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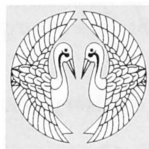
Front cover:

“Laylā visiting Majnūn in the desert”, watercolour, gouache and gold on paper. Central Deccan, 1780—1800.
Miniature in Album (*Muraqqaʿ*) X 3 in the Fabergé collection at the St. Petersburg Branch
of the Institute of Oriental Studies, fol. 8b, 13.6×17.1 cm.

Back cover:

- Plate 1.** ‘*Unwān* from *Khamṣa* (“Pentateuch”) by Abū Muḥammad Ilyās b. Yūsuf b. Muʿayyad Nizāmī Ganjawī. Manuscript C 1674 in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies, Heart, ca. 1480—1490, fol. 1b, 13.0×21.4 cm.
- Plate 2.** “The night journey of Muḥammad and his ascent to heaven”, miniature in the same manuscript (later work modelled after Herat samples), fol. 3b, 13.0×21.4 cm.
- Plate 3.** “Nūshāba, Queen of Amazons, showing Iskandar his portrait”, miniature in the same manuscript (later work modelled after Herat samples), fol. 41a, 13.0×21.4 cm.
- Plate 4.** “Iskandar supporting the head of the dying Dārā (Darius)”, miniature in the same manuscript (later work modelled after Herat samples), fol. 258b, 13.0×21.4 cm.

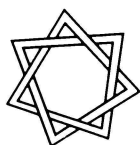
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THE HISTORY OF THE 'ISHQIYYA BROTHERHOOD'S SACRED RELICS. II: THE KATTA LANGAR QU'RĀNS (NEW FRAGMENTS)*

In his marvelous book of recollections "Among Arabic Manuscripts", I. Iu. Krachkovsky included a section titled with the Russian proverb — *Na lovtsa i zver' bezhit* ("Game runs to meet the hunter"). The short chapters in this section describe the unique finds that seemingly present themselves to the scholar when the latter plunges headlong into his work. One of these chapters, entitled "The Kūfic Qur'ān and the Arab grandmother" [1], is often recalled today in reference to the activities of Uzbek, Russian, French and Dutch scholars who are studying Qur'ānic manuscripts held to this day in the *qīshlāq* of Katta Langar (Kashkadarya region of Uzbekistan, 80 km from the city of Shahrisabz) in the mosque and *mazār*, the hereditary burial-vault of the 'Ishqiyya brotherhood [2]. The fact is that the manuscript that inspired I. Iu. Krachkovsky was held there for many years.

After a series of publications on the Katta Langar copies [3], the most varied material came to light, both on the history of the 'Ishqiyya brotherhood and on the Katta Langar relics. In the spirit of Krachkovsky's comparison to game and the hunter, the present short article deals with two such finds. Both English and Russian version of a detailed monograph by Prof. Efim Rezvan on the Katta Langar Hijāzī-script copy is slated to appear soon [4]. The book contains a facsimile reproduction of the manuscript and a video film in the production of which I assisted. The above-noted articles and this marvelously documented book liberate me from the necessity of belaboring the material on Katta Langar and the manuscripts that hark back to this religious centre.

Among the already famed Qur'ānic folios written in Hijāzī script are two pasted-together parchment folios copied in Kūfic script (*fig. 1*). They present a fragment of *sūra* 17:14–26 (15 lines per page with vowelings in red dots, each tenth *āyat* marked with a special round sign). These folios were described in detail, dated and published by Prof. Fr. Déroche [5]. I remember well the day when my kind colleague, Prof. J. Witkam of Holland, and I carefully

studied this folio *in situ* and agreed that it could be dated to the third century A.H.

I was fortunate recently to come across 4 folios of a Qur'ān from the same copy. They are pasted together out of the usual order for the Qur'ānic text and with additional paper pasted along the edges. The dimensions of the parchment pages are the same — 22.0×32.0 cm, with markers for each tenth *āyat* identical to those published by Fr. Déroche. One of the folios contains the *sūra* title, which may have been written in later. The fragments are *āyat* from *sūras* 17:101–110 and 18, 1–14; 57–71. One easily notes that the text of the Katta Langar fragment is a continuation of one of these folios. Fol. 1a (*fig. 2*) presents the text of *sūra* 17:101–107; fol. 1b (*fig. 3*) — 17:108–110; 18:1; fol. 2a (*fig. 4*) — 18:1–8; fol. 2b (*fig. 5*) — 18:9–14; fol. 3a (*fig. 6*) — 18:57–63; fol. 3b (*fig. 7*) — 18:63–70; fol. 4a (*fig. 8*) — 18:93–98; fol. 4b (*fig. 9*) — 18:98–105. According to the owner, who, as is often the case, gave us these folios through an intermediary, he has 40 folios from this copy. To buttress his assertion, he allowed us to see one more of them (unluckily, objective factors prevented us from studying it in detail).

At the beginning of 2002, a private collector in Tashkent acquired from a street vendor 35 manuscript folios of the Qur'ān (partly in very poor condition), which are directly related to the history of the copy to be published in facsimile by E. Rezvan. The folio dimensions are 53.5×32.5 cm, the text field is 44.2×16.0 cm, 11 lines in a coloured border enclosed in gold, calligraphic Central Asian *naskh*. The text is written on Samarkand paper in black ink, with *sūra* titles copied in red. The copy is dated 1309/1891–92. A number of the folios (*fig. 10*) bear the seal of the *waqf* of the Muḥammad Ṣādiq mosque in Katta Langar and the seal of 'Abd al-Ḥākim b. 'Abd al-Sattār-bāy, the *ūrāq* [6] and ruler of Khuzar (now the regional centre of the Kashkadarya region of Uzbekistan). In the late

* This is the second contribution in a series of articles on the 'Ishqiyya brotherhood's sacred relics and historical sources devoted to them. The first article by E. Rezvan in this series was published in the previous issue of *Manuscripta Orientalia*, VIII/2, 2002, pp. 10–1 (see E. Rezvan, "On the history of 'Ishqiyya brotherhood sacred relics. I: the *khirqa* of the Prophet"). In one of upcoming issues of *Manuscripta Orientalia*, an article by Dr. B. Aminov (Tashkent) on the 'Ishqiyya *shajāra* recently found in Iski Langar will be published.

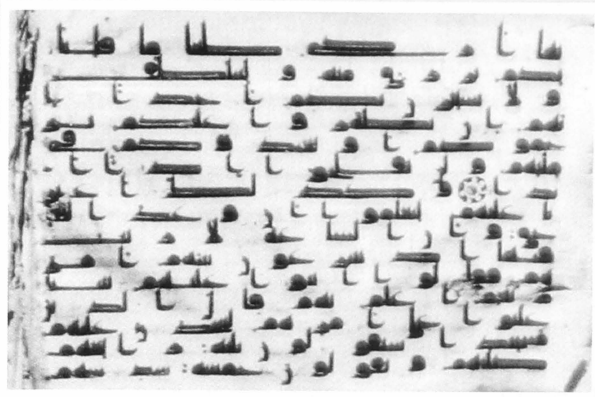


Fig. 1

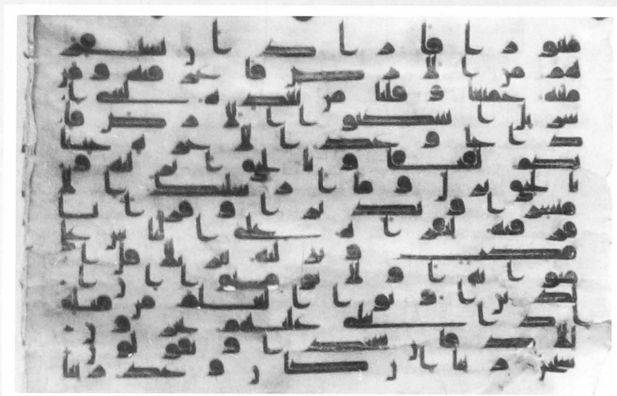


Fig. 2

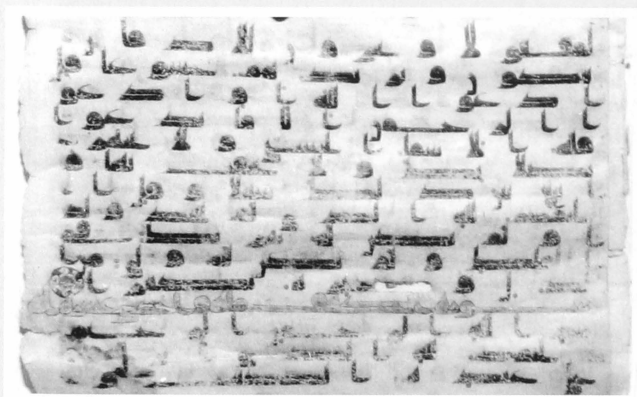


Fig. 3

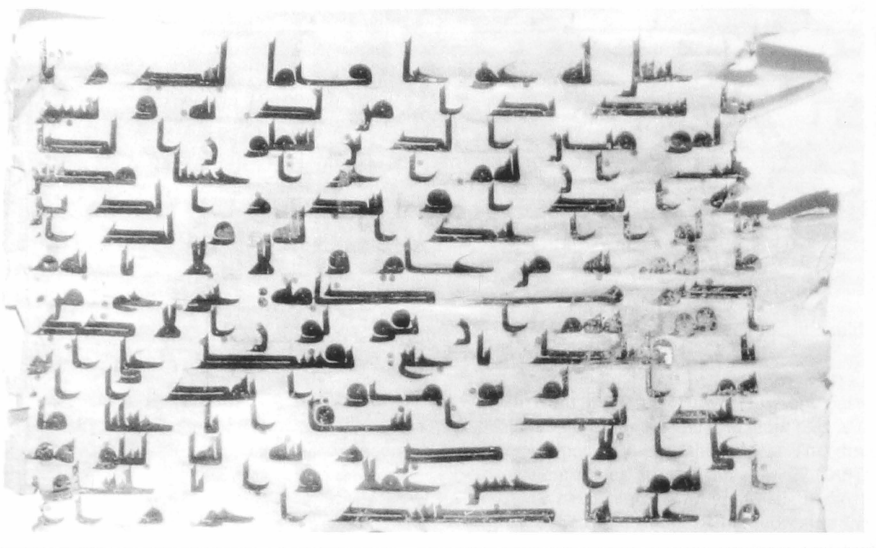


Fig. 4

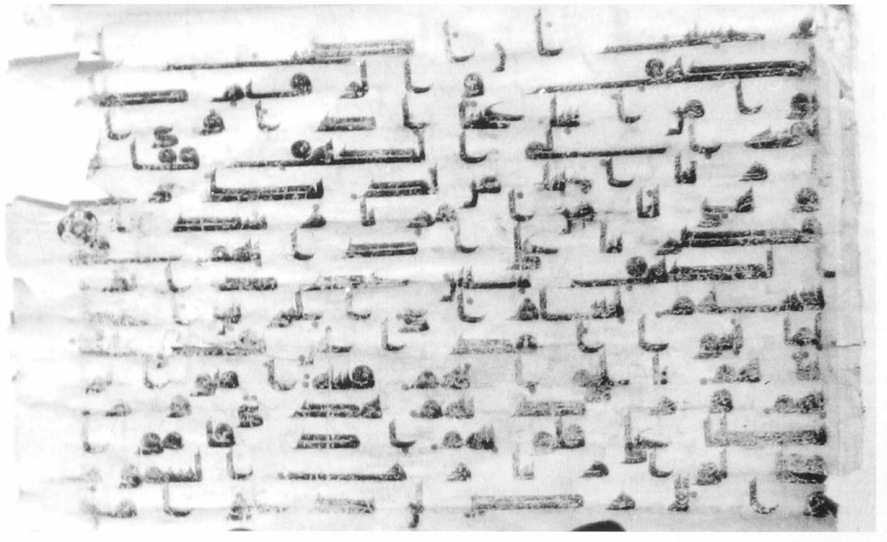


Fig. 5

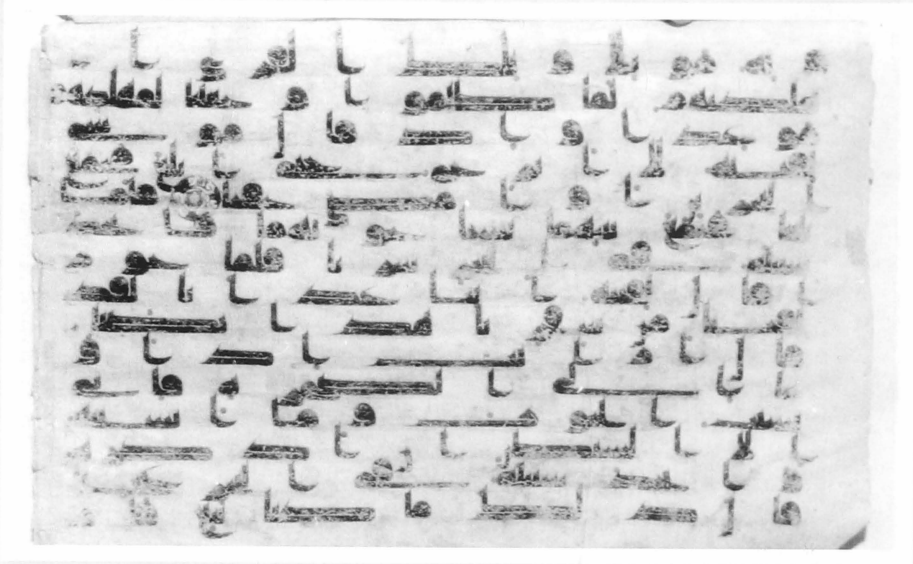


Fig. 6

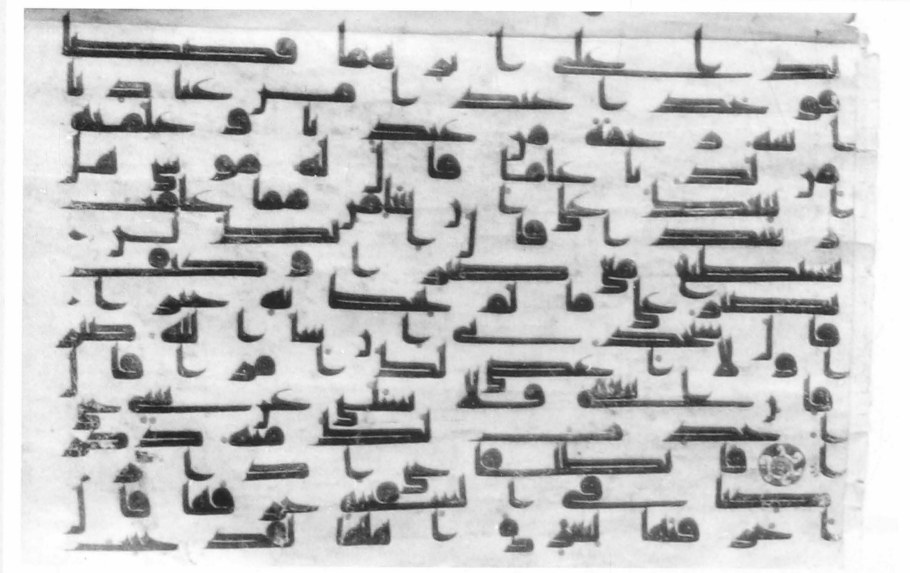


Fig. 7

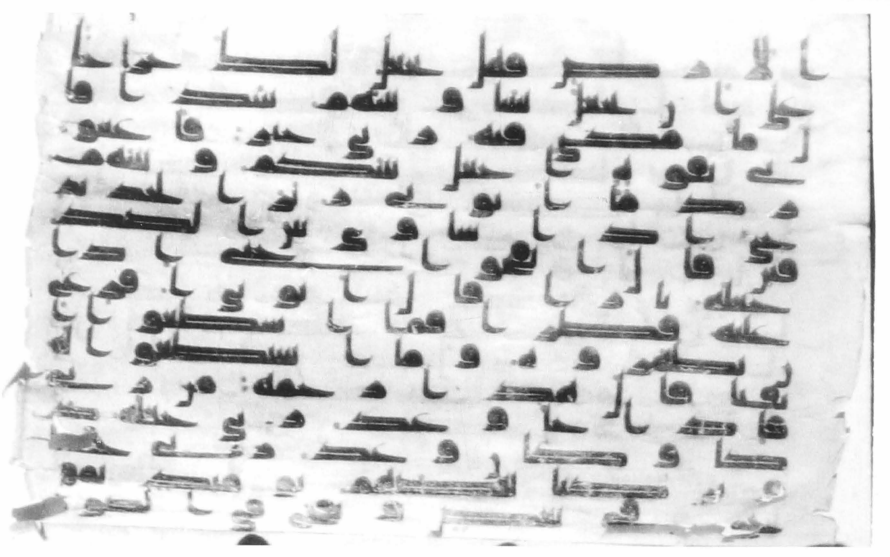


Fig. 8

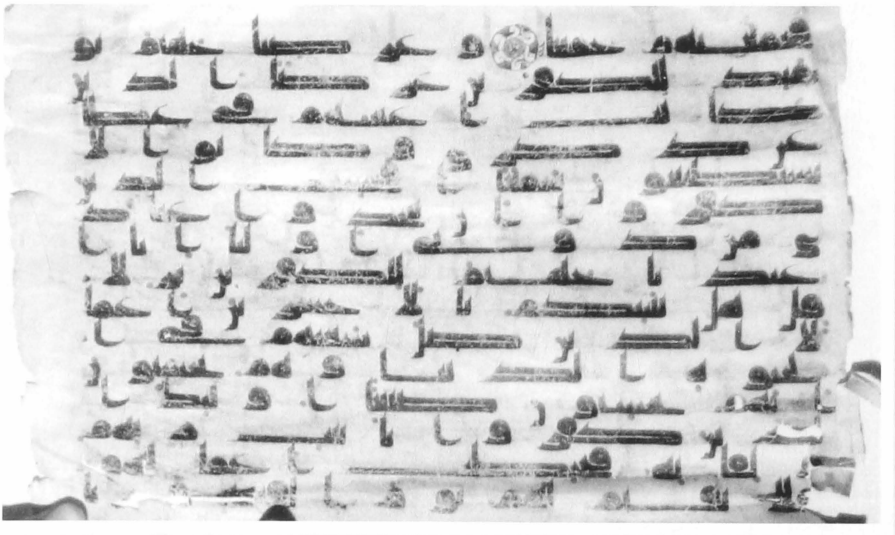


Fig. 9

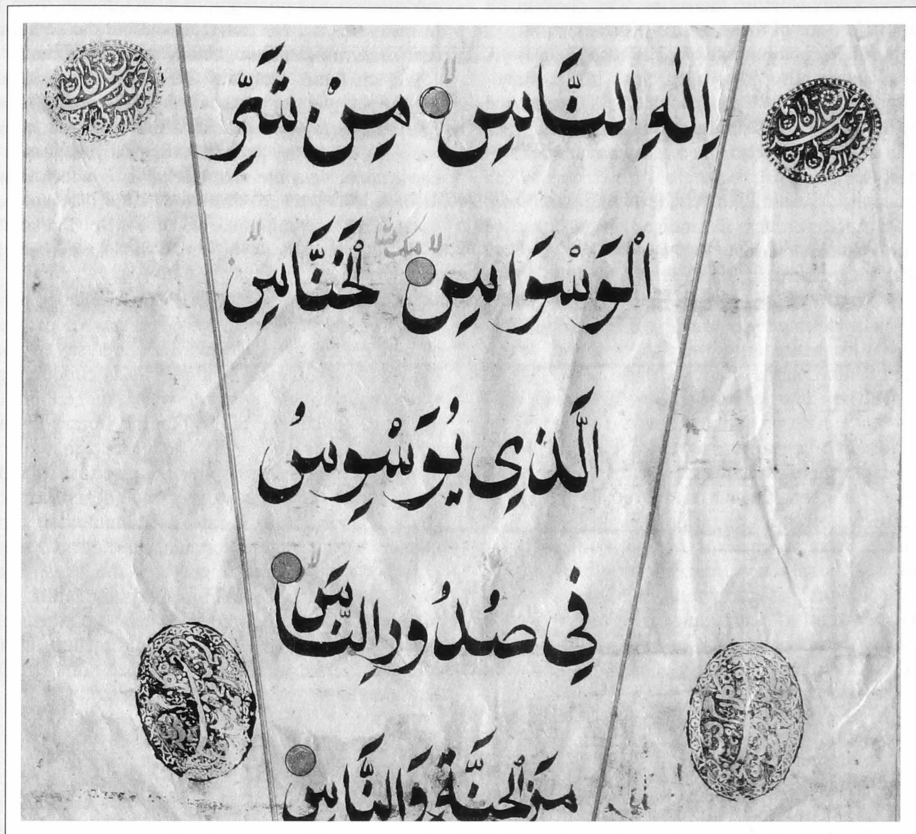


Fig. 10

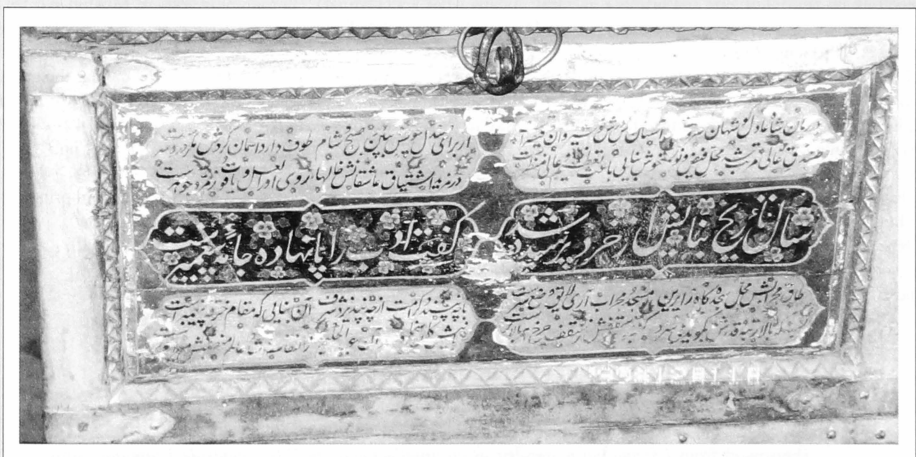


Fig. 11

nineteenth — early twentieth century, he ordered the Katta Langar *mazār* restored. New gates were installed and a chest was made to store the relics. The chest bears a chronogram in honour of these events (*fig. 11*).

The extant folios contain texts of 21 *sūras*: 43—44, 46, and 86—114. The manuscript is very close in its dimensions to the text copied in Hijāzī script (52.5×34.0 cm) and examined by E. Rezvan. (Its creation was apparently connected with the disappearance from Katta Langar of a significant part of this copy) [7].

In conclusion, I would like to cite a fragment from a letter by Prof. Rezvan that I received in response to my letter with information about this copy. "Fragments of *sūras* 43, 44, 46 are held in Petersburg. The folios with *sūras* 86—114 have until now not been found in any repository. This undoubtedly confirms the hypothesis that the creation of this manuscript was linked to the disappearance from Katta Langar of a large part of the "Qur'ān of 'Uthmān". The date preserved in the manuscript (1309/1891—92) can serve as the outer limit for the date of the possible sale of part of the Katta Langar Qur'ān. By all appearances, at the turn of the nineteenth — twentieth centuries, the ruler of Khuzar undertook a series of actions to restore the Katta Langar holy places and relics. This may have been a result of his personal piety or external (political? economic?) conditions, which appear to deserve special study. Undoubtedly, his attempt to restore the holy places of Katta Langar is an important marker, signifying the beginning or end of some stage in the region's or country's history. One wonders what exactly?"

Russian television channels recently reported the discovery of an "ancient Qur'ān" in Kazakhstan. I was sent information and photographs of fragments from this copy. In many ways they strongly resemble the 35 folios that recently surfaced, although they are significantly larger — 100.0×50.0 cm, weighing 42 kg (11 lines in a coloured border enclosed in gold, calligraphic Central Asian *naskh*). The text is written in black ink with the *sūra* titles in red. The manuscript standard red *muqawwā'* binding contemporary to the manuscript; it is adorned with silver medallions. One can discern on one of them part of the name of a Qur'ānic reader: *qārī* Mīr 'Ibādallāh Khwāja ibn... The manuscript is dated to the last quarter of the nineteenth century.

Tradition holds that over the course of five generations the Qur'ān belongs to a family of caravan traders along the Uzbek-Kazakh border (Zhetyysay region). It now belongs to a Chimkent judge who is conducting negotiations about its sale. A rumor was launched that the manuscript was once held in the Tīmūrid library in Samarqand, and was purchased some 100 years ago by a rich merchant for 20 kg of gold. This manuscript is undoubtedly a close parallel to the copy you have described. It is one of several attempts to create a monumental copy of the Qur'ān. These were undertaken in Mā warā' al-nahr in the mid to late nineteenth century (cf. the "*lawḥ*-like" copy in the mosque of Bībī Khānīm made by Mullā Muḥammad b. Ḥasan al-Samarqandī at the behest of the *amīr* Naṣrallāh (1827—1860)). It is now held in the Museum of the Cultural History of the Peoples of Uzbekistan in Samarqand".

Notes

1. I. Iu. Krachkovskii, "Nad arabskimi rukopisiami", ("Among Arabic manuscripts"), in *idem*, *Izbrannye sochineniia* (Moscow—Leningrad, 1955), i, pp. 115—8. The English translation of the work is by Tatiana Minorsky, see *Among Arabic Manuscripts. Memories of Libraries and Men* (Leiden, 1953).

2. For more on the history of the brotherhood and its holy places, see B. Babadzhanov, "'Ishqiyya", in *Islam na territorii byvshēi Rossiiskoi imperii. Ėntsiklopedicheskii slovar'* (Moscow, 2001), iii, pp. 46—7; *idem*, "Ėpigraficheskie pamiatniki musul'manskikh mazarov kak istochnik po istorii sufizma (na primere mazarov Astana Ata i Katta-langar)" ("Ėpigraphic texts of Muslim *mazārs* as a source on the history of Sufism (on the example of the *mazārs* in Astana Ata and Katta Langar)"), in *Iz istorii sufizma, istochniki i sotsial'naia praktika* (Tashkent, 1991), pp. 89—97.

3. We cite here only the most important, E. A. Rezvan, "The Qur'ān and its world: VI. Emergence of the canon: the struggle for uniformity", *Manuscripta Orientalia*, IV/2 (1998), pp. 13—51; *idem*, "Yet another "Uthmānic Qur'ān" (on the history of manuscript E 20 from the St. Petersburg Branch of the Institute of Oriental Studies)", *Manuscripta Orientalia*, VI/1 (2000), pp. 49—68; Fr. Déroche, "Note sur les fragments coraniques anciens de Katta Langar (Ouzbekistan)", *Cahiers d'Asie Centrale*, VII (1999), pp. 65—73. See also Sh. Vakhidov, "Muqaddas Quroni karim izidan", *Moziidan sado*, 1—2 (2000), pp. 48—54.

4. E. A. Rezvan, *The Qur'ān of 'Uthmān* (St. Petersburg, Katta Langar, Bukhara, Tashkent). The work is now in print (St. Petersburg Center Petersburgskoe vostokovedenie publishing house and Thesa publishing house, 2002).

5. See Déroche, *op. cit.*, p. 66 and colour plate No. VII.

6. *Ūrāq* — one of the official ranks in the Bukharan emirate.

7. For more detail, see Rezvan, "Yet another 'Uthmānic Qur'ān", pp. 49—68.

Illustrations

Fig. 1. Qur'ānic folio, parchment, Kūfīc script, 9th century, Katta-Langar (Uzbekistan), 22.0×32.0 cm (borrowed from *Patrimoine manuscrit et vie intellectuelle de l'Asie centrale islamique*, sous la direction de Ashirbek Muminov, Francis Richard et Maria Szuppe, Tashkent—Aix-en-Provence, 1999, Pl. VII/1, the bottom).

Fig. 2. Qur'ānic fragment, parchment, Kūfīc script, 9th century, Katta-Langar, fol. 1a, 22.0×32.0 cm.

- Fig. 3.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 1b, 22.0×32.0 cm.
- Fig. 4.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 2a, 22.0×32.0 cm.
- Fig. 5.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 2b, 22.0×32.0 cm.
- Fig. 6.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 3a, 22.0×32.0 cm.
- Fig. 7.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 3b, 22.0×32.0 cm.
- Fig. 8.** Qur'anic fragment, parchment, Kūfic script, 9th century, Tashkent, private collection, fol. 4a, 22.0×32.0 cm.
- Fig. 9.** Qur'anic fragment, parchment, Kūfic, 9th century, Tashkent, private collection, fol. 4b, 22.0×32.0 cm.
- Fig. 10.** Qur'anic folio, Samarqand paper, calligraphic Central Asian *naskh*, last quarter of the 19th century, Tashkent, private collection, 53.5×32.5 cm.
- Fig. 11.** Part of *sundūq* inscription from Katta-Langar *mazār*.
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