

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, *shaykhs*, *pīrs*, *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 *dargākh*, *rauḍa*, in the Pāmīr *astān*, in other regions of Central Asia — *mazār* or *ziyārātgākh*. Here we can mention a rich collection of objects, historical photos (figs. 1—18) 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 SPIOS collection there are three differently named copies of the same work dedicated to pilgrimage to the tomb of *Kh*^wāja Ka'b al-Akḥbār. 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 *Risāla-yi ḥaḍrat-i Kh*^wāja Ka'b al-Akḥbār ("The story [about] ḥaḍrat *Kh*^wāja Ka'b al-Akḥbār") [1]. This title is found in the manuscript A 1493 [2], in which they also give a longer title: *Risāla-yi ḥaḍrat-i Kh*^wāja Ka'b al-Akḥbār <...> *dar bayān-i faḍliyat-i ziyārāt-i qabr-i mutabarak-i ḥaḍrat-i Kh*^wāja Ka'b al-Akḥbār ("The story [about] ḥaḍrat *Kh*^wāja Ka'b al-Akḥbār <...> concerning the virtues of pilgrimage [to] the blessed tomb of ḥaḍrat *Kh*^wāja Ka'b al-Akḥbār") [3]. In the manuscripts C 455 and B 2181 a similar title is given at the beginning of the work after *basmalla*: *Risāla-yi dar bayān-i faḍliyat-i qabr-i mutabarak-i ḥaḍrat-i Kh*^wāja Ka'b al-Akḥbār ("The story about virtues of the blessed tomb of ḥaḍrat *Kh*^wāja Ka'b al-Akḥbār") [4]. Ahead of the actual text of the work in the manuscript C 455 there is another title set off in red ink: *Dhikr-i mazār-i Kh*^wāja Ka'b al-Akḥbār *dar Bukhāra-yi sharīf* ("The mentioning of *mazār* of *Kh*^wāja Ka'b al-Akḥbār in the Noble Bukhāra").

Wahī Kirmānī and Sa'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-Ishāq Kalābādī [6], that they were famous for their piety and had a great number of disciples (*murīds*) [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 compiling of the work was a certain Ḥājī Baghdādī, who finished it [9], and together with Maḥmūd Ḥājī, Yār Ḥājī and Yaman [10] Ḥājī testified to its veracity [11].

The work is devoted to the rules of making a pilgrimage to the tomb of *Kh*^wāja Ka'b al-Akḥbār, 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 Bukhāra (Kaganskiĭ district near the Tashrābād *qishlaq*), 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 "*Kh*^wāja Ka'ba" [12]: at the moment this *mazār* is a *saghāna* [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 *saghāna* 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 *batir*-warrior, who was notable for his great height of 10 metres, and lived in the old days in Kashka Daryā valley. His name ("*Kh*^wāja Ka'ba") he supposedly acquired after his *hājī* 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. *Kh*^wāja Ka'ba (or rather *Kh*^wāja Ka'b) is undoubtedly a part of the name of *Kh*^wāja Ka'b al-Akḥbār — the name of a well-known historical character, a prominent figure of the early Islamic period. His full name is Abū Ishāq b. Māti' b. Haysu'