PRESENTING THE MANUSCRIPT

A. Erkinov

PRAYER AGAINST FEVER, CONNECTED WITH THE NAME OF KHĀJA AHMAD YASAWĪ

In the list of works in Persian Maqāl al-‘ārānī [3], by a Ḥajjātī poet Ṣafī ʿAlāyyīr (1614—1724) [4] we have found an enclosure on a separate sheet—a du’ā’ text (fig. 1) addressed to a certain person—Allāh qull bikh. Rea-
soning from its contents, the text can conditionally be called Du’ā’ī Khādārat Khā’ja Ahmad Yasawī (Khādārat Khā’ja Ahmad Yasawī’s Prayer).

Muslim Turks from Central Asia consider Ahmad Yasawī [5] the second in the spiritual hierarchy after Prophet Muḥammad [6]. In different sources Ahmad Yasawī was usually mentioned as a saḥīḥ shuqā’ī [7], and folk beliefs turned him into a “spirit” resisting disease [8]. This was a widely used practice. Baḥūṣ, a folk healer, in his ritual dances in the process of healing of an ill person usually turned to help of saints [9]. He could be engaged in healing of an ill person with the help of a special dance or other methods. Accordingly, texts resisting certain diseases appeared.

Du’ā’—prayers played an important role in the spiritual life of Central Asia. There were special du’ā’ to cure from any disease. There were particular prayers for creating fa-
vourable conditions for advancement of a certain business; for solution of various personal problems; for development of trade [10]; against rivals [11]; they can be found in epi-
graphical monuments [12] etc. Special books were written where texts of prayers and fortune-telling were col-
lected [13].

Belief and the need for mystical texts also existed after colonization of Central Asia by Russia (from 1867). These texts were also popular among Russian population of Turkestan. For example, in the beginning of the 20th century

© A. Erkinov, 2006
Du'a'î-yi Hadat Khâ'aja Yasawî

1. If someone falls ill with fever, [one should] write the prayer Khâ'aja Ahmad Yasawî.
2. and wear [this text] on the neck. [In this way] he will be healed, if the Most High Allah wants it. [The prayer:] In the name of Allah the gracious and merciful.
3. Fever, which has the name raḫūsîn (7), the trouble-maker [22] is your father (7). Crazy [fever] is your day today.
4. If Sultan Khâ'aja Ahmad Yasawî has come, it [i.e. the disease] will go away, go away now! The disease will now be removed! [You-fever (?)] is a despot [23], an outcast [24], a severe one [25]. [Du’a’î] is meant for the one whose name is Allah quà bûk [26].

Notes
5. As it is known, according to Timur’s (1380—1405) decree in 1389 in Turkmenistan a mosque was built on Ahmad Yasawî’s burial place. Timur used to visit it before his campaigns (see: B. Albam, Herren der Steppe (Berlin, 1976), S. 96; T. Nagel, Timur, der Erbauer und die islamische Welt des späten Mittelalters (Münchon, 1993), S. 416.
8. In Uzbekistan, in particular in Farghânau valley, in Khâ’azam and in Tagosh, at present in women’s religious rituals prayers from handwritten codes Divan-i hikmat are read which are ascribed to Ahmad Yasawî and commented in mystical manner. According to verbal data from Dr. Aminet Kâtirè who studies such women’s rituals, the text of Divan-i hikmat used on such meetings must always be written in Arabic. It is believed that only in handwritten form and in Arabic script this text preserves its holy power.
9. For example: Da’û’î-yi Hadat (Ça’î-qi) Üstâhî (see: OIRU-1, No. 3080/VI. 548—5a—b, Nos. 35481–4a, 1—3a). We can also mention other texts analogues to those concerned here, for example “A prayer to remove choler"— Da’û’î-yi dañ-daf wâdî (see: OIRU-1, No. 3022/VI, 358—360, copied (295/1868). See also S. Lykos, “O ichehmi kirsizkogo baksî” (On the Kings ichehmi baksî), Türkistan viloyanielni gazete, No. 27 (1989), idem, “Chimostok. (Biblioteka, Zhenskichi-nopprivatnît’ity), Russkiy Turkestan, No. 30 (1901).
10. In this connection we can mention Da’û’î-yi sâvâtî külagh — “Prayer for the trade development” (see: OIRU-1, No. 3690/VI. 41).
11. See: Da’û’î-yi bûrû ya-ni siddag (see: OIRU-1, No. 6288/III. 27a—31b).
12. According to oral data obtained from Dr. B. Aminov, he came and buried stones on a cemetery — Kâtî tvâ-sîr xwaritori (Yakkabug district, Khashkadari region (Uzbekistan)) — dating to the 15th century, where the texts of prayers—da’û’î were written together with epitaphs.
13. We can mention a work by Gbâlnûm Hauwaî Ramâtûnî, Kanz al-Hayân (Kumur, 1997); Tashkent translation into Jâhâgî: Kanz al-Hayên-i türkî, ed. by Ya qulî Khâ’aja Isawî îbnu Piştîh Khâ’aja Isawî (Taşkent, 1350/1918) (see: OIRU’s ethnography fund, No. 10697). Also composed manuscripts: OIRU-1, Nos. 3025; 3040.
14. See: Lykos, O gudani u stretkazitstokh toonetsen, Spravochnichka ’antarkantokh obsli, I (1997), p. 168. An Uzbek poet Nusrât (1850—1903) wrote two humorous gûzûz dedicated to kûzäç (fever) (Maqâtih, Aksorol (Tashkent, 1974), pp. 416—7). The first of them finishes with the words “let fever go away, for the glory of sun from the Qur’an and its Ayat Shafî.” (Ibid., p. 416). The author does not indicate which sûre is meant. In Qur’an there is no separate sûre with the name Shafî. Many sûras were used for healing.
from diseases. For example, as early as in the Middle Ages, sūra Yā-Šīr was recited to achieve the aim: āṣu’a al-falāq (a Sufi poet Aṭṭār’s (15th century) hero, who is in love, to accomplish his goal every morning reads sūra Yā-Šīr (see: Amore, “Al-Falāq”), Ḥafiz vaqfi (Toshkent, 1985), p. 352). Even today this sūra is used in Uzbekistan to heal from diseases and solution of personal problems (see: Yaqūn sarwarīn Khasbuddin (Toshkent, 1992)). There are codes which contain texts of such character. For example, in the private library of Buḥāra qalā’ī kalā’i Sād-ı Dīyā (1867—1933) there was a manuscript Pasī sūra-yi Khudavān-i Shīfī composed bursing on the Qur’an (see: Sh. Yalbadr, A. Erkham, “T.e.feroxia (catalogue) de la bibliothèque de Sād-ı Dīyā: une image de la vie intellectuelle dans le Mawarannahr” (in ŢDK—obd. XXe s.), Cahiers d’Orient central, VII (1999), p. 154).

15. See: Lykoshin, op. cit., p. 176.
16. See Chemical No. 6 of al-ṭar pruning.
17. Sometime in this introductory part there is a legend-story in which it is described in what connection the prayer appeared (see: OIRU, No. 3025/III).
18. Prayers can be found in which the introductory part is written in Persian, and the prayer itself — in Arabic (for example see: OIRU, No. 3062/III).
20. Fa istanbulu sredniuzb. gosudarstvennogo universiteta, X (Toshkent, 1925), p. 147. Compare: “During a healing session pewkar Khudoyar approached the ill person’s face, wheezed, belched and almost spat in the ill person’s face, then jumped up abruptly, ran to the fire, took out a red-hot kuptlik from it, kicked it and with it stroke the ill person in both palms, feet, back and every time cried out the same word icä — ‘go away’” (see: J. P. Putop, Materialen zur Kulturgeschichte der Usbehen aus den Jahren 1928—1930, Inhgh. J. Taube. (Wiesbaden, 1995), p. 176).
21. Camlalic rituals were the main among the whole cycle of shaman rites. Among Tuikhs these rituals was usually denoted with Turkic terms originating from the verb küttem (sumrond region) and kütterik (most likely, Tashkent region) (see: O. A. Sulhurev, “Pervichi demysologsi i shamanismu u ravninskikh tažikax”, Donmuz/madaniy tereverdoy u obyudy u Sverdlov Ać (Moscow, 1975), p. 61; O. Muratov, “Shamanistik obrazovuči fələbər u taliplik sredniuzb. chini dañan Zemvambal”, ibid., p. 97.
22. Yūmā is meant here — a taliqman that was usually worn on the neck.
23. The word fašla also has the meaning “injunctive”.
24. The word qulša also has the meaning “oppressive”, “deport”, “tyrant”. In this context the ending “-ak” adds a distinctive meaning to the word.
25. The word mardun is also used in the meaning of “warred”. Here the ending “-ak” also adds a distinctive meaning to the word.
26. Usually in ala’-prayers it is specified who it was given for. According to the information obtained from Q. Sodiqov, in ancient pre-Islamic texts from Turfan in the end it was usually specified who these texts were addressed to.

Illustrations

Fig. 1. De’-yi Eshaqud Ech’sha Ahmad Yasaq, an enclosure to Merid al-inrin by Shīfī ʿAllāhār. Separate street of script (1425 × 13). Nosta tiq script, black ink. 19th—20th centuries. Collection of OIRU, No. 1575.

FAMOUS ORIENTALISTS:
LIFE AND ASSESSMENTS

G. Zietken

CHRISTIAN MARTIN JOACHIM V. FRAEHN:
HIS LIFE AS DOCUMENTED BY THE RECORDS IN GERMAN ARCHIVES

Discendae studio paginari.
Fraehn, 1805.

The history of academic migration opens up a vast field of research to elucidate the history of academic institutions. However, not only the academic migrations, caused by wars or social conflicts, can be a subject of research. In some special meaning biographies are telling the story of an energetic individual, endowed with a vivid and resourceful mind, the individual who is ready to begin a new life in a foreign country. Such is the story of Christian Martin Joachim von Fraehn, who was born of the family of a tailor on June 4th, 1782 in Rostock, the famous harbour city on the German coast of the Baltic Sea. But it was not in Germany where Fraehn had won his fame. He turned to have been the founder of one of the most famous European academic institutions in St. Petersburg (Russia). Here he died on August 28th, 1851 after a scholarly life, which brought him the highest international reputation and introduced him into the rows of Russian aristocracy.

About the zenith of Fraehn’s academic life many details exist (see below) [1], and this essay concentrates on unveiling some personal details as documented by the records in German archives. The Archives of the City and the University of Rostock are of special importance. A preliminary information based on these records is published in this essay.

The records

The selected records discussed in this essay are from the University Archive of Rostock and the City of Rostock archive. The material contains information about the par
dents of Fraehn, his education and first years of his scholarly career [6]. The archives also include material on Fraehn, dating to some decades after his death (beginning of the

* I am indebted to Prof. Dr. Elfim A. Rezanov his discussions of this paper and for his correspondence with me, as well as for the possibility to publish this essay in Manuscripta Orientalia. I also thank Dr. Karsten Schröder, Stadtsarchivdirektor, Archiv der Hansestadt Rostock, who granted me the permission to publish Fraehn’s photographic portrait. Also, I am deeply grateful to Ms. Ingrid Eibele, Wissenschaftliche Archivarin, Archiv der Hansestadt Rostock, and to Ms. Bettina Kleinschnait (Archivarin), Universitätsarchiv Rostock, for their kind and helpful correspondence and for sending me the copies of the selected records. For his kind correspondence I would also like to thank Dr. Jens Alm, Verein für Mecklenburgische Personen- und Familiengeschichte e.V., Rostock. I would like to thank Dr. Hagen-Juste, Geldgeschichtliche Sammlung der Deutschen Bank, Frankfurt am Main, as well as my colleagues in the Stadtsarchiv Rostock.

© G. Zietken, 2004
CONTENTS

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH ........................................ 3
A. Gacek. Scribes, Amansoses, and Scholars. A Bibliographic Survey of Published Arabic Literature from the Manuscript Age on Various Aspects of Penmanship, Bookmaking, and the Transmission of Knowledge .......................................................... 3

TEXT AND ITS CULTURAL INTERPRETATION ...................................................... 30
A. Kudelin. Arabic Literature: Poetics and Stylistics. II: To the Problem of Correlation of the Traditional and the Original in Medieval Poetics (About "Imitation" in Classical Literatures of the Near and Middle East) ......................................................... 30
M. Rehner. The Life of the Text and the Fate of Tradition. III: Interpretation of Pre-Islamic Calendar Festivals in Classical Persian Poetry of the 10th—12th Centuries (by the Example of Nowrūz) .......................................................... 34

PRESENTING THE COLLECTION ....................................................................... 43
E. Rezvan, A. Teryukov. Nicholas of Russia Travels to the East. I: Chinese Watercolours on Pith ............................................................. 43

PRESENTING THE MANUSCRIPT .................................................................... 53
A. Erkinov. Prayer Against Fever, Connected with the Name of Kā'īma Ahmad Yatani ................................................................. 53

FAMOUS ORIENTALISTS: LIFE AND ASSESSMENTS ..................................... 57
G. Ziehen. Christian Martin Joachim v. Frauhn: His Life as Documented by the Records in German Archives .................................. 57

BOOK REVIEWS .............................................................................................. 71

Front cover:

Back cover:

Manuscripta Orientalia
International Journal for Oriental Manuscript Research
Vol. 10 No. 2 June 2004

THESA PUBLISHERS
IN CO-OPERATION WITH
THE STATE HERMITAGE MUSEUM
PETER THE GREAT MUSEUM OF ANTHROPOLOGY AND ETHNOGRAPHY
RUSSIAN ACADEMY OF SCIENCES

78ESA
St. Petersburg