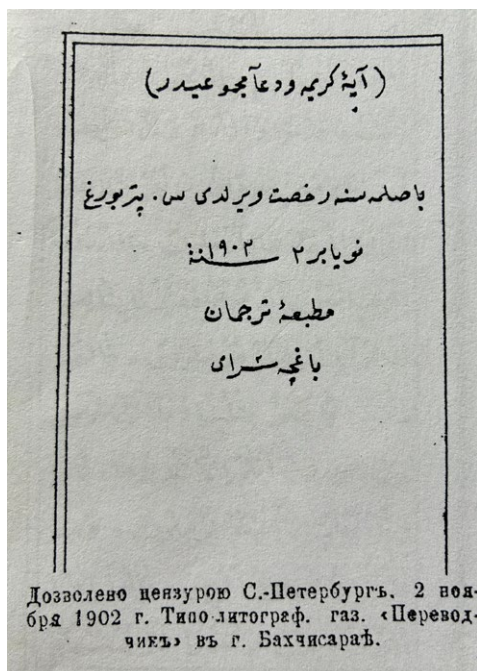
NR – New Redhouse, see: Alkım et al., ed., 1991
Q – The Qur'an
TM – Turkish manuscript, see: Cicharska, 2011
TS – Türkçe Sözlük, see: Akalın, 2005
WM – Warsaw manuscript, see: Majda, 1994

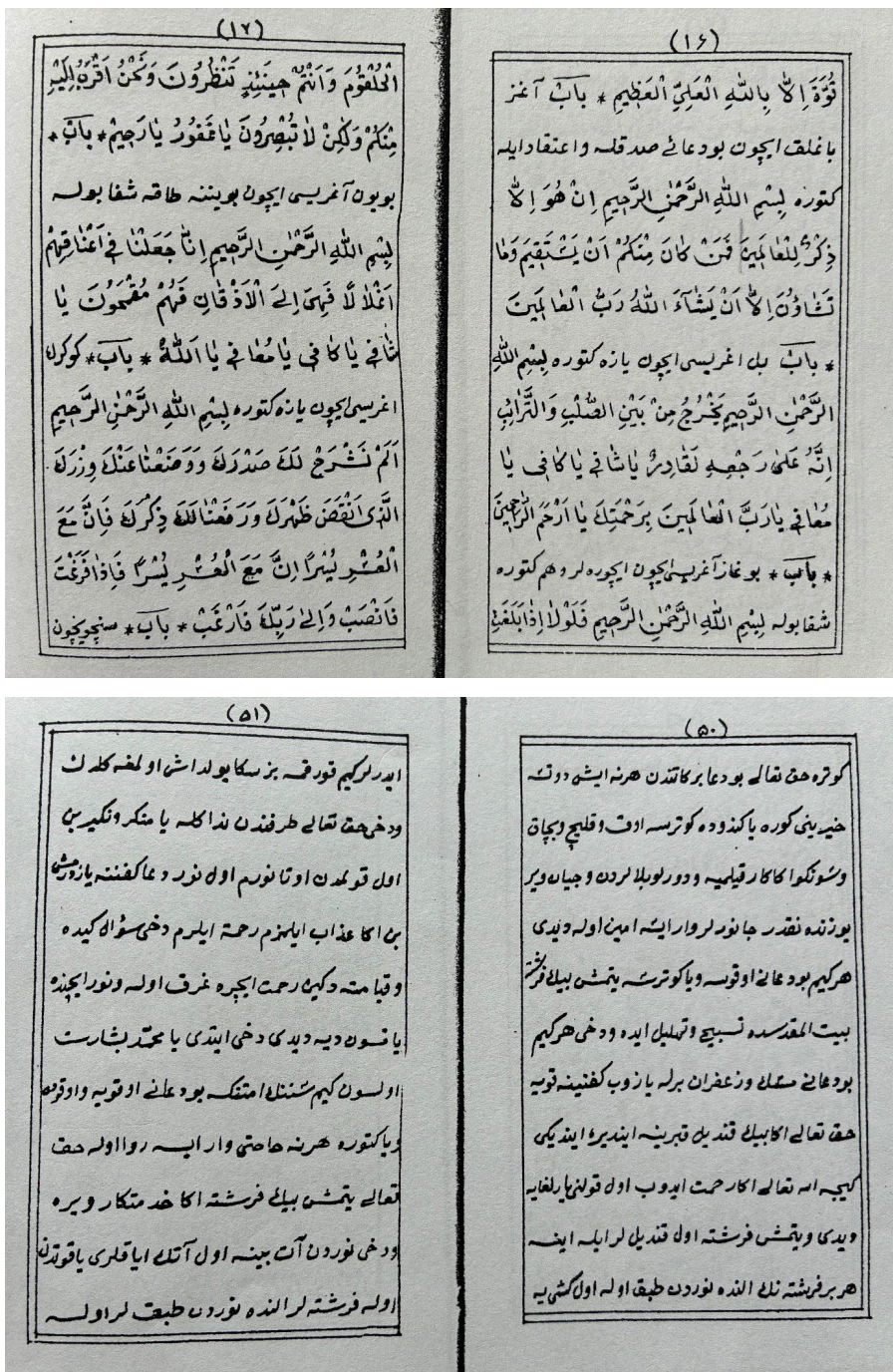
Ar. – Arabic
CTat. – Crimean Tatar
Tur. – Turkish

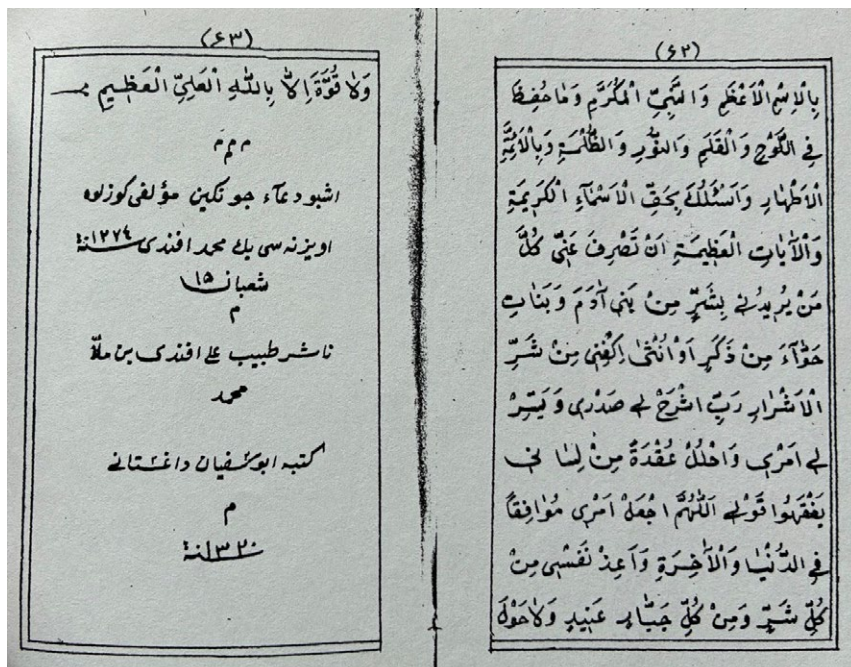
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