N. Terletsky

A LITTLE-KNOWN WORK ABOUT A BUKHĀRA MAZĀR

St. Petersburg museum and manuscript collections contain extensive material relating to the practice of veneration and pilgrimage to the tombs of prophets, gūyāqs, pirs, awliyā’ and other personages, real as well as legendary, famous for their piety. These sacred relics, widespread all over the Muslim world, have different names; in India they are called dargāhā, rauḍat, in the Pārānī region, in other regions of Central Asia — mazār or ziyaratgah. Here we can mention a rich collection of objects, historical photos (figs. 1–19) and ethnographic drawings, connected with this practice in some way or another that are kept and studied at the Kunstkamera Museum, remarkable miniatures from the State Hermitage Museum representing images of darwīshes (plate 1), manuscripts from the famous collection of the St. Petersburg Academy of Sciences. In the SPbOS collection there are three differently named copies of the same work dedicated to pilgrimage to the tomb of Khūṭṭaṣa Kā’b al-Akḥriba. All the three copies are parts of compound manuscripts registered under the numbers A 1493, B 2181 and C 455.

In the description of the Persian-Tajik manuscripts of the Institute for Oriental Studies, this work is called Rūstālīyī hādārat-i Khūṭṭaṣa Kā’b al-Akḥriba (“The story about hādārat Khūṭṭaṣa Kā’b al-Akḥriba”) [1]. This title is found in the manuscript A 1493 [2], in which they also give a longer title: Rūstālī hādārat-i Khūṭṭaṣa Kā’b al-Akḥriba dar bayāni-fadilat-i ziyarat-i qabr-i muntabar-i hādārat-i Khūṭṭaṣa Kā’b al-Akḥriba (“The story about hādārat Khūṭṭaṣa Kā’b al-Akḥriba concerning the virtues of pilgrimage to the blessed tomb of Khūṭṭaṣa Kā’b al-Akḥriba”) [3]. In the manuscripts C 455 and B 2181 a similar title is given in the beginning of the work after hādārat-i Rūstālīyī dar bayāni-fadilat-i qabr-i muntabar-i hādārat-i Khūṭṭaṣa Kā’b al-Akḥriba (“The story about virtues of the blessed tomb of hādārat Khūṭṭaṣa Kā’b al-Akḥriba”) [4]. Ahead of the text of the work in the manuscript C 455 there is another title set off in red ink: Dīkār-i mazār-i Khūṭṭaṣa Kā’b al-Akḥriba dar Bukhārā-yīshī (“The mentioning of mazār of Khūṭṭaṣa Kā’b al-Akḥriba in the Noble Bukhārā”).

Wahl Kirmānī and Ša’īd Allāh Kirmānī are mentioned as the compilers of this work [5]. Unfortunately, we have no information about their lives and work, just as we cannot be absolutely sure of their authorship or even of the historicity of these characters. In the text of the work it is said that they were descendants of al-Iṣḥāq Khābāb [6], that they were famous for their piety and had a great number of disciples (emīrān) [7]. It is also said that they came to Bukhāra from Arabia [8], but at the moment it seems impossible to check this information. It is mentioned in one of the copies that the other person that took part in the compilation of the work was a certain Hājī Baghāhādī, who finished it [9], and together with Mahmūd Hājī, Yās Hājī and Yaman [10] Hājī testified to its veracity [11].

The work is devoted to the rules of making a pilgrimage to the tomb of Khūṭṭaṣa Kā’b al-Akḥriba, to the piety of this doing; in it there are also some legends related to the life and work of that righteous Muslim. Mazār, which is connected with his name, is located at a 30 km distance to the north-east of Bukhārā (Kagansk settlement near the Taj̄ūribād mādīṣna), on the territory of a necropolis, whose area exceeds 6 hectares. In the literature there is a short description of this tomb, which is not quite correctly named there “Khūṭṭaṣa Kā’b al-Akḥriba” [12], at the moment this mazār is a sughrā (13) 13 meters long, around which there used to be situated some other buildings of the complex that were knocked down in the 1970s in a surge of fighting the “remnants of the past” [14]. This sughrā was constructed in the 19th century over the ruins of the ancient mazār, which dates, according to the results of archaeological research, from the 12th to 13th centuries. After it was erected it has often been repaired and has gradually expanded. At present, after it has been reconstructed, pilgrims can visit the mazār again [15].

According to a local tradition this mazār is the tomb of some baẖr-warior, who was notable for his great height of 10 metres, and lived in the old days in Kagancha Darya valley. His name (“Khūṭṭaṣa Kā’b”) he supposedly acquired after his hajj to al-Ka’ba [16] in Mecca. Here, apparently, the popular explanation of his name originated, and local legendary character was linked to the historical person. Khūṭṭaṣa Kā’b (or rather Khūṭṭaṣa Kā’ba) is undoubtedly a part of the name of Khūṭṭaṣa Kā’b al-Akḥriba — the name of a well-known historical character, a prominent figure of the early Islamic period. His full name is Ābu ʿĪṣāq b. Muḥammad b. Hayyūr

© N. Terletsky, 2006

Fig. 1

Fig. 2
A Yemenite Jew, Abū Ishqāq adopted Islam around 1763/4, and is venerated as the earliest expert on Judeo-Muslin tradition [18]. It was indeed his vast knowledge in the area of Judaic and Christian tradition that helped him to get the honourable nickname of Ka'b al-Akbhār, often interpreted as the “spreader of legends, news”. But, most likely, this name comes from the term bīheb (from the Hebrew bāhiyāh — meaning an honourable scholarly status located a bit lower in the hierarchy than rabbi, and quite widespread among the learned community of Babylonian Jews [19]. Roughly this title corresponds to the Arabic al-imām [20]. Thus, despite the fact that in the manuscripts we used, the name of this historical figure is given as Khīṣā Ka'b al-Akbhār [21], apparently, it is more correct to call him Khīṣa Ka'b al-Akhbār [22].

The information on Ka'b al-Akbibār is scanty, often contradictory and mostly of legendary character. According to one of the legends he came to Madina in the reign of caliph ‘Umar, and accompanied the latter in his trip to Jerusalem in 15/636 [23]. After adopting Islam Ka'b al-Akbibār became very close to the caliph, and predicted the date of his death [24]. Abū Ishqāq was a staunch defender of caliph ‘Uthmān. Later Mu'āwiya tried to get Ka'b al-Akbibār to come to Damascus and make him his adviser, but apparently Ka'b al-Akbibār retired to Hims, where he later died. The exact date of his death is unknown, and according to different accounts he died in 52/653–3, 34/654–5 [25] or in 53/655–6 [26]. The information about the place of his burial is also contradictory. According to al-Harawi the tomb of Abū Ishqāq is in Hims [27], Yaqút and Ibn Battūta say that the place of his last refuge is Damascus (where still is a tombstone with his name on it) [28]. Ibn Jabayr and al-Maqrīzī state that his tomb is located in al-FIZaya in Egypt [29]. At the same time, al-Harawi says that some people believe Ka'b al-Akbibār to be buried in Madina, and the tomb in al-FIZaya to belong to one of his sons [30].

The person of Ka'b al-Akbibār is so densely cloaked in legend and fantasy that discovering the real facts appears to be a very hard task. We can talk with certainty about his thorough knowledge of the Bible and legends, which brought him the fame of a sage. They trace back to him many legends related to caliph ‘Umar that are considered authentic [31]. There is indirect evidence of the fact that Abū Ishqāq tried to introduce into Islam some elements of Judaism [32].

As we have already mentioned the copies of the works under study as part of manuscript copies. Thus the general number of folios in the manuscript A 1493 is 113. Besides the "Story [about] hawrat Khīṣa Ka'b al-Akhbār" (fols. 91b–102b), the copy also includes:

— an anonymous translation of an Arabic work on logic "Ishqāq" by Abū al-Dīn Mufaddal b. ‘Umar al-Akhbār (d. 663/1265), that is, in its turn, an exposition of the work by a Greek philosopher Porphyrius (ur. Furiariyā) (234–ca. 305) Isagoge (fols. 34b–37a);

— Šarh-i hadīthi nabiwī ("Commentary on the legend about the Prophet"), attributed to ‘Abd al-Rahmān b. Hārīm (817–898/1414–1492) (fols. 39a–42b);

— the work Qamā'idī Qur'ān ("Manuals for readers of the Qur'an") with an exposition of different opinions on the term maraj al-bahrayn (53/19) (fols. 39a–41a);

— a treatise on meteorology Kīyīnī al-jawwī ("Atmospheric substances") (fols. 45a–46a);


The manuscript A 1493 was purchased by S. A. Alimov (d. 1940) in Astrakhan in 1936, Central Asian paper. Cardboard binding. The date of copying is 1288/1871. The work is written in the nasta‘liq script. The greater part of the manuscript B 2181 takes up 10 stories, gīssah, on religious topics titled Jang nāma-yi māh-i mardānī i‘tīf (fols. 1b–10b), "The story about the virtue of the blessed tomb of hawrat Khīṣa Ka'b al-Akhbār" (fols. 181b–192b) concludes the manuscript. The copy was brought from Bukhāra by V. A. Ivanov in 1915, where the Academy of Sciences had sent him to study the local darwīsh tradition. The manuscripts collected by Ivanov (1057 volumes in two trips) made up the famous Bukhāra collection of the Asiatic Museum, and the objects he bought went to the Kunstkamera collection. The size of the manuscript brought by V. A. Ivanov is 20.5 × 13 centimetres, Central Asian paper. Cardboard binding. The work is written in poor nasta‘liq script with elements of qāfisī. Every page has 14 lines.

The manuscript C 455 contains Qamāidi (fols. 9b–88a), which is an adaptation of an Arabic work about Sairanjad by Abū Ḥusayn ‘Umar al-Sa‘īdī (461–537/1068–1142), going back to his pupil Abū al-Fadl Muḥammad al-Sairanjadī. The manuscript was brought in 1897 from Central Asia by a prominent Iranian studies scholar K. G. Zamen (1849–1916), who was the head of the Asiatic Museum of the Russian Academy of Sciences for over a quarter of a century. The size: 15 × 26 centimetres, Central Asian paper. Cardboard binding. The work about Khīṣa Ka'b al-Akbhār takes up 9 folios (88a–90a). The copy is dated 1299/1881–82. The text field is 8.5 × 17 cm. The treatise is written in neat nasta‘liq handwriting.

None of the three copies has pagination. For the reader's convenience in the text of the work there are special signs for recognizing the beginning of a new page of the manuscript: (*) — for A 1493, (**) — for B 2181 and (1) for C 455. We do not know the names of the copyists, although a considerable number of the mistakes they made, grammatical as well as stylistic, most likely show their low level of proficiency. Only in the case of the C 455 manuscript can we talk about a calligrapher's work, the other two copies are written in
A 1493 is a somewhat abbreviated version of the work—it includes almost completely the contents of the manuscripts, except for the second half of the final part, although in its contents it does not contradict the information given in other copies. Considering that the text of manuscript C-455 is the most complete and contains the least number of errors, it was made the basis of the Persian version.

Despite many inaccuracies and errors that occur in the text of the manuscripts cited in the bibliography, it still remains an interesting source for studying the places of pilgrimage and worship in Central Asia and is of undoubted scholarly value.

Translation

The Mention of ‘Umar ibn Ka'b in Al-Akhbar’s Mazāhīb

In the name of God gracious and merciful.

God be praised, the Lord of two worlds, and [my] His prayer and His peace be with the messenger Muhammad and his family and all his |ajah. Let us discuss this story about the blessed tomb of ‘Umar ibn Ka'b Al-Akhbar, may the mercy of Allah be with him.

Once I visited the sacred place of burial of the merciful messenger [of God], may Allah bless him and give him victory. A voice from his venerable tomb reached my ears, which said that every lucky and fortunate man, who makes pilgrimage to the blessed tomb of ‘Umar ibn Ka'b Al-Akhbar (at least) once in his life, is like one who has just come out of his mother’s womb.

They say that the rules of pilgrimage to him (‘Umar ibn Ka'b Al-Akhbar) are such that first [the pilgrim] says prayers: salatw wilāya, zūr “Filth” three times and zūr “Filth” four times. After the prayer he performs four rolfs of namūd, and during the first rolfs of namūd (which he says after “Filth” he says “A‘lāman” namely “Filth” Al-Akhbar, and during the third rolfs of Al-Akhbar, during the fourth rolfs of “Filth” Al-Akhbar). After this the [pilgrim] says the prayer. After performing namūd, he says zūr “Yin” sinr” or zūr “The ta’wilah” (Abu Hayyyah).

And it is another as if the world-emblemizing beauty of haurūf of the merciful messenger [of God], may Allah bless and give him victory, and during a thousand years and by thousand raha’s showed his piety, and let a thousand people on the road of the Most
High God, like the descendants of hadrat ʿAbdullāh, may peace reign be with him, and offered a thousand camels in sacrifice, and gave away a thousand horses for ghātzahā, and will be saved from all faults, if it please the Most High God.

***

And the merciful hadrat messenger [of God], may Allah bless and greet him, told that:

"I heard it from Jabir b. ʿAbdullāh. Jabir b. ʿAbdullāh, may peace reign be over him, said:

- I heard it from Mūsā b. ʿAbdullāh. Mūsā b. ʿAbdullāh, may peace reign be with him, said:

- I heard it from Ḥaḍrat Haytham. Ḥaḍrat Haytham, may peace reign be over him, said:

- I saw an inscription in the Safiyya Preserved Tablet, that to every fortunate true believer who makes a pilgrimage to the sacred tomb of hadrat Ḥāʾil al-ʿAkkābir, the mystery of the area [194] will be revealed, but every one who has doubts will become poor, and every one who builds an abode in that place, or stays there for three days, or in that sacred place performs two rakʿah of namāz, or keeps the fast for one day, or makes a detour around the [tomb] [195], the recompense for it will be the same as if he makes the ḥajj on foot seventy times. If he dies in that place, (then on) the Judgement Day he will arise from his grave together with all those who were martyred [196]."

***

The pious Ṭāʾī, may Allah show mercy on her, cites this legend about hadrat, the merciful messenger [of God], may Allah bless and greet him:

"In one night [the messenger of God] was by my side. It was past midnight, when I saw the noble person of hadrat in a night gown, and heard his voice:

- Do you see what I see?

I said:

- I don't.

Hadrat had said a prayer [197]. The veil was lifted [from my eyes], and I saw a lamp suspended from seven celestial spheres [198], and the earth was lighted up and illuminated by the light of that lamp. I asked:

- Where does this light come from?

[The messenger of God] said:

- This light comes [from] the sacred tomb of Ḥāʾil al-ʿAkkābir, who will be martyred in the regions of Kirman, Marghilan and Andžān and from there his tomb will be transported to the region of Noble Buhāshah. It is two farshuds [199] and one mil [200] from the city to the place of his burial."

***

There is a story from 'Abd Allāh b. Masʿūd [201], may God show mercy on him:

"For every one who takes [at least] a step towards the blessed tomb of hadrat Ḥāʾil al-ʿAkkābir, it will equal making the ḥajj on foot 70 times and the Most High God will save his body from the fire of Hell."

***

Shaykh Ḥasan Ḥayyān [202], may Allah’s mercy be over him, says:

"In truth I saw certain palaces of red rubies and green emeralds and white silver. I asked:

- Whose palaces were they?

The angel said:

- Of those who made a pilgrimage to the blessed tomb of hadrat Ḥāʾil al-ʿAkkābir, [and] said takbir once."

***

As the ḥaḍib says:

"The prophet said, may peace reign be over him:

- Pilgrimage to the place of burial of Ḥāʾil al-ʿAkkābir is ordered by the Most High God under an approved pretext.

The prophet said, may peace reign be over him:

- Pilgrimage to the tombs [is] indeed expiation of the sins, oh God’s messenger!

The prophet said, may peace reign be over him:

- The Most High God exempts from the fire of Hell [the one], who dies in love for the descendants of Ḥāʾil al-ʿAkkābir. That is [203], said the prophet, may peace reign be over him:

The body of the one who dies in cordial inclination to the descendants of Ḥāʾil al-ʿAkkābir is saved from the fire of Hell, but every one who died in hostility to his descendants, dies like an unrighteous, and never reaches the heavenly fragrance. Between his eyes there will be written: ‘It is indeed so, and [he] cannot hope for the mercy of the Most High God.’"
They cite the legend according to Ḥabīb al-Kalbikī to Ḫṣṣaṣa b. al-Ḡirāḥ [himself], may his grave be illumined. He says [204]:

"The first to convert me and to make me a Muslim was Dīwād [205], may peace reign over him. I used to be idolatrous, my father and my mother were from the 'Ad [206] tribe. I was young for a hundred years, and I tended fifteen thousand sheep of my father. Once when I was in the mountains, a voice from inside the mountain reached my ears. I lost my strength, my mind left me. Little by little I came to myself and saw that inside the mountain there was a cave, and inside the cave there was a man. He lowered his forehead in a low bow and read the Zaḥr [207] soliloquy (as if) in an early spring cloud. As his soliloquy voice left imprint on my heart I approached the cave. That venerable man, having heard my inquiring voice, lifted his head and he told me:

- Who are you and where do you come from?
- I said:
- I come from the city of 'Ad and from the descendants of Shuayb [‘Ad]. I saw, that [he was] a youth ruddy-faced and blue-eyed and without teeth [208], and his blessed height was seventy paces [209]. I wanted to leave the cave, but a loud voice called me, that said:
- What are you doing in this arid desert?
- I said that I tended the cattle. Around my neck I had an idol, all from gold, silver and turquoise. He looked at it [and] the idol fell apart, [and] fell to the ground. And he said:
- Oh idolater! Why don’t you worship God?
- I asked:
- Who is your God?
- He said:
- My God is the creator of eighteen thousand worlds, that created you and me and everything that exists, thus if you don’t worship God, you worship an idol.

Taking up the Zaḥr [210] again, in a high voice he started reading [them]. My mind and reason left me. I bowed my head to his feet. He asked:
- What is your name?
- I said:
- Ḫṣṣaṣa b. al-Ḡirāḥ

- Your name [from now on] will be Ḫṣṣaṣa b. al-Ḡirāḥ, and the Most High God gives you a thousand [211] and four hundred seventy-three years of life, until the end. Tell the news about me to the lord of the mankind and to the one striving for intercession on Judgment Day and to the last of the prophets sent down [212] and say these words: "There is no God but Allāh and Muhammad [213] is Allāh’s prophet!"

And having said [these words], I became a Muslim. To his [214] service I dedicated myself, [and] wolves guarded my sheep. I learnt the Zaḥr [215] from him. Some days later my father came. I didn’t go with him [with] us, there was a big quarrel [between us]. In the end, he made a military campaign. Ḥadīr al-Dīwād [216], may peace reign over him, together with the followers of his holiness to the Reason of everything that exists [217] said a prayer, and the angels of seven heavens and lands came together. And I had a mace, and it weighed four hundred farsangs [218]. I took it in my hands, and I entered into the battle. And such was the battle, that it cannot be described in words. They said my father was killed. And the city of Marāfīn was captured and Ḥadīr al-Dīwād [219], may peace reign over him, ascended to the throne of the kings. An army of 100,000 gathered and in three years thirty illustrious cities by hand of Ḥadīr al-Dīwād, may peace reign over him, adopted Islam. And Ḥadīr al-Dīwād, may peace reign over him, lived a hundred years, at forty years prophetic revelation came to [him], and sixty years he was on the road of prophethood [220].

After his death Ḥadīr al-Sulaymān was there for thirty years, [and] he received prophetic revelations. From the veneration of a certain signet-ring all divs, parvs, jins and birds were under his command. In thirty two years, when he was passing from the transitory world to the others, they say, that once learning the Zaḥr from Dīwād, may peace reign over him, I learnt [them] by heart. I said:
- Tell me, who is going to be the prophet after you?
- He said:
- Oh honoured one [221]! He will come from among the descendants of Ḥadīr al-Ibrāhīm, may peace reign over him, and the Taiwāt will be sent down [through him].
- After that he started to pray about me, [and his prayer] was approved [222].

When I was thousand years old, I made pilgrimage to Ḥadīr al-Miṣrī, may peace reign over him, I learnt the Taywāt from him. I acquired [the knowledge about] it and learnt it by heart, and inside the mountain I worshipped the Most High God. Seven pomegranate trees [223] and seven fig-trees [224] and one source of water were created by him. Once I saw [225] Ḥadīr al-Miṣrī, may peace reign over him, and asked:
- Who is going to be the prophet after you?
- He said:
- [Born] without a father from lady Maryam will be Ḥadīr al-‘Isā, may peace reign over him, [and] the Injīl will be sent down.

And I exchanged a request [for a prayer] and [he] prayed for me, [and the prayer] was accepted. I saw Ḥadīr al-‘Isā, may peace be over him, I learnt the Injīl from him and learnt it by heart [226]. And I asked him:
- Who is going to be the prophet after you?
He said:
- Oh, honored one [227]! After us there will be the last prophet [228], and Fūqārā [229] will be sent down.
I exchanged a request for [a prayer], and [he] prayed for me, [and the prayer] was enquired. I saw the glory of the world, the merciful messenger [of God], may Allah bless and greet him, and [the knowledge about] Fūqārā acquired and learnt by heart.
[Sometime] before the advent of their nobleness, that is before they were born, I saw Ḥadārāt the merciful messenger, may Allah bless and greet him. I went inside the cave [230], and I prayed to the Most High God. One night a voice [231] from the other world reached my ears:
- Oh, Khūṣayn Ka'b al-ᾀkhrīr, rise, for the last prophet of the end has been born!
I got up [and] went to Mecca. I saw the light coming from the anthills [232] of [the city], that was going up to the sky. And at that moment someone came from the suburb. I asked:
- What is your name?
He said:
- My name is 'Abd al-Muṭṭalībah [233].
I said:
- Whose is this suburb?
He said:
- I have a son named 'Abd Allāh [234], that is part of his [property].
I said:
- May [he] be blessed, for it was shown, [that] the last prophet will come from the house of this suγayid.
I went inside the house, and his nobleness still wrapped up in a cloth, said when he caught the sight of me:
- Welcome!
I said:
- Peace be over you, oh prophet, and Allāh's mercy and blessing!
I lifted from the ground [235] the person of his nobleness, kissed his blessed feet, and pressed them to my eyes. And I said:
- There is no God but Allāh and Muhammad is Allāh's messenger!
Then I returned to my abode. Later I often went to serve him.
The age of his sanctity reached forty years, when Ḥadārāt Khūṣayn'ī passed the prophetic revelation, Ḥadārāt Iḥdaitī brought the Qurān āyāt [after āyāt and ]āyāt after ]āyāt. I acquired the knowledge [about it], and learnt it by heart. Thank the Most High God I finished [that work]. And the [God's] chosen Ḥadārāt Muhammad, may Allah bless and greet him, lived sixty three years of life. And some people say he lived one hundred twenty five [years], for most people are after at night, so they don't take night into account, unlike His Nobleness, who remained eight nights and days. Thus, [counting] nights and days, they say, [that] one hundred twenty five [years]. And Ḥadārāt the merciful messenger, may Allah bless and greet him, loved me very much and respected me. After his death I served four friends, highly respected [and] noble [236], may Allah show mercy on them.
And in [the] time of reign of Ḥadārāt [237], may Allah show mercy on him, Ḥadārāt Muṣ'awīrah [238] was in Yemen and started a quarrel, and from there he brought an army, and made a big battle [239]. And people, two thousand in number, by my hand and by hand of Ḥadārāt 'All, noble is his face [240], were killed. And I fell with my face to the ground and many a time said:
- Thank God!
Abū Mūsamah al-Khāṭīb [241] asked:
- Why is it, that you say "Thank God" [242] so often?
I said in reply:
- If I were in the service of Ḥadārāt Maṣ'ūwiyya, [then] the four heavenly books, namely the Zuhūr, the Injīl, the Tawrāt and the Fūqārā [243] would disappear with me at once, that is why I offer up my gratitude.
[They say], that once [244] Ḥadārāt 'All [245] and Ḥadārāt Khūṣayn Ka'b al-ᾀkhrīr and Ḥadārāt Khūṣayn Wāsīq [246] and Ḥadārāt Khūṣayn Mahāmāt Wāsīq Jahlī [247], may Allah show mercy on them, gathered in Madina. Someone from the land of Persians brought news from Turkistan:
- Oh! caliph! In truth [248], the people of Turkistan abandoned the faith of Ḥadārāt [249] the merciful messenger, may Allah bless and greet him, because the wicked.
Having heard the news, all asūḥāh came together [250] and Ḥadārāt 'All, may Allah show mercy on him, went to the tomb of Ḥadārāt [251] and worshipped it [252], A voice [253] reached his ears:
- Oh! 'All! Order the Ḥadārāt Khūṣayn Ka'b al-ᾀkhrīr and Ḥadārāt Khūṣayn Wāsīq [254] and Ḥadārāt Khūṣayn Mahāmāt Wāsīq Jahlī [253] — these three commanders, to go and conquer that nation.
Ḥadārāt 'All told [the] news to them. All of them approved it with all their soul [and] heart. Ḥadārāt Khūṣayn Ka'b al-ᾀkhrīr was the leader of seventy thousand companions-in-arms, and Ḥadārāt Khūṣayn Wāsīq [256] was the leader of a thousand [257] companions-in-arms and Ḥadārāt Khūṣayn Mahāmāt Wāsīq Jahlī [258] was the leader of ten thousand companions-in-arms. And these three great monarchs, filled with high intentions, set out on their journey with ninety thousand companions-in-arms. They led not gone far [where] Qasimūnqīs [259] appeared in an obstacle in their way. They started a battle. Three thousand fellow-fighters died as martyrs [260], and four thousand companions-in-arms died as martyrs in the region of Mahgalān [261]. They fought the unrighteous [262] there for three years. In the end, the leaders of the unrighteous came together. Many fellow-fighters passed on to the rank of those who died as martyrs.
N. TERELETSKY, A Little-Known Work about a Bukhara Mazar

Hadrat Khā'ija Ka'b al-Akhhārī said:

— Oh, friends, brothers! Tonight ḥadrat ḥūdāt ṣul [263], may peace reign over him, said, that every time your horses turn into camels (that is the sign of your death). Today our horses turned into camels. If I die like a martyr, then tie me to this camel [264], let it go, and wherever that camel goes, that place will be the place [in] my tomb. On the day after there was a battle, [Hadrat Khā'ija] Ka'b al-Akhhārī hung four heavenly books around his neck [and] accepted battle. He killed 1,200 unrighteous with every stroke and turned them into spirits. He fought till the time of the evening sunrise, then he started the evening sunrise. The unrighteous took the opportunity, and wounded [him] from four sides. They beat him with seventy swords till they destroyed him. He accepted the death of a martyr at once. All the companions-in-arms assembled to hold council. They found a thousand and three hundred gazes of kābāh [265] and wrapped the unwashed body, and said the prayer for the repose of the dead, and tied him on top of a camel. By a prearranged signal they ordered [him] to go towards the Noble Bukhārā. When they reached the outskirts of Bukhārā, they saw that two angels by command of Hosein, the Reason for everything that exists [266], had dug the blessed tomb of ḥadrat [Khā'ija] Ka'b al-Akhhārī, and stood waiting. Thus the two angels buried him [267]. It is two months [and] one month of travelling from his blessed tomb to the Noble Bukhārā. [Hadrat Khā'ija] Ka'b al-Akhhārī had two wives, and by one he had five sons, and by the other he had three sons and his grandchildren were many.

***

These truthful and evident reports [268] come from Wazīr Kirmānī [and] Sa'id Allīh Kirmānī — descendants of al-Isbaq Kalībādī. Both of them came to the region of the Noble Bukhārā from 'Arabān [and], brought the roll of noble birth [269] of ḥadrat Khā'ija Ka'b al-Akhhārī, [and] he was with them. And they became famous in the region of Madīnā, and made a hajj on foot for forty years, and had a hundred and forty pupils [270], which were all from different countries, [and] wrote [271] this work [272] to gain authority. In order that this work [about the noble persons of ḥadrat Khā'ija Ka'b al-Akhhārī, may Allāh show mercy on him, does not undergo any changes, the two honoured men, we have [already] mentioned — one called Kirmānī, the other called Sa'id Allīh Kirmānī, swore:

— There is no untruth in this work! And if you can find a lie in it, then let these forty hājjī that we had made be unfruitful.

And besides, four perfect men testified [273], that this work was treated worthy: the first was Māljumād ʿUjjī, the second was Yār ʿUjjī, the third was Yāman [274] ʿUjjī [275] [……] in the year of 1299 [276].

Notes

2. The SPIOS MS A 1493, fol. 91b.
3. Ibid.
4. The SPIOS MS B 2181, fol. 181b; C 455, fol. 88a.
5. B 2181, fol. 192b; C 455, fol. 96a.
6. The person in question is Abī Bāzir Muḥammad b. Isbaq al-Kalībādī (al-Kalībādī) (d. 388/990 or 384/994) — a qāʾīf theologian and jurist (qāʾīf), born in a suburb of Bukhārā — the Kalībādī district. He is the author of one of the most important and well-known works on early mysticism, al-Taʾawwuf li maṣḥūhā al-aṣaṣawāf.
7. B 2181, fol. 192b; C 455, fol. 90a.
8. Ibid.
11. B 2181, fol. 192b; C 455, fol. 96a.
13. A sağıānas is a one-chamber surface or partially underground construction with vaulted or simple flat-slab covering, built from fired or adobe brick. Like any other Muslim burial site, a sağıānas is oriented towards the qibla. Thus, in Bukhārā, sağıānas are oriented along the north-south line, with the head north and an allowable divergence from this direction of 5—7 degrees west, less often east (see B. M. Babadzhānov, E. G. Nekrasova, “Sagianas”, Islam na territorii byzhele Rossiiskoi imperii II (Moscow, 1999), pp. 79—81).
15. Ibid.
16. Ibid.
17. According to some researchers, Khā'ija Ka'b was originally called 'Aqīb or Yaqīb (see M. Lidenbraski, De prophetae, quae dicuntur, legendis aeriis (Leipzig, 1893), pp. 34—5). In the description of the SPIOS Persian and Tadjik manuscripts his name is cited as Abī Isbaq b. Mālīkh b. Hūyī (see Peresivšcie i tadjikskie rudopisi, i, p. 250).
19. This term is used in the rare name Abī Isbāq Ka'b al-Ṣaḥrāb, in the much more common version of this name Ka'b al-Akhhārī the second part of it is the plural of hāb.
21. This version has been preserved in the translation given here.
22. This is precisely the spelling given in Schmitz, op. cit.
24. Ibid., i, p. 2272.
25. Ibid., ii, p. 2474—5.
31. Schmitz, op. cit.
32. Thus, for example, the legends say that Ka‘b al-Ahbar accompanied caliph ‘Umar on his visit to Jerusalem. ‘Umar asked Abī l-‘Imād about the location of the Rock. After it was found, caliph asked Ka‘b al-Ahbar where he should build a sanctuary. Ka‘b al-Ahbar replied, that if the new sanctuary is built behind the Rock, there will be a fortunate combination of two qiblas: of Mūsâ and of Muhammad, i.e. the direction of Judaism prayers to the Temple Mountain, to the place where the Temple of Jerusalem was located and the direction of Muslim prayers. In answer to this ‘Umar accused Ka‘b al-Ahbar of still having an inclination to the Jews and ordered for the sanctuary to be built in front of the mountain (see: Guy le Strange, Jerusalem Under the Muslims (London, 1904).
33. B 2181: 1...
34. A 1493: 2...
35. A 1493: 3...
36. A 1493: 4...
37. A 1493: 5...
38. A 1493: 6...
39. A 1493: 7...
40. A 1493: 8...
41. A 1493: 9...
42. A 1493: 10...
43. A 1493: 11...
44. A 1493: 12...
45. A 1493: 13...
46. A 1493: 14...
47. A 1493: 15...
48. A 1493: 16...
49. A 1493: 17...
50. A 1493: 18...
51. A 1493: 19...
52. A 1493: 20...
53. A 1493: 21...
54. A 1493: 22...
55. A 1493: 23...
56. A 1493: 24...
57. A 1493: 25...
58. A 1493: 26...
59. A 1493: 27...
60. A 1493: 28...
61. A 1493: 29...
62. A 1493: 30...
63. A 1493: 31...
64. A 1493: 32...
65. A 1493: 33...
66. A 1493: 34...
67. A 1493: 35...
68. A 1493: 36...
69. A 1493: 37...
70. A 1493: 38...
71. C 455: 1...
72. C 455: 2...
ن. ترلتسکی. یک کار نامه ناملموس درباره یک بنا مکار

ص ۴۵۵: خصمان

۴۹. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۸. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۷. A 1493: بی‌شک...

۴۶. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۵. C 455: زنگ...

۴۴. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۳. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۲. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۱. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴۰. B 2181: بی‌شک...

۳۹. A 1493: بی‌شک...

۳۸. C 455: خصمان

۳۷. A 1493: بی‌شک...

۳۶. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۵. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۴. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۳. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۲. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۱. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳۰. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۹. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۸. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۷. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۶. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۵. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۴. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۳. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۲. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۱. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲۰. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۹. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۸. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۷. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۶. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۵. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۴. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۳. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۲. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۱. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱۰. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۹. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۸. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۷. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۶. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۵. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۴. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۳. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۲. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۱. A 1493: B 2181: و عزیزی مصیر بوده‌اند...

۰. A 1493: B 2181: و عزیزی مصیر بوده‌اند...
188. Sūra 93, "The Forenoon".
189. Sūra 94, "The Expanding".
190. Probably, sūra 108, "Abundance".
191. Literally: "Say, He is the only God!" Sūra 112.
192. Here sūra 36 "Ya' sīrūn" is meant.
193. Here they probably mean sūra 67, "The Kingdom", also known as "Tabhārska alladhi bi-yazdah al-mulk" and "Tabhārska al-mulk".

194. Apparently, the metaphorical meaning of this expression is finding a considerable material wealth.
195. In the text the term tanāfūf is used, which means the ritual walking around the venerated tomb or Ka'ba.
196. In the text literally: "ajdāfāt".
197. A 1993 "hadrāt" the merciful messenger (of God), may Allah bless and greet him, said a prayer.
198. A 1493 "hadrat" (hanging on a heavenly star).
199. Farāḵ (fārāḵ) is a unit of travel that is traditionally equal to 3 mīl (see the next footnote), approximately 6 km (see: V. Hinc (W. Hinz), Mašal'inske mery i veta s peredvodom v metricheskoi sistem (Islamische Manne und Gewichte umgerechnet in metrische System (Leiden, 1955), transl. from German into Russian (Moscow, 1970), p. 71). In actual fact the length of a farāḵ varied in different regions and in different times. In Central Asia the canonical length of this unit was measured by steps (qadar) and amounted to 12,000 steps. 9th century sources usually assume a farāḵ to be 8.5 km, although there is information that it could be smaller (around 5.6 km) (see: E. A. Davidovich, Materiały po metodologii srednevekovoi Srednei Azii (Materials on Methodology of the Medieval Central Asia) (Moscow, 1970), p. 120).
200. A mīl (mīlāt) is a unit of travel equal to 4,000 canonical ell (nāl na'dīr al-sālīr) (49.875 centimeters) × 1 farāḵ (that is about 2 km (see: Hinc, op. cit., p. 71).
201. The person in question is probably, 'Abd Allah b. Qādirī b. Ḥabīb; b. Ḥudayyī b. Mas'ūd, one of the closest associates of Muhammad who, according to some sources, is considered to be the third man to adopt Islam after Khādijah and ‘Abbās. The heralds of many hadiths are traced back to Ibn Mas'ūd (see J. C. Veale, "Ibn Mas'ūd", EI). In the manuscript B 2181 they give the name 'Abd Allāh b. Ṭālib.
202. Abū ʿAbd Allāh b. Abī Ḥanīfah, Yaḥṣīr al-Baṣrī (21—110642—728) was one of the most prominent theologians of the early Isla- m, and the innovator and the centre of the theological circle that formed in Baṣrasy and played the key role in the intellectual life of all the country. The glory of al-Baṣrī is based on his personal sincerity and honesty, and also on his popular sermons, spread widely all over the Muslim world (see H. Ritter, "Hasan al-Baṣrī", EI). The first part of this hadith is cited in Arabic.
203. That is ḤāJa Ka'b al-Allāhī.
204. In the manuscript B 2181 Mūsā is mentioned.
205. The mention of the ancient tribe of 'Ad often occurs in the Qur'an. The information about 'Ad that has reached us is scanty and for most part legendary. They used to think that this was the name of a people that lived immediately after Nūh and was famous for their riches. In the Qur'an they mention the welfare and impurity of the 'Ad, for which they were punished by drought, and then a hurricane, that wiped them off the face of the earth.
206. In the text the term Zābūr is used, that means Psalter or the Psalms of David. In the manuscript B 2181 as the character of this legend is presented Mūsā, and, accordingly, he read the Torah.
207. Most likely this expression is used for metaphorical designation of youth and young age, although it can also be interpreted as an attempt to convey the adherence of this character to an ascetic way of life, in which case the given metaphor can be perceived as a symbol of renunciation of food.
208. A ḥudr is a measure of length that is the Persian designation for elbow. The length of a ḥudr has often changed, and also varied in different types of measuring. Thus, at the beginning of the late Middle Ages, one ḥudr was equal to 62 cm, while in the later periods in different regions of the Iranian languages-speaking world a ḥudr was from 68 to 96 cm. At present in Iran a ḥudr is equal to 104 cm (see: Hinc, op. cit., p. 63). In Central Asia there was a considerable diversity of types of ḥudr, used in measuring. The most widespread among them seem to have been ḥudr of 106 cm and 61 centimeters (see Davidovich, op. cit., p. 116—6).
209. B 2181: "the Towrār".
210. B 2181: "the Towrār".
211. The prophet Muhammad.
212. The prophet Muhammad.
213. B 2181: "Muḥammad".
214. L. e., Bālidī.
215. B 2181: "the Towrār".
216. B 2181: "Mūsā".
217. One of the names of God.
218. Ma'mun is a measure of weight, canonically equal to 2 ratis of 130 airhams, different in every region of the Muslim world. In Badārī there were two groups of ma'mun (big and small) weight and there were several ma'mun in every group. In the period of the late Middle Ages the most widespread ma'mun there apparently were those corresponding to 20, 25, 128, 131 kilograms (see Davidovich, op. cit., pp. 85—94).
219. B 2181: "Mūsā".
220. B 2181: "Once I visited the mighty ḥudrāt Mūsā. He took up the Towrār and I learnt it by heart. I said: 'Explain to me, after you, who will be the prophet?' He said: 'The mighty ḥudrāt Dawūd, and the Zābūr will be sent down.' After that the
conversation was over. I begged for a request. And he prayed. With respect to me [the request] was approved. During the thousand years, that I visited the mighty sadurit [Dhuwwāl]. I learnt the Zubur from him, and I learnt from him [by heart].

221. In the text, literally: "O shaykh!"

222. A 1493, B 2181: "After I heard these words, I begged for a request. [He] prayed, [and the request] was satisfied.

223. Here it is common pomegranate, Punica granatum.

224. Fig-tree, Ficus carica.


226. B 2181: "And I made pilgrimage to him and I served him, and I learnt the Isāfi".

227. In the text, literally: "O shaykh!"

228. Literally: "the prophet of the end of all times" — that is the prophet Muhammad.

229. The term fursān often occurs in the Qur'ān, and it is very loaded semantically and is usually translated as "determination," "distinction," "yardstick," "division," "liberation," "salvation," if it is translated at all. In five cases fursān is used only in connection with the transmission and receiving of divine revelations, in two of which it is about Mūsā, and in these about Muhammad. Although there is some information that gives us grounds to perceive fursān as a synonym of the Qur'ān (for example: 25:1, 5-2, and precisely in this context this term is used in the work under study (see R. Pare, "Fursān", EF).

230. B 2181: "I was inside a cave."

231. A 1493: "pious voice."

232. C 455: "from the air."

233. ʻAbd al-Muṭṭalib b. Ḥāshim is the paternal grandfather of Muḥammad. After Muḥammad lost his mother when he was six, ʻAbd al-Muṭṭalib looked after the little orphan. Muḥammad was in his charge during two years, until the death of his grandfather (that is until about 578).

234. ʻAbd Allāh is the father of Muḥammad, the younger son of ʻAbd al-Muṭṭalib b. Ḥāshim. ʻAbd Allāh died soon after his son was born.

235. A 1493: "His nobles answered. His blessed person I lifted from the ground."

236. Here it is four righteous caliphs.

237. A 1493: That is sadurit Allāh b. Abī Talib — the fourth righteous caliph.

238. Muʿāwiyah (b. b. Abī Sufyān ca. 605—660/688) was the first Umayyad caliph (60—661—660). He distinguished himself in the Muslim conquest of Palestine, and soon after that became the governor-general for this region, and also for al-Sjām. After the third righteous caliph Imām (58/655) was killed Muʿāwiyah refused to recognize ʻAlī as caliph. Their enmity then grow into an armed conflict.

239. Apparently, the described events are of lowly character. Muʿāwiyah organized the resistance not in Yaman, but in al-Sjām. We can consider the beginning of the open conflict between ʻAlī and Muʿāwiyah the failure of the mission of Jibrīl b. ʻAbd Allāh b. Baṣaṣ (by Allāh to Dīnāq to negotiate, after which the parties passed on to hostilities. The battle mentioned in this work most likely was the famous battle at Siffin (1-10 ajar 37/19/18—21 of July 657), in which the command was exercised directly by ʻAlī and Muʿāwiyah. Despite the advantage gained by ʻAlī’s army, the Syrians were able to use cunning to annul this advantage and start negotiations.

240. B 2181: "may Allāh show mercy on him."

241. Abī Mūsā al-Asghārī b. Qays (born ca. 614) is one of the associates of Muhammad, a prominent military figure. A native of Yaman, al-Asghārī joined Muḥammad in his conquest of Khaybar in 7/628. Al-Asghārī took part in many military operations in the time of Muhammad and Abī Bakr, and was one of the military representatives of Muslims in Yaman, till the time when caliph ʻUmar appointed him the ruler of Bayrūt. While he held that post, he directed the conquest of Khurāsān, and also took part in military operations in Mesopotamia and Fārs. His authority was so great that the population of Kūfah asked him to be their ruler. It was this post that al-Asghārī held, when ʻAlī became the caliph. In the conflicts between ʻAlī and ʻĀṣim, the Qādūs, and ʻAlī and ʻAlī and al-Zubayr al-Asghārī adhered to the neutral position. He was one of the judges appointed to decide the issue after the battle of Siffin in 7/657 between ʻAlī and Muʿāwiyah. During that court of arbitration al-Asghārī officially represented the interests of ʻAlī (see L. Vercia Vaglieri, "Al-Asghārī", EF).

242. B 2181: "Oh honoured (lit. shaykh)! Why is it..."

243. A 1493: "that I know by heart."

244. A 1493: "O once sadurit Allāh and I..."

245. B 2181: "May Allāh’s magnanimity be over him."

246. B 2181: "Kāḥiqa Muḥammad Wāsīt."

247. A 1493: "Kāḥiqa Mahmūd Wāsīt Jabal."

248. A 1493: "True, oh Allāh..."

249. B 2181: "sadurit, the saviour of the two worlds."

250. A 1493: "Sadurit Allāh, may Allāh’s mercy be over him, with some of his other companions-in-arms gathered and held a council. They sent me to the regions of Anjāliq and Mārgāliq. The will of the messenger of God was the following: ‘In the region of Margāliq you will die as a martyr; when your horse turns into a camel, which is the sign of a martyr’s death’, I went there, and fought many unrighteous. When the sign of the martyr’s death appeared, that is my horse turned into a camel, I said: ‘When I die as a martyr, put me on a camel, rely on Providence, wherever is God’s will, let it take me’. A far I died as a martyr, they put me on a camel and relied on Providence, and I found myself in the Noble Būdārī. And there they buried me. And this place is two forkāth and one mīl from Būdārī, and for every one who makes a pilgrimage there, that pilgrimage will be equal to seventy ḥajj."
251. That is of Muhammad.
252. In the text the term ziyyat is used.
253. B 2181: “a cry from the noble tomb”.
254. B 2181: “K̄išt̄a Muhammad Wāsi’”.
255. B 2181: “K̄išt̄a Abū al-Qasīm Jāhilī”.
256. B 2181: “K̄išt̄a Muhammad”.
257. B 2181: “of ten thousand”.
258. A 1493: B 2181: “K̄išt̄a Abū al-Qasīm Jāhilī”.

259. Qašmar is the Turkic name for the Mongol people of Oyun that in the time of C̄hūngi Khan (1167—1227) lived in woodlands and forest-stepe regions west of Lake Baykal. Folk etymology associates the origin of this name with the verb qašmar (“to remain”), because the Oyun remain pagans, unlike the Dungan, who, according to the popular opinion among Muslims opinion “returned” (dawnûk) to the bosom of Islam (see G. E. Wheelers, “K̄ūmsh,” ZS).

260. Literally: “gulûfûn.”
261. B 2181: “C̄hūrūdd K̄išt̄a Muhammad Wāsi’ and herdest K̄išt̄a Abū al-Qasīm Jāhilī went to Turkistān. C̄hūrūdd K̄išt̄a Ka’b al-‘Akbâr went to the limits of the Qašmar. The C̄hūrūdd gathered a hundred of fellow-fighters and made battle: A thousand of fellow-fighters died as martyrs.”

262. Literally: “K̄ūmsh.”
263. B 2181: “Tonight C̄hūrūdd the merciful messenger of God, may Allâh bless and greet him, foretold me the death of a martyr, but C̄hūrūdd lies...”
264. B 2181: “on my camel.”
265. K̄irrib is a kind of coarse homespun cotton cloth — tick, sackcloth, sailcloth.
266. 1. c. of God.
267. D 2181: “The poor camel arrived like the wind, took the noble dead body, and two angels buried him.”
268. B 2181: “The descendants of the right worthy K̄išt̄a Abū Ḥisâq K̄alâstâ’î from Wâhl K̄irribî and Sâ‘îd Allâh K̄irribî cite the legend (rawdûfûn).”
269. That is, genealogy book.
270. Literally: “mutes.”
271. B 2181: “entirely compiled this work.”
272. Literally: “ritûlû.”
273. B 2181: “four men of perfect qualities testified on that day...”
274. B 2181: “Yâmmûn.”
275. In the manuscript B 2181 there is an additional passage: “the fourth Ḥâjîrî Bâshîlûdî completed this work. And God knows better”.
276. 1881—82.

Illustrations

Front cover:

Inside the text:
Fig. 1. E. N. Pavlovskij, “Shaykh Mâturîd tomb”. Samarkand. MAE RAS, No. 1321-1. Courtesy of the Museum.
Fig. 2. Idem, “The Mîkhrîh-i A’zam masâr”. Samarkand (Dubbd). Ibid., 2. Courtesy of the Museum.
Fig. 3. Blomberg, “Tomb of a saint”. Samarkand. MAE RAS, No. 2258-32. Courtesy of the Museum.
Fig. 4. Remberg, “The Hazrat Ayyûb mosque”. Bûghdîrû. Ibid., 51. Courtesy of the Museum.
Fig. 5. Idem, “K̄išt̄a Langar mosque”. Khuda-Langar. Ibid., 77. Courtesy of the Museum.
Fig. 7. A. N. Samoilovich, “Qolomâd in full darwâšh garments”. Khûâ. MAE RAS, No. 1398-30. Courtesy of the Museum.
Fig. 8. Idem, “Qolomâd (in traditional darwâšh fireplace of a round shape). Tabaristskî from Kâbûghîrî is behind”. Khûâ. Ibid., 31. Courtesy of the Museum.
Fig. 9. Idem, “The northern side of Turâb-pû Khânînî in old Urgânî”. Khûâ. Ibid., 40. Courtesy of the Museum.
CONTENTS

TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH ............................... 3
D. James, A Note on the Awdal al-Hilli: a Scribal Dynasty of Fifs (Fez) ............. 3
N. Terletsky, A Little-Known Work About a Bukhara Maziq .......................... 8

TEXT AND ITS CULTURAL INTERPRETATION ........................................... 36
A. Kudollin, Arabic Literature: Poetics and Stylistics. VII: "Life of the Prophet" by Ibn Islaq—Ibn Hisham as a Monument of Medieval Arabic Literature. Attempt at a Literary Analysis .......................... 36
V. Kryukova, Interpretation of Tjik Wedding Embroidery: Ritual, Image, Text ....... 50

PRESENTING THE MANUSCRIPT .............................................................. 58
E. Revunenkoova, Salalat-as-Salatin: the Krusenstern Manuscript .................. 58

REVIEWS .................................................................................. 65

Front cover:
Muhammad Yusuf, "Dawr Holding a Rosary", 25.5x7.8 cm. Iran, mid 17th century. The State Hermitage Museum, VA: 740/XXV. Courtesy of the Museum.

Back cover: