N. Terletsky

A PERSIAN-LANGUAGE WORK ON THE "CENTRAL ASIAN MAKKA"

On the 11th of December 1912, a regular meeting of the Turkistan circle of lovers of archaeology was held in the building of the Turkistan District Engineering Department, where a member of this learned assembly, the famous orientalist L. A. Zimin, gave a report entitled "The Story of the City of Usb" [1]. This report was based on data given in the treatise Usb ahwīrī rīzālātā ("The Legend of the City of Usb") printed in 1885 in Turkistanštaks hagwance gecwez ("Turkistan Indigenous Newspaper") in Turkish. The reading of the Russian translation of it and the accompanying commentary made up the main part of the report. The data that we have regarding this work is very scanty. It is a collection in which an anonymous author gives more than ten (manuscriptly fabricated) kadhqīs connected with the city of Usb that glorify this settlement and its inhabitants, tell about numerous Muslim righteous men and prophets that visited it. These legends make up the collection in significant figures in the collection that also contain information on the blessings that the pilgrims will be rewarded with for accomplishing pioues deeds there. The compilation of this collection can be dated to the 13th/14th century [2].

The SPiOS collection contains a work very close in its character and partly in its content to the one that was used by L. A. Zimin. This small (three folios: 42a-44a) treatise in Persian titled Dar bayān-i rīzālā-yi Usb ("From the Legend of Usb") is registered in the number B 2038. The anonymous work, which is an unfinished copy, is part of a compiled manuscript sized 24.7×14.2 cm in Oriental pasteboard binding covered with leather. The text is written in nasta’ī in black Indian ink on Oriental (Central Asian) paper with a size of 19.5×9.5 cm. The copy was created in the 19th century in Central Asia and arrived at the SPiOS manuscript collection in 1934 as part of the acquisitions of the Archæological expedition of the USSR Academy of Sciences [3].

In view of the fact that the work Dar bayān-i rīzālā-yi Usb has not been properly studied and is very little known to the general learning public, it seems suitable to dwell longer on its content, and in particular compare it to the content of the treatise in Turkey. The comparative table given here clearly illustrates the similarities and differences in content we find in the works under consideration (ÜSHR — Usb ahwīrī rīzālātā, DBRū — Dar bayān-i rīzālā-yi Usb):

| Explanation of the name of Usb | + | + |
| Explanation of the name of Khyar al-ba’dak | + | + |
| Tales of the superiority of Usb and its inhabitants over other cities and people, their high morals, etc. | + | + |
| Tale of the prophet Sulaymān’s visit to Usb | + | + |
| Tale of how Sulaymān built a mosque in Usb | + | + |
| Tales of the struggle of the people of Usb for their faith | + | + |
| Tale of Aṣīf b. Barakṭy’s stay in Usb and his death and burial in that city | + | + |
| Tale from Zayd al-Anṣāfī [4] about Muhammad’s words on the abundance of Usb | + | + |
| Mention of the Mountain of Barakīth in Usb | + | + |
| Tale of the visit of the prophets and the messengers of God to the Mountain of Barakīth | + | + |
| Tale of the amazing qualities of the water in Usb | + | + |
| Tale from the hadrāt ‘Umar about the establishment of the true faith in Usb in the time of the prophet ‘Īsā and about how one of the prophet ‘Īsā’s followers was martyred in Usb | + | + |
| Tale from Khyar ‘Umarī about the great musiḥud and his tomb near the Simīkh (1) pond | + | + |

Thus, one can talk about an obvious similarity (although not a complete coincidence) in plot of the works under consideration. One should also keep in mind that the absence of some tales in the work Dar bayān-i rīzālā-yi Usb can be fully explained by the fact that the copy we have is unfinished. The kadhqīs presented in the work are connected with the names of very popular characters and historical figures: ‘Ali, his sons Hasan and Husayn, Khadija, ‘Abd al-Malik Arqam, Abu Sufiyar and others.

As has already been mentioned above, essentially both works represent collections of Muslim tales glorifying the merits of the city of Usb. This city located in the eastern part of the Farghāna Valley, along with its outskirts, has from time immemorial been famed as a holy place which has attracted a lot of pilgrims. It should be noted that not only people from the adjacent territories came to worship the local holy places but also the inhabitants of more remote regions of Central Asia. Among the places worshipped in Usb, numerous musiḥūs stand out. Of special significance here is Takht-i Sulaymān (the Throne of Sulaymān) — a mountain located in the immediate vicinity of the city on the slopes of which there are several objects of worship [7] (figs. 1—2). The popularity of this place is also evident in the early periods of history — the unusual shape of the mountain attracted the attention of people since the late Bronze Age, and, to all appearances, this area had spiritual meaning to which testify numerous pictographic images and traces of continual lighting of fire. The religious meaning of this region is also registered in some works that belong to the Muslim period, the earliest of which dates to the 13th century AD [8]. However, the final formation of the Takht-i Sulaymān cult and hence the establishment of the city of Usb as one of the main places of worship in Central Asia should be dated to the 17th — the beginning of the 19th centuries. The compilation of the works we are reviewing is dated precisely to this period (the most probable date seems to be the end of the 18th century).

We can try to give a partial explanation of this fact by the events of the political history of the region. The Farghāna Valley (including the area of the city of Usb) constituted the nucleus of the strengthening Khorāsān domain which in the 18th century was gradually leaving the control of Bukhārā, and soon became a completely independent political unit — the Khorāsān Khānate [9]. Here a curious phenomenon should be mentioned: the presence of popular objects of pilgrimage on the territory controlled by Bukhārā, and hence controlling them and receiving profit from the numerous visitors to them was a very desirable, not to say indispensable, condition for the successful functioning of the supreme power in the political framework of Central Asia of those times. For the ruling elite of the forming Khorāsān domain a similar condition was extremely important in terms of giving it legitimacy [10], especially taking into account the fact that there, the main cities, above all Bukhārā and Khorāsān, have since time immemorial been famous as religious centres with a whole series of popular musiḥūs. The capital of the new state formation, Bukhārā, was a comparatiely young city that could not boast of many holy things [11]. In the Farghāna Valley, this role was given to Usb. In the light of the above, the decision to glorify the city and its musiḥūs in every possible way is quite understandable, and the dissemination of all kinds of legends popularizing it (including those that are part of the works we reviewed) was very useful.

The great number and popularity of the places of pilgrimage in Usb allowed the city to acquire the title of the second (after Bukhārā) Makka [12] — another name for the city mentioned in both works Khyar al-ba’daq (literally "Best of the cities"). Among the numerous amazing qualities of this city are the following: on the Day of Resurrection, the inhabitants of Usb will rise up together with the fighters for the faith, and the fighters together with the prophets [13], and they will all have wreaths on their heads and will sit on Buraq [14], the land of Usb is made from light [15], the air of Usb is like the air of Paradise, the water of Usb is like the water of Paradise [16], and the mosque of Usb (fig. 3) is like the mosque of Makka and was built by Brīhtī for the "Persian people" [17].

The performance of certain actions including rituals in Usb or at various musiḥūs boded many blessings to a person, some of which are listed in the table given below [18].
### Table 2

<table>
<thead>
<tr>
<th>Description</th>
<th>Equivalence</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Performance of two rak‘ats of namaz on the Mountain of Barīkhūr</strong></td>
<td>is equal to the performance of four hundred rak‘ats of namaz elsewhere [19].</td>
</tr>
<tr>
<td><strong>Worship on the Mountain of Barīkhūr</strong></td>
<td>corresponds to the worship of Muhammad that brings forgiveness on the Day of Resurrection.</td>
</tr>
<tr>
<td><strong>The one who drinks at least one drop of the water of Ūsh</strong></td>
<td>will not be touched by the fire of Hell.</td>
</tr>
<tr>
<td><strong>The one who has sat at least one hour in Ūsh</strong></td>
<td>will not be touched by the fire of Hell, and will be protected from the questioning by Munkar and Nakîr.</td>
</tr>
<tr>
<td><strong>The one who has spent three days or forty days in Ūsh</strong></td>
<td>will be with the people of Ūsh on the Day of Resurrection regardless of where he dies.</td>
</tr>
<tr>
<td><strong>The one who spent in Ūsh forty days or even one hour</strong></td>
<td>becomes part of the people of Ūsh and on the Day of Resurrection will be resurrected together with its other inhabitants.</td>
</tr>
<tr>
<td><strong>Those who are buried in Ūsh</strong></td>
<td>are equal to ṣāḥīḥ.</td>
</tr>
<tr>
<td><strong>A person from Ūsh</strong></td>
<td>will be brought to Paradise by the angels on the Day of Resurrection.</td>
</tr>
<tr>
<td><strong>Celebrating of Qurbān in Ūsh</strong></td>
<td>is equal to making ḥājj to Makka.</td>
</tr>
<tr>
<td><strong>The veneration of Aṣḥāf b. Barākhīyā and performance of ablution in running water</strong></td>
<td>gives liberation of sins, the gaining of childhood innocence, and God Almighty will bring this person into Paradise and will be merciful to his progeny for seven generations.</td>
</tr>
<tr>
<td><strong>The one who partakes of food with an inhabitant of Ūsh in any place</strong></td>
<td>will not be touched by the fire of Hell.</td>
</tr>
<tr>
<td><strong>The one who performs a namaz with an inhabitant of Ūsh in any place</strong></td>
<td>will become an inhabitant of Ūsh as well and will be received at the palace of God Almighty and will stay together with the prophets and the righteous.</td>
</tr>
<tr>
<td><strong>To the one who performs prayer at the tomb of a saint on the southern side</strong></td>
<td>a request will be gratified and he will be redeemed of his sins by the Almighty.</td>
</tr>
<tr>
<td><strong>Prayer at the tomb of “the great mujtahid” near the Simkīsh (“S”) pond [20]</strong></td>
<td>will bring relief for all difficulties.</td>
</tr>
<tr>
<td><strong>Performance of two rak‘ats of namaz in a mosque of Ūsh during Qurbān</strong></td>
<td>is equal to making ḥājj to Makka.</td>
</tr>
<tr>
<td><strong>The one who drinks water from the spring</strong></td>
<td>will see the beauty of God with his own eyes.</td>
</tr>
<tr>
<td></td>
<td>It equals to a draught of water from the Kawthar spring.</td>
</tr>
<tr>
<td><strong>The one who drinks the water of Ūsh or performs an ablution, two rak‘ats of namaz and honours the spirit of deceased righteous men</strong></td>
<td>will receive a great number of blessings, the mercy of God for seven generations, and enter Paradise.</td>
</tr>
<tr>
<td><strong>The one who performs two rak‘ats of namaz in a mosque of Ūsh and venerates the holy sign [21]</strong></td>
<td>will not be touched by fire on the Day of Resurrection, will be saved and brought into Paradise by a messenger of God.</td>
</tr>
<tr>
<td><strong>Prayer at the mazār of Khâja Ahmad Arkān during seven Wednesdays</strong></td>
<td>will bring fulfilment of wishes.</td>
</tr>
<tr>
<td><strong>The one who worships at the mazār of Khâja Ishâq Wali [22]</strong></td>
<td>will be redeemed of his sins, and his request will be gratified by the Most High.</td>
</tr>
<tr>
<td><strong>Veneration at the mazār of Khâja Humālī Qâhârî</strong></td>
<td>will bring liberation from misfortunes of the both worlds and from diseases.</td>
</tr>
</tbody>
</table>

Many components of the ritual of veneration of the relics of Ūsh, first of all of objects of nature that in the minds of pilgrims were evidence that some venerated characters of Muslim hagiography (qadim-i-jây) were here, date from the ancient, pre-Islamic period. To all appearances, mazârs of this category were spiritual objects long before the establishment of Islam in the region [23], and the ritual operations connected with them received a new meaning in the framework of Muslim religion. In the MAE RAS collections there are interesting photo materials that recorded a whole series of rituals accompanying ziyârat at Takht-i Sulaymân [24]. In particularly, they reflected a ritual connected with Ṣeyyâlah-i-ṭâbah (lit. "worn out, smooth stone"), also called Bâlah ("waist stone"). It is a slanting slab polished by the bodies of people sliding down it. This natural object is one
of the most popular places of pilgrimage and is located on the southern side of the first summit of Takht-i-Sulaymān [25]. The visitors to that mausoleum believed that Sulaimān himself used to sit on that stone, or that it was part of his stone throne. Filled with the special grace and strength of the prophet, this stone has healing qualities—in particular, a person who slides down it is cured of pains in the waist or back, women are cured of infertility and so on [fig. 4]. In order to be cured of infertility the female pilgrims also touch another miraculous stone—Bighikāna (lit. "owning a candle") [figs. 5–6]. To all appearances, objects of natural origin also include caviities in the rock that attract thrones of the faithful as well. There are several legends explaining the origin of these caves. According to one of the legends, two of them are the footprints of Sulaimān (or places where he put down his feet when he wanted to rest), three others are the traces of his tears [26]. According to another version these are the footprints left by Jābir ibn Muḥammad [27]. Preserving miraculous healing powers, these caves have the ability to cure various illnesses, especially headaches, nervous disorders and mental illnesses (figs. 7–9).

The Persian text given below is a word-for-word version of the text of manuscript C 238 with the preservation of the original orthography, with the exception of the letters "š" and "z", which were not tracked in the manuscript. For readers’ convenience, the text of the work is divided into sections corresponding to separate hadiths.

Speaking about the author’s goal in writing the present article, and also the scientific importance of the material presented, it is appropriate to remember what L. A. Zimin said when replying to a similar question from a person in the audience during the discussion of the report mentioned above:

“Every legend of the people, even if it was created with the influence of literary elements, has certain scientific significance and is of undisputed interest, as it depicts the view of the people or the class in which it was created, and gives materials for researchers into the life of the people in the past and present” [28].

Text

N. TERLETSKY. A Persian-Language Work on the “Central Asian Makka”

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Fig. 2

Fig. 3

Fig. 4

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محجوت علي طاهر گفت که فرمان را خان کدهم دسته‌ها یزدیکرده، یزدیکرده‌ها الی اهل اوخواست می‌کرده‌اند، و هم‌الزمان فیلسوف و میهن‌پذیر، و کیا که تا این‌گونه تاریکت روزنه می‌کنند که اغلب یک یا دو ماه به‌سرعت مسموم می‌شوند؟ او درخواست کرده‌اند؟

و تیز منفی‌بندی که حجرت نشد که نمود: اهل اوخواست به‌خصوص می‌دانند، و هر که در این اوخواست نقش نگه‌دارد، در دیگر این اوخواست نگه‌دارد. و این اوخواست را دیگری به‌نوعی ایجاد نمی‌کند.

و تیز منفی‌بندی که حجرت سپر و خالگاه صمیمی پنهانی که در روزی از هیأت نکشیده بود، در این اوخواست را دیگری به‌نوعی ایجاد نمی‌کند.

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greet him, caused to become [20]. And he also created Bayt al-Muqaddas, and preferred it to all other places. The prophets, may peace be with them, made a pilgrimage to it, climbing the steps [of holiness], given to the mortals. The Messenger of God desired to say the following:

- All the prophets, may peace be with them, and I will be pleased with everybody who makes the pilgrimage to my ashes!
- And then the great ayah, may the Most High Allah be pleased with them, inquired of the hadrât messenger of God:
  - O messenger of Allah! Besides Makkah and Madīna, and Bayt al-Muqaddas, and Bayt al-Haram and the mosques (fol. 42v of Asqāl and Has), are there any superior places on the Earth?
- The messenger of God said:
  - This Ḥādīth is worthy of trust:

***

They say that in the eastern limits there is a city called Ūṣā, and it is the best of the cities, and [is superior to] other cities, and its inhabitants to other people. On the Day of Judgement, its inhabitants will be judged together with the shahids, and its shahids together with the prophets.

The meaning of this Ḥādīth is as follows [30]:

- The Messenger of God said:
  - Truly in the eastern part there is a city called Ūṣā, and it is our best city, and its nobility is superior to other cities, and every resident of Ūṣā to other people. When the Day of Judgement comes, as we preach and believe, they will be resurrected with the prophets, may peace be with them.

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And another tradition comes from Abū Turāb b. Sa‘d b. Naqūmī, who received it from Khayyaj, `Abd Allāh Ansārī [31], who received it from Abū Hurayra [32], may Allāh be merciful to him:

The Messenger of God said that on the Earth [there is] a group of people from the descendants of Nāṣir, may peace be with him, who are a tribe full of anger, and debauchery issues from them, and they rob and pillage cities. The city of Čāh is kept by Almighty God under the protection of his virtue, and for this reason the city of Čāh is called the “sinless city”.

***

- Hadrât `All and imām Hasan and imām Hārūn asked:
  - O messenger of God! How perfect is the city of Čāh?

- The messenger of God said that its perfections were without limits, which were created by the Almighty Allāh.

***

Then merciful Khayyaj asked:

- O messenger of God! Tell of the superiority of the deeds and acts of the residents of Čāh.

- The messenger of God said:
  - One of the superiorities of the residents of Čāh is that on the land of Čāh there was a group of people who were called farrūnīn [33]. And these farrūnīn were all unbelievers. The people Čāh fought them over religion.

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And there is another tradition that everyone who spends in Čāh 40 days (fol. 43r) or even one day becomes an inhabitant of Čāh. And on the Day of Judgement, as we preach and believe, this person will be resurrected with the inhabitants of Čāh. And everyone who is buried in Čāh will receive an equal reward to the shahids. And the shahids of Čāh will receive such a reward that they will be with the hadrât Musā and Yūsuf and Hūrūn. Everyone who comes from any place and makes naqshī together with the inhabitants of Čāh, will also become an inhabitant of Čāh. And they say of the lord of the faithful ‘Umar [34], may Allāh be pleased with him, that [this person] will be with us on the Day of Judgement, and will also be with us in Heaven.

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- Hadrât ‘Akhīrāt said:
  - I have completed [reading] the Qur’ān and have understood that there will be no one better and closer on the field [35] than the inhabitants of Čāh, and all of them will have white faces, black hair and kohl eyes. And the acolytes, taking [their] garments from them, will read saḥīr and saḥīl, and then the angels, tending to their duties, will take them to heaven.

- Hadrât ‘Akhīrāt [36] said, hearing these words:
  - Be blessed, o Comrade of the non-Arabs [37]! Čāh is the best of cities!

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And they also say that hadrât the messenger of God said:

- The inhabitants of Čāh are the best of my followers, and everyone who spends an hour sincerely preparing in Čāh [...], or eats with water from Čāh, will be protected from the questioning by Munir and Nukhīr.
And they also say that 

And they also say that on the night of mercy, when hikmat the messenger of God was ascended, he saw a light on the sky which came from Bagh, and some other light from the last, and each of the two lights blended with the other. The Messenger of God asked fol. 43h of hikmat ibn al-Tarikh:—

—What is this light rising in the sky?

ibn al-Tarikh said, may peace be with him, that when the Prophet [peace be upon him] ascended, there was a city in the eastern part of the Earth which they call Csh, and they also call it Khayr al-bu'dan. And hikmat said, may peace be with him, that in this place there is a city, and everyone who makes two rak'ats of namaz in this city, will be rewarded like someone who makes a hundred rak'ats of namaz elsewhere.

The Messenger of God, hearing these words, said—

—O brother ibn al-Tarikh! I wish to make two rak'ats of namaz in this city.

ibn al-Tarikh immediately gave an order for the city of Csh to be raised, so that the friend of God made two rak'ats of namaz, and raised in such a way that the sleeping inhabitants of Csh did not wake up. Hikmat ibn al-Tarikh raised the city of Csh, and the messenger of God [made] two rak'ats of namaz in the place, where hikmat al-Sulayman arrived, and did worship. Since then this mountain is called Bariki, and great is the superiority of Csh.

They say that the prophet 

They say that the Prophet called the inhabitants of Csh and called the inhabitants of Csh to the heavens, and the inhabitants of Csh gained their faith through him. The prophet hikmat al-Sulayman prayed for the inhabitants of Csh, and the inhabitants of Csh implored the prophet hikmat al-Sulayman, seeking his protection from unbelief. He said—

—O God, Csh!

And godliness in Csh finds no refuge [any more].

And they also say that the inhabitants of Csh appealed to the prophet hikmat al-Sulayman:—

—in the city of Csh the water is extremely poisonous, and we know no means of dealing with this.

Hikmat Sulayman ordered the wells, float the mountain which is near to the spring, fol. 44a, and put the water through.

Numerous dews carried out the orders of hikmat Sulayman. Since then, thanks to the prophet hikmat Sulayman the city of Csh had enough water once more.

There is also another story. A certain person was of the faith of hikmat ibn al-Tarikh, and may peace be with him. [This person] for 200 years [prayed] to Almighty God. His name was Khayr al-Malik, and he knew the superiority of Csh, and he asked hikmat of the Almighty Lord, to be together with the inhabitants of Csh on the Day of Judgement. The grave [of this person] is near the festive place of prayer by the foot of the mountain. And hikmat the messenger of God said that people from Ma'ad and Madinah, and also some of the great followers should come to pray to him.

There is also another tradition that there was a person whose name was 'Abdul Khaliq, and he was the commander of [the city of] Csh and fought a great deal with unbelievers. The dust which settled on his clothes during his battles for the faith was cast by him into ingots. It made two gold ingots. By his will, they buried the gold with him, and buried him near Csh, next to the festive place of prayer. The wishes of everyone who visits the grave will come true.

There is also another tradition that there was once a respected person, by the name of Idris Wali, who was an imam, and lived for 100 years in the province of Farghahna, and he had 700 pupils, and they all were buried in the cemetery of Csh.

And they also say...
MUSLIM TREASURES OF RUSSIA. II:
MANUSCRIPT COLLECTIONS OF DĂGHISTĂN. PART II

Collection of Magomedrasul Gajiev

The owner of the richest collection, Magomedrasul Gajiev (65 years old, native of Khamzakh) belongs to the 'Alimgul'ad, a family of scholars, whose ancestor 10 generations ago was also renowned as a scholar. The 'Alimgul' family library is kept in a separate room specially designed for this, on wooden shelves. Every year, Magomedrasul Gajiev examines manuscripts, and takes the simplest measures to preserve them. His father Gairbek, an expert on Daghstani literature, left notes on many books about his ownership rights.

The collection is distinguished by the number of manuscripts (over 150) and the wide thematic diversity. Many copies have an excellent dark-brown binding with latches (cardboard covered in leather), and numerous, sometimes extremely informative, citations and glosses, notes on the "origin" of the book under the guidance of the author. There are many old manuscripts from the 14th—17th centuries, and also important information about the composition of book collections of the 18th century.

The most valuable books in the collection is a "subcommentary (on) Ibram which was written by outstanding scholar, great expert andbettress of Islam, abiiyib Muhammad, son of Miši (al-Gajieh)."

Ibram is the shortened title of a work on behalf of its "glosser," author of the first half of the 16th century Ibram b. Muhammad b. 'Arabshah Isferâhî, known as Ibram al-Din, under the name Bâghiya Khâbîh Shafiyya.

Muhammad, son of Miši al-Gajieh is one of the best known Daghstani scholars and experts on Arabic grammar and fiqh, "the founder of Daghstani scholarship," as academic I. I. Krachkovskii wrote of him. His work on Arabic grammar was one of the most popular textbooks in Daghstani madrasas. At the beginning of the manuscript there is an introduction by the author explaining the reason for compiling this "commentary on a commentary." Here there is the second copy of Muhammad, son of Miši al-Gajieh, copied by Tâyyib from Kharâbi (late 17th or early 18th century).

There are two ancient manuscripts: one on old original paper, ca. the 14th century. It is the third part of al-Nawawi's book al-Rawdah — collection of hadîths by al-Nawawi, renowned hadîth expert and fiqhi, the other on old original paper, also ca. the 14th century.

Several combined manuscripts were found in the collection. One of them, besides generally known works on making astroblases and determining qiblas, contains previously unknown Daghstani works: Tâkhib al-kitab by Qurbin "All from the Arvîd village of 'Alakul"; a work on determining qiblas and time by "Hassan Husayn from Khalkul, a province near Aradil — he was madkavir in Shamsâbâ Australians in 1606," i.e. 1557—98.

An important acquisition of the expedition is the fihritis of book collection which have not survived. For example, in the collection of M. G. Gajiev, at the end of the Arab grammar there is special mention of a "List of books of Husayn, son of 'Alimgul, son of Shuqri al-Qâdir in Khâbîh, kept by other people" — 17 titles. And the book al-Fawli al-dîlî lyâs by 'Abd al-Rajmân Khîlit, one of the most popular textbooks of Arabic in Daghstani madrasas, has the note: "From the books of Husayn, son of 'Alimgul." There are many such notes. For example, the ancient manuscript with the name al-Abhâm al-sharî'a wa masâ' al-dîn copied in 769/1368 also has the possessory note: "From the books of Husayn, son of 'Alimgul." In another manuscript copied in Daghstani in 1858, 20 titles are indicated, and all of them belong to the "Alimgul clan.

Here is also a very important report about the ways that the collection of 'Alimgul, son of 'Abd al-Qâdir, was formed. The main contents are: 'Alimgul has an "abundant" number of manuscripts. The ways they were acquired: (i) through a wâqf, especially from Muhammîn; (ii) copying; (iv) received from his father as a genuine mülk; (iv) purchase.

A more detailed list is given at the end of the work by Bu Ijâz Tâffast al-mulâhî afadh Shuqri al-Abhâm.
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