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Private Archives on a Makhdūmzāda Family in Marghilan

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Preface

This publication introduces texts and facsimiles from private archives on a Makhdūmzāda family based in Marghilan in the Ferghana Valley since the 18th century.

As well known sufism played a significant role in the Islamic history of Central Asia. However, historical sources, particularly relating to the periods of the three Uzbek khanates, Khiva, Bukhara and Khoqand, are so scarce that the clarification has remained almost untouched. This book attempts to clarify original sources for the study of Sufism and the history of the Khanate of Khoqand and its neighboring regions.

In the course of preparation for this publication, I received great assistance from various individuals. First of all, I would like to express my deep gratitude to the owners of the materials used: Mr. M. Uvlikov, Ms. Z. Mahmudova, Mr. A. Yunusov and Mr. J. Rustamov, who permitted the use of the sources for the research and allowed me to copy them. I would also like to express my gratitude to Dr. Nodirbek Abdulahatov for helping my field research in the Ferghana Valley; to Dr. Ashirbek Muminov for helping in the acquisition of the related sources; to Dr. Aftandil Erkinov for checking the Turkic texts; and to Prof. Komatsu Hisao and Prof. Shinmen Yasushi for their academic advices related to this publication. This work was supported by JSPS KAKENHI 23820017 (Grant-in-Aid for Research Activity Start-up).

Kawahara Yayoi
Introduction

Makhdūmzāda Families in the History of the Khanate of Khoqand

In the Islamic history of Central Asia, Sufism, represented by the Naqshbandiya order, played a significant role. In the course of time, as a result of the positions, organizations and properties of prominent shaykhs coming to be inherited by their descendants, the “sufi families,” who had close relationships with the rulers and governments, came to hand down their political influence at the courts from generation to generation. The descendants of a 16th-century Naqshbandi shaykh Khwaja Ahmad Kāsānī Makhdūm-i Aʿẓam (hereafter: Makhdūmzāda) in Dahbid village near Samarkand and the Jūybār Khwāja family in Bukhara are well known as the most typical examples of this trend.

A similar situation was established in the Ferghana Valley, where the Khanate of Khoqand was founded by the Mings, an Uzbek tribe, in the early 18th century. The most influential family in the Ferghana Valley was that of the Makhdūmzādas. This can probably be explained by the fact that the Ferghana Valley was the homeland of Makhdūm-i Aʿẓam and it was also located between two regions: Dahbid, where a large Makhdūmzāda family lived around the mausoleum of Makhdūm-i Aʿẓam since the 16th century, and Kashghar, where a branch of the Makhdūmzādas gained political power in the 17th century.

The Makhdūmzādas in the Ferghana Valley were not composed of a single family group. There were at least three main branches that were deeply involved in the political affairs of the Khanate of Khoqand. The first one is the family represented by Muḥammad Ḥakīm khān, the author of the famous historical memoir “Muntakhab al-tawārīkh.” As this family claimed to be the descendants of Iṣḥāq Walī, one of the sons
of Makhdūm-i Aʿẓam,\(^1\) and sought refuge in the Ferghana Valley as the result of a power struggle in Samarkand in the first half of the 18th century;\(^2\) they probably belonged to the Makhdūmzādas, who lived around the mausoleum of Ishāq Walī at “Bāgh-i baland” in Samarkand.\(^3\)

The second branch is the descendants of Burḥān al-dīn Khwāja, the great-grandson of Āfāq Khwāja, who escaped to Badakhshan after his fall from power in Kashghar following the conquest of Eastern Turkistan by the Qing army. Burḥān al-dīn was killed with his brother Khwāja Jahān, by the local ruler; however, his son, Sarīmsāq, survived in Western Turkistan. The descendants of Sarīmsāq lived in the Ferghana Valley under the lenient confinement of the rulers of Khoqand since the 1810s\(^4\); they often invaded the Kashghar region, striving to establish their own government. Jahāngīr Khwāja who invaded Kashghar in 1826-28, Muhammad Yūsuf Khwāja in 1830, the main members of the “seven khwājas” in 1847, Walī khān tūra in 1857, and Buzurg Khwāja, who accompanied Yaʿqūb bīg (died 1877) — all of them came from this family.\(^5\) They continuously tried to recover the lost territory with the help of their supporters in the Ferghana Valley.

There is another example of the escape of the “Kashghar khwājas” to Western Turkistan after their fall, which is related to Khwāja Ḥasan, one of the sons of Āfāq

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\(^1\) Institute of Oriental Studies, Academy of Science, Republic of Uzbekistan, manuscript No. 3404, f. 1a; Katalog sufischer Handschriften aus der Bibliothek des Instituts für Orientalistik der Akademie der Wissenschaften, Republik Usbekistan / zusammengestellt von Baxtiyar Babadjanov et al.; Software-Entwicklung, Computersatz, Ulrike Berndt, Hindol Madraimov; Redaktion, Baxtiyar Babadjanov et al.; Herausgeber, Jürgen Paul, Stuttgart: F. Steiner, 2002, pp. 206-208.


Khwāja. According to hagiographies, Khwāja Ḥasan escaped from Kashghar at the end of the 17th century, moved on to Western Turkistan through India, propagated Naqshbandīya there, fought against the Junghars in the Ferghana Valley where the Mings had just begun their rise to power, and finally was killed in Qaratagh village in the Hisar region. I discovered a unique hagiography of Khwāja Ḥasan in the Ferghana Valley, the analysis of which allowed me to infer that at the time it was written his “descendants” lived in Sayyad village in the Khatlan region, though according to other hagiographies he was neither married nor left descendants. There are no known descendants of his in the Ferghana Valley, but there exist several mausoleums dedicated to Khwāja Ḥasan. Āfāq Khwāja’s descendants seem to have been highly esteemed and revered there.

The third one is the family in Marghilan. I analyzed their origin and some activities based on the interviews and field research at their mausoleums. The descendants of this family still live in the Ferghana Valley. According to a tradition, the ancestor of the family is ‘Abd Allāh khān. His origin is legendary. His father is a son of Karāmat Allāh, a brother of Āfāq Khwāja, and his mother is a daughter of Āfāq Khwāja. He escaped from Kashghar and went to India where he became a disciple of Miyān ‘Ābid, a famous Naqshbandī-Mujaddidī shaykh of the time. He married a daughter of the Emperor Awrangzīb (or ‘Alī Gawhar) after having miraculously cured her lameness and was blessed with a son, ‘Ībād Allāh khān, but unfortunately the princess died soon after. ‘Abd Allāh khān was sent, together with his son, ‘Ībād Allāh khān, to Marghilan by his master Miyān ‘Ābid to propagate the Naqshbandīya. The mausoleum of “Ulugh hazrat baba” located in the center of Marghilan, which is said to be the burial place of ‘Abd Allāh khān and where his descendants have been serving as administrators up to the present, attracts a lot of pilgrims. ‘Ībād Allāh khān is said to be a famous saint and the flourishing mausoleum of “Kirgil-ata” near Marghilan is known as his burial place. His descendants formed a close relationship with the rulers of Khoqand, migrated all over the eastern part of the Ferghana Valley, where they were

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7 For example, “Khoja Hasan Ata” in Ferghana province, Quva district, Xoja Hasan village, “Khojam Padsha” in Ferghana province, Ferghana district, Avval village, and “Khojam Padsha” in Ferghana province, Quva district, Quva village.
involved in land reclamation and where their mausoleums are still extant today.  

Difficulties in analyzing the social situation of this family during the period of the Khanate of Khoqand comes from the serious lack of source materials, because the contemporary Khoqand chronicles do not mention this family. However, after continuous research, I found two histories written in the time of Russian rule that contain interesting information; members of this family, Walī khān tūra b. Pādshāh khān tūra b. ‘Ibād Allāh khān, led an uprising (a “ghazawāt” in their own language) against the Russian army, which ended in failure in Marghilan, during the time of the annexation of the Khanate of Khoqand by the Russian Empire.

One of the chronicles, Muḥammad ‘Azīz Marghīnānī’s “Tārīkh-i ‘Azīz” (written at the beginning of the 20th century) describes in detail that Walī khān tūra led the uprising in Marghilan in support of the rebellion of Pūlāt khān, whose fight against the Khanate spread over the Andijan region at that time, but escaped punishment after the rebellion was defeated because of his close kinship to the rulers of Khoqand. The second chronicle, Ishāq khān tūra’s “Tārīkh-i Farghāna” (written in 1916), harshly criticizes him for his futile resistance against the Russians, which led to the martyring of many innocent Muslims.

In addition, in some Russian archives, I found two files pertaining to the arrest of Walī khān tūra. One of them has been kept in the collection of the military governor of Ferghana and named “On the arrest of Walī khān tūra” and the other is kept in the collection of the Governor-generalship of Turkestan and named “Correspondence with the military governor of Ferghana and others about Walī khān tūra, arrested in Marghilan for political disloyalty and his confinement in Tashkent city prison.” These archives indicate that he stirred up a rebellion again even after the fall of the Khanate of Khoqand, and was arrested by the Russian authorities and confined

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9 Institute of Oriental Studies, Academy of Science, Republic of Uzbekistan, manuscript No. 11108, pp. 326-331, 334, 344-347.
10 Institute of Oriental Studies, Academy of Science, Republic of Uzbekistan, manuscript No. 11616, pp. 107-108, 116; Institute of Oriental Studies and Written Heritage, Academy of Science of Tajikistan, manuscript No. 1512, pp. 144-146, 150.
11 “O arestovani Valikhana turu,” Central State Archives, Republic of Uzbekistan, fond 276, delo 1, opis’ 324.
12 “Perepiska s voennym gubernatorom Ferganskoi oblasti i drugimi o Valikhan-Tiure, arestovannym v g. Margelane za politicheskuiu neblagonadezhnost’ i zakliuchenie ego v Tashkentskoi gorodskoi tiur’me,” Central State Archives, Republic of Uzbekistan, fond I-1, delo 29, opis’ 341.
in Tashkent City Prison. However, although these archives present important materials on the situation of Walī khān tūra and this family under Russian rule, they were written from the viewpoint of outsiders and adversaries and cover only a limited period of time.

On the other hand, during my fieldwork, I collected various unique source materials still in the possession of his descendants. They contain genealogies, a fatwa, decrees, a memorandum, deeds and the hagiographies of Walī khān tūra. While the above-mentioned histories and the documents in the Russian archives criticize Walī khān tūra as a traitor after the failure of his “ghazawāt,” these privately preserved materials were written and kept by the families in order to justify their authority; the genealogies and the fatwa claim their holy lineage; decrees and a memorandum indicate their relationship with the rulers of Khoqand and positions in the Khanate; the deeds clearly show their economic activities in Marghilan; the hagiographies of Walī khān tūra give us a lot of interesting information with regard to how he was respected or how the family wished him to be worshiped. In addition, some of these materials were written or issued in the time of the Khanate of Khoqand; therefore, they provide valuable information on the Makhdūmzādas’ position under the rule of the Muslims. These sources will help clarify various aspects of this family’s activities. Based on these materials written from different points of view, the role this family played in Marghilan should be comprehensively reconsidered in light of the social situation of Marghilan under the rule of the Muslims and of the uprising Walī khān tūra led. Consequently, this will allow an assessment of the significance of the Makhdūmzādas in the Ferghana Valley and investigate the process of propagation and the role of Sufism itself more concretely. I would like to deal with these issues in my future work.

Private Archives on a Makhdūmzāda Family in Marghilan

This book introduces texts and facsimiles from the private archives of this family collected during my field research between 2003 and 2010 in the Ferghana Valley. They consist of thirty-one documents of four types (three genealogies, one fatwa, two decrees, one memorandum and twenty-four deeds) and two types of hagiographies of Walī khān tūra. The oldest document is the deed 1 issued in 1838 and the latest one is the genealogy 3 written in 1962/63. Seventeen documents were written or issued at the period of the Khanate of Khoqand, thirteen under Russian rule, and one during the
Soviet era. While deeds and hagiographies are in the possession of one of Walī khān tūra’s descendants living in Marghilan, the others are kept by other descendants of this family living not only in Marghilan but also in its suburbs. The existence of such a huge volume of materials in private archives itself shows the authority enjoyed by this family in the local community.

I. Genealogies

1. Genealogy of Īshān Ḥusayn khān tūra

Muḥarram 1299 (23rd November - 22nd December 1881)

This is a genealogy which claims the owner to be a descendant of the Prophet Muḥammad (sayyid).

I could not check the original document, but obtained re-copied one of the original document, which the present-day owner had once brought from Marghilan city to Dr. A. Muminov13 to be deciphered. Under these circumstances, I will not make the name and the details of the place of residence of the present-day owner public; this person is likely to be a descendant of the original owner of the document. For the same reason, I will refrain from showing a whole copy and only publish the text of the most important part of the below-mentioned (ii) genealogy.

Originally, this document was in the shape of a scroll and consisted of three parts: (i) the table of the genealogy from Ādam to the Prophet Muḥammad, (ii) the genealogy from the Prophet Muḥammad to Īshān Ḥusayn khān tūra and fatwas written in Persian, and (iii) the genealogy from the Prophet Muḥammad to Āfāq Khwāja written in Turkic, which includes information on the well-known thirteen sons of Makhdūm-i Aʿẓam and the six sons of Āfāq Khwāja (Khwāja Ḥasan Khwāja, Khwāja Pādshāh Khwāja, ‘Abd al-Aḥad Khwāja=Kūn Khwājam, ‘Abd al-Ṣamad Khwāja=Āy Khwājam, Khwāja Yāḥyā Khwājam, and Qilīch Būrḥān al-dīn Khwāja=Ūlūgh Khān Khwājam), but does not reach Īshān Ḥusayn khān tūra. Thirty seals are affixed to the document (twenty-five on part (ii) and five on part (iii)), although these may not be all the seals affixed to the document, because our copy lacks the edge of the original

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13 Dr. Ashirbek Muminov was an assistant professor at the Tashkent State Institute of Oriental Studies, Uzbekistan, when he introduced me to this copy in 2003 and is, at present, a Vice-director of the R. B. Suleymenov Institute of Oriental Studies, Ministry of Education and Science of Kazakhstan.
document. In any case, showing the genealogy of Īshān Ḥusayn khān tūra, the part presented in this book, must have been the main purpose of preparing this document. The text in this genealogy almost completely corresponds to those of genealogy 2.

According to the text, the genealogy was copied from that of Īshān Quda khān tūra, which was in turn copied from that of a descendant of Īshān ‘Abd Allāh Khwāja. The genealogy of Īshān Ḥusayn khān tūra is as follows: Īshān Ḥusayn khān tūra, the son of Īshān Tūra khān tūra, the son of Īshān ‘Ībād Allāh Khwāja Īshān, the son of ‘Abd Allāh Khwāja, the son of Muḥammad ‘Ādil Pādshāh, the son of Muḥammad Razzāq Pādshāh (the brother of Hidāyat Allāh Khwāja, famous as Khwāja Āfāq). This genealogy indicates his being a descendant of Khwāja Āfāq through the latter’s daughter; Khwāja Āfāq gave his daughter to his nephew, Muḥammad ‘Ādil Pādshāh, in marriage and Īshān ‘Abd Allāh Khwāja was born from this marriage. Then follows the genealogy of Hidāyat Allāh ascending to the Prophet Muḥammad.

Persian. Size of the document is unknown.

2. Genealogy of Sayyid Ḥāshim khān tūra
Jumādā al-awwal 1327 (1-30 June 1909), Marghilan.

This is a genealogy which claims the owner to be a sayyid. The present-day owner M. Uvlikov (Ferghana province, Quva district, Quva village) got this document and the below-mentioned fatwa from his uncle (father’s brother). The document bears twenty-nine seals. However, it is not clear why the seal of the imam of the fourth mosque of Bishkek was affixed. The sentences of this genealogy almost completely correspond to those of genealogy 1 above.

The genealogy of Sayyid Ḥāshim khān tūra is as follows: Sayyid Ḥāshim khān tūra famous as Sayyid Tājī khān tūra, the son of Sayyid Maḥmūd khān tūra, the son of Sayyid Tūra khān tūra, the son of Sayyid ‘Ībād Allāh Khwāja Īshān, the son of Sayyid ‘Abd Allāh Khwāja Īshān, the son of Sayyid Muḥammad ‘Ādil Pādshāh, the son of Sayyid Muḥammad Rāziq Pādshāh (the brother of Īshān Sayyid Hidāyat Allāh Khwāja, famous as Khwāja Āfāq). This genealogy also indicates his being a descendant of Khwāja Āfāq through the latter’s daughter. Then follows the genealogy of Khwāja Āfāq ascending to the Prophet Muḥammad.

Persian. 105 × 37cm.
Researched on 9th April 2003 and 27th September 2010.
3. Genealogy of Sayyid Maḥmūd khān tūra

This is the genealogy of Sayyid Maḥmūd khān tūra (died 1962), the father-in-law of the present-day owner Z. Mahmudova (Andijan province, Pakhtaabad district, Paytugh village), which was written in the Soviet era and claims him to be a sayyid. The document does not bear any seals.

The genealogy of Sayyid Maḥmūd khān tūra is as follows: Sayyid Maḥmūd khān tūra, the son of Sayyid Pādshāh khān tūram, the son of Sayyid Khwāja Mūsā khān tūram, the son of Sayyid Sultān khān tūram, the son of Sayyid Pādshāh Jān Khwājam, the son of Sayyid ʿUbayd Allāh khān Khwājam, the son of Sayyid ʿĀdil Pādshāh Khwājam, the son of Sayyid Muḥammad ʿĀdil Pādshāh Khwājam, the son of Sayyid Muḥammad ʿĀdil Muḥammad Khwājam, the son of Sayyid Muḥammad Khwājam, the son of Sayyid Yūsuf Khwājam. Sayyid Muḥammad ʿĀdil Khwājam was the son-in-law (dāmād) of ʿĀfāq Khwājam. The unique feature of this genealogy is that it mentions the names of the mother of Sayyid ʿĀdil Allāh Khwājam and her brother born of the same mother: ʿĀfāq Khwājam gave his daughter Ghaynāl ʿAẓīm, who was a sister of Sayyid Ḥasan Khwājam=Pādshāh, to his nephew Sayyid Muḥammad ʿĀdil Khwājam. Then follows the genealogy of Sayyid Yūsuf Khwājam ascending to the Prophet Muḥammad.

Turkic. 99 × 13cm.
Researched on 3rd September 2003.

II. Fatwa

1. Fatwa

The date is not mentioned.

M. Uvlikov owns this fatwa together with the above-mentioned genealogy 2. It bears forty-one seals. Most of the seals affixed to this document correspond to those of the above-mentioned genealogy 2. These two documents must have been issued at the same time and in the same place.

This is a legal opinion concerning the four following questions: (i) the descendants of the Prophet Muḥammad are the most respectable people next to the Prophet Muḥammad and his caliphs, (ii) it is necessary to respect the descendants of the Prophet Muḥammad and insulting them is tantamount to insulting the Prophet Muḥammad, (iii) the family of the Prophet Muḥammad must be loved and respected,
and (iv) rulers must punish those who insult the descendants of the Prophet Muḥammad. In the text section of this publication, I only showed the text of the most essential part of the document, i.e., questions and legal opinion, and refrained from showing the part of the citation from the works on Islamic jurisprudence (riwāyat).

Persian. 140 × 37 cm
Researched on 9th April 2003 and 27th September 2010.

III. Decrees and Memorandum from the Rulers of Khoqand

A. Yunusov (Andijan province, Pakhtaabad district, Qayir village) owns the following three documents. He is a great-grandson of Sulṭān khān tūra, the addressee of these documents. According to A. Yunusov, Sulṭān khān tūra is the son of Tūra Jān, the son of Pādshāh khān, the son of ‘Ībād Allāh khān, the son of ‘Abd Allāh khān, the son of ‘Ādil khān, the son of Karāmat Allāh.

Researched on 10th August 2003 and 7th October 2010.

I. Decree from Sayyid Muḥammad Shahrukh khān

Jumādā al-awwal 127914 (25th October - 23rd November 1862)

The reverse side of the document bears a seal of Sayyid Muḥammad Shahrukh khān.15

This is a decree (‘ināyat-nāma), which permits Sulṭān khān tūra an exemption from forms of taxation such as kharāj, jamargha16-i yurtīya, because of his possession

14 The last two digits are not clear.
15 However, it is not clear. If the name is correct, it may correspond to Shahrukh khān (died summer 1863) who was declared a “khān” after the death of Shāh Murād khān in June 1862. Timur K. Beisembiev, Annotated Indices to the Kokand Chronicles, Tokyo: Research Institute for Languages and Cultures of Asia and Africa, 2008, p. 261.
16 Jamargha means the obligation regarding the transportation, reception and looking after administrative officials. There is also a variation of jamalgha. M. A. Abduraimov, Ocherki agrarnykh otnoshenii v Buxarskom khanstve, Tashkent: Izdatel’stvo <Fan> Uzbekskoi SSR, 1970, p.199. There are some examples in other documents issued in the Khanate of Khoqand. Cf. Ashirbek Muminov, Nadirbek Abdulahatov and Kawahara Yayoi (eds.), Mazar Documents from Xinjiang and Ferghana (Facsimile), 3, Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2007. Jamargha is seen in the document WT-DX-07 (p. 63) and jamalgha is seen in the documents WT-DX-06, WT-DX08-11(p. 59-62, 64).
of old decrees issued by former rulers.

Persian. 13 × 9.3 cm

2. Decree from Sayyid Muḥammad Khudāyār khān
Jumādā al-awwal 1282 (22nd September - 21st October 1865)

The reverse side of the document bears a seal of Sayyid Muḥammad Khudāyār khān (ruled 1844-58, 1862-63, 1865-75), the ruler of Khoqand.

This is a decree which grants ʻĪshān Sulṭān khān tūra an exemption from forms of taxation such as kharāj, ʻtanābānā,17 kharbūza-puli18 and all jamalgha19-i yurtīya.

Persian. 21.5 × 11 cm

3. Memorandum from Shāh Murād khān
Ramaḍān 1278 (2nd - 31st March 1862)

The reverse side of the document bears a seal of Shāh Murād khān (ruled 1862), the ruler of Khoqand.

This is a memorandum (yād-nāma) which states that Shāh Murād khān accepted the son of ʻĪshān Sulṭān khān tūra, sent by the latter, to the court for prayers, wishes for the continuation of these prayers in the future and grants this memorandum together with a Turkish royal robe as a gift.

Persian. 21 × 11.5 cm

IV. Deeds

J. Rustamov (Ferghana province, Marghilan city) owns twenty-four deeds which are related to Walī khān tūra and some of his second-generation descendants. J. Rustamov is a great-great-grandson of Walī khān tūra (Jurakhan, the son of Akram khān, the son of Rustam khān, the son of Bāqir khān, the son of Walī khān tūra). These documents

17 ʻTanābānā means one of the land taxes imposed on gardens, orchards and wood plantations levied in proportion to the price of each product per one ʻtanāb (a standard land measure at that time). A. L. Troitskaia, Katalog arkhiwa kokandskih khanov XIX veka, Moscow: Izdatel’stvo <Nauka>, Glavnaia redaktsiia vestochnoi literatury, 1968, pp. 563-564.

18 kharbūza-pulī (literally, “melon money”) means the ʻtanābānā tax imposed on melons. Troitskaia, Katalog arkhiwa kokandskih khanov XIX veka, p. 568.

19 See the footnote 16.
indicate that this family continuously bought a lot of real estate in Marghilan and its suburbs, which has been inherited by generations of descendants.

Researched on 12th August 2003.

**Deed 1**

**First ten days of Ramaḍān 1254 (18th - 27th November 1838)**

This document is a deed on three sales of real estate. It bears four seals.

(i) Sayyid bīk b. Marāl bīk, sold a piece of land in Kūl-bāshī village, Marghīnān province to Īshān Walī khān tūra b. Īshān Pādshāh khān tūra shaykh al-islām b. ‘Ībād Allāh Khwāja, for 300 mithqāl (a unit of weight) of gold coins made in Khoqand.


(iii) Maqṣūd b. Mīr ‘Azīz bāy, sold a piece of land in Langar village to Walī khān tūra for 3 mithqāl of gold coins made in Khoqand.

Persian. 64.6 × 27.4 cm

**Deed 2**

**First ten days of Ramaḍān 1254 (18th - 27th November 1838)**

This document is a copy of document 1. It does not bear any seals.

Persian. 44.2 × 35.2 cm

**Deed 3**

**Rabī al-awwal 1255 (15th May - 13th June 1839)**

This document is a copy of a deed of transfer of real estate. It does not bear any seals.

Īshān Pādshāh khān tūra Īshān Pīr b. ‘Ībād Allāh Khwāja Īshān, made a statement that a piece of farmland in Langar village, Marghīnān province, now belongs not to him but to his son Walī khān tūra.

Persian. 46.5 × 27.3 cm

**Deed 4**

**Muḥarram 1257 (23rd February - 24 March 1841)**

This document is a deed on the sale of real estate. It bears four seals. However, it is not clear whether the document is related to this family.

Ḥasan Khwāja sold a house and land in Īshān Pādshāh khān tūra shaykh al-islām
maḥalla, Marghīnān province, to Nūr Muḥammad Ṣūfī b. Ustā Mīr Sayyid, for 4.5 mithqāl of gold coins made in Khoqand.

Persian. 23 × 22.7 cm

Deed 5
Rabī al-thānī 1270 (1st - 29th January 1854)
This document is a deed on the sale of real estate. It bears four seals.
Muḥammad Khāliq b. Tursūn Khāl bāy, sold a piece of garden land with many houses and trees in Jubūrgān maḥalla, Marghīnān province, to Walī khān tūra for 20 mithqāl of gold coins made in Khoqand.

Persian. 38.4 × 22.3 cm

Deed 6
Rabī al-thānī 1270 (1st - 29th January 1854)
This document is a copy of document 5. It does not bear any seals.

Persian. 64.4 × 27.5 cm

Deed 7
The last day of Jumādā al-awwal 1280 (12th November 1863)
This document is a deed of the transfer of real estate. It bears nine seals.
Īshān Tūra Jān tūra b. Īshān Pīr Pādshāh khān tūra, transferred (bakhshādam wa habah namādam) a house and land with a stable in Jūrgān maḥalla, Marghīnān province, to his own brother Walī khān tūra.

Persian. 35.2 × 26.7 cm

Deed 8
Muḥarram 1281 (6th June - 5th July 1864)
This document is a deed on the sale of real estate. It bears four seals.

Persian. 36 × 26.7 cm
Deed 9
Muḥarram 1282 (27th May - 25th June 1865)

This document is a deed on the sale of real estate. It bears three seals.

Mīr Qāsim bāybachcha b. Bābā Qurbān bāy, sold a piece of farmland in Chahār-chaman village, Marghīnān province, to Walī khān tūra for three mithqāl of gold coins made in Khoqand.

Persian. 32.6 × 26.4 cm

Deed 10
The last day of Sha‘bān 1283 (6th January 1867)

This document is a deed on the sale of four pieces of real estate. It bears two seals.


Persian. 50.7 × 30.7 cm

Deed 11
Ramāḍān 1286 (5th December 1869 - 3rd January 1870)

This document is a deed on the sale of real estate. It bears one seal.

Āyim Bībī and Riḍwān Bībī, the daughters of Mīrzā Raḥīm bāy, sold 42 of 240 tīrs of farmland in Khwāja-arīghī and Langar, Marghīnān province, to Walī khān tūra for 15 mithqāl of gold coins.

Persian. 26.7 × 32.2 cm

Deed 12
Sha‘bān 1290 (24th September - 22nd October 1873)

This document is a deed on the sale of real estate. It bears two seals.

According to the decree of the ruler (Khudāyār khān), Mullā Šātīb-āldī Makhdhūm b. Dāmullā Muḥammadī Ākhūnd mudarris, the executor (mutawallī) of the waqf land of the old madrasa of Pādshāh Iskandar, sold a piece of grassland, which was a part of the waqf land, in Jūrghān maḥalla, Marghīnān province, to Walī khān tūra for 50 mithqāl of gold coins.

Persian. 29.6 × 35.4 cm
Deed 13
Jumādā al-thānī 1292 (5th June - 2nd August 1875)

This document is a deed on the sale of real estate. It bears one seal.

‘Abd al-Karīm b. Muḥammad Raḥīm, sold a piece of farmland in Khwāja-arīghī village, Marghīnān province, to Walī khān tūra for 10 mithqāl of gold coins.

Persian. 25.5 × 29.9 cm

Deed 14
Shawwāl 1292 (31st October - 28th November 1875)

This document is a deed on the sale of real estate. It bears four seals.

Muḥammad Qāsim b. Ṣādiq b. Walī khān tūra, sold a piece of farmland with a vineyard and an apricot orchard in Khwāja-arīghī, Marghīnān province, to Walī khān tūra for 54 mithqāl of gold coins made in Khoqand.

Persian. 33 × 23.7 cm

Deed 15
Shaʿbān 1302 (16th May - 13th June 1885)

This document is a deed on the sale of real estate. It bears three seals.

Mullā Sarimsāq b. Ustā ‘Ubayd Allāh, sold a piece of garden land in Jūrghān mahalla, Marghīnān province, to Walī khān tūra for 10 mithqāl of gold coins.

Persian. 38 × 30.7 cm

Deed 16
a. Rabī al-thānī 1307 (25th November - 13th December 1889)

The right side of this document is a petition. It bears two seals.

Muẓaffar khān tūra b. late Sayyid Walī khān tūra and Saʿādat Ayim bt. Mullā ‘Azīm Bābā Akhūnd requested the right to pass through a gate and along a road located in Jūrghān mahalla, Marghīnān province, which were common property owned by them together with Bāqir khān tūra, whose legal guardian was his son, Abū al-Fayḍ khān tūra.

b. 20th Jumādā al-awwal 1307 (12th January 1890)

The reverse side of this document is a judgment. It bears one seal.

With regard to the demand described on the right side, it was judged that Muẓaffar khān tūra and Saʿādat Ayim must make a new gate and must not pass through
the gate mentioned on the right side.

Deed 17
Ramadān 1307 (21st April - 20th May 1890)

This document is a deed on the distribution of inheritances. It bears three seals.

The property of the late Walī khān tūra was divided between the legal heirs, his wife Saʿādat Pādshāh Ayīm bt. Mullā ʿAzīm Bābā bāy, his sons Sayyid Bāqir khān tūra and Sayyid Muẓaffar khān tūra. The legal guardian of Sayyid Muḥammad Bāqir khān, who was suffering from dementia, was his own son, Abū al-Fayḍ khān tūra. Two pieces of farmland and an area of vineyard in Yakka-tūt village, Marghīnān province, were inherited by Sayyid Bāqir khān tūra.

Deed 18
Jumādā al-awwal 1309 (3rd December 1891 - 1st January 1892)

This document is a copy of a deed on distribution of property. Part of the document has been torn off. It does not bear any seals. This document must be a pair with the below-mentioned document 20, because they correspond to each other in content. One of the years in this document (1309) or in document 20 (1319) must be a mistake.

All the property of Sayyid Bāqir khān tūra was divided between his legal heirs as follows: 10 ūqṣ was inherited by his wife Mihr Nisāʾ Ayīm; 20 ūqṣ by each of his three sons Abū al-Fayḍ khān, Sayyid Asad khān and Rustam khān; and 10 ūqṣ by his daughter Qambar Pādshāh Ayīm. Five pieces of real estate including a stronghold (qūrghān) and a garden were inherited by Abū al-Fayḍ khān tūra.

Deed 19
8th February 1898

This document is a deed on the sale of real estate. It bears two seals.

Sārā Bībī bt. Mullācha bāy, the wife of the late Nūr Muḥammad bāy, resident of Shaykh Khwānd Ṭuhūr region, Tashkent province, and Yūldāsh-bāy ṣaghīr b. Muḥammad Yūsuf bāy, sold two-thirds of a garden with a house in Chūburghān maḥalla near Yangī Mazār tūḡī maḥalla, Īskī Marghīnān province, to Abū al-Fayḍ khān
tūra b. Sayyid Muḥammad Bāqir khān tūra, for 228 sūms. Their legal attorney was Muḥammad Rāziq bāy b. Išḥāq Muḥammad. Abū al-Fayḍ khān tūra was the legal guardian of his father Sayyid Muḥammad Bāqir khān who was suffering from dementia.

Turkic. 31.2 × 35.3 cm

**Deed 20**

Jumādā al-awwal 1319 (16th August - 14th September 1901)

This document is a copy of a deed of division of property. It does not bear any seals. This document must be a pair with the above-mentioned document 18 because they correspond to each other in content. One of the years in this document (1319) or in document 18 (1309) must be a mistake.

Five pieces of real estate in Yakka-tūt volost' (*maḥkūm*), including a stronghold (*qūrgan*), two piece of lands and a garden, six pieces of real estate in Gul-chaman, Fayḍ-ābād volost', including a garden and five pieces of land, and a house in the city were divided equally into 40 ʿūqṣ between the two sons of Sayyid Bāqir khān, Sayyid Asad khān tūra and Sayyid Rustam khān tūra.

Turkic. 43.4 × 35 cm

**Deed 21**

4th Shawwāl 1320 (4th January 1903)

This document is a copy of a deed of division of the inheritances. It does not bear any seals.

Sayyid Bāqir khān tūra b. Sayyid Walī khān tūra, died in Jūrghān *mahalla*, Mashhad region (*daha*), Iskī Marghilān province. His properties, consisting of real estate in Yakka-tūt and Fayḍ-ābād volost’s and Jūrghān *mahalla*, were divided among his legal heirs, his wife Mihr Nisā Āyim bt. ‘Abd Allāh bāy, his three sons, Sayyid Abū al-Fayḍ khān tūra, Sayyid Asad khān tūra, and Sayyid Rustam khān tūra, and his daughter Qambar Pāḏshāh Āyim.

Half of the eighteen pieces of real estate in Fayḍ-ābād volost’ mentioned in this

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20 Yakka-tūt *volost*’ was located in the east of Marghilān and administratively belonged to Suburban *uchastok* under Russian rule, Margelan *uezd*. *Spisok naselennykh mest Ferganskoi Oblasti*, Skobelev: Tipografia Ferganskogo Oblastnogo Pravlenia, 1909, p. 99.

21 Faizyabad *volost*’ was located in the west of Marghilān and belonged to Suburban *uchastok*, Margelan *uezd*. *Spisok naselennykh mest Ferganskoi Oblasti*, p. 101.
document (eight plots of farmland, six plots of uncultivated land and one stronghold (qurghân) in Khwâja-arîghî,22 one orchard in Langar village,23 one plot of farmland and one plot of uncultivated land in Qarâ-kaltak village24 and three pieces of real estate in Jûrghân mahalla (a house and land, a copse and an orchard)) was inherited by Sayyid Abû al-Fayd khân tûra. The other half was divided equally between Mihr Nisâ Āyim and Qambar Pâdshâh Āyim.

Eight pieces of real estate in Yakka-tût volost’, which are mentioned on the deed of the division of the inheritances25 in the possession of Sayyid Asad khân tûra and Sayyid Rustam khân tûra, were divided equally between them.

Sayyid Asad khân tûra and Sayyid Rustam khân tûra paid 700 şūms to Sayyid Abû al-Fayd khân tûra, and 150 şūms to each of Mihr Nisâ Āyim and Qambar Pâdshâh Āyim for the new building in Yakka-tut and agreed not to bring any lawsuits against each other. The Sayyid Bâqir khân tûra’s portion of the common uncultivated land, which he had owned together with other tûras in Yakka-tût volost’, and the portion of the real estate in Jûrghân mahalla, which at the time was in the possession of Khân Pâdshâh Āyim and was supposed to become the property of Sayyid Bâqir khân tûra, were also divided between them.

The real estate of Sayyid Bâqir khân tûra in Qal’acha village in Khoqand-qişləq volost26 remained undivided between the heirs.

Turkic. 43.5 × 34.7 cm

Deed 22
14th December 1908 / 4th Dhû al-hijja 132627

This document is a deed regarding the exchange of some real estate. A part of

23 Langar also belonged to Karadzhida sel’skoe obschestvo. Spisok naselemykh mest Ferganskoj Oblasti, p. 101.
24 Qara-kaltak also belonged to Karadzhida sel’skoe obschestvo. Spisok naselemykh mest Ferganskoj Oblasti, p. 101.
25 It probably mentions document 20.
26 Kalacha belonged to Arsif sel’skoe obschestvo, Kokan-kishlak volost’. Kokan-kishlak volost’ is located in the south-east of Marghilan and belonged to Kuva uchastok, Margelan uezd. Spisok naselemykh mest Ferganskoj Oblasti, p. 86-87.
27 Originally, 1316 A.H. (1898 A.D.) is mentioned in the document. However, it is a mistake and should read 1326 A.H., because it is difficult to believe that the secretary wrongly wrote 1908 A.D. in place of 1898 A.D.
the document has been torn off. It does not bear any seals.

Sayyid Abū al-Fayḍ khān tūra b. Sayyid Bāqir khān, exchanged his real estate with his brother Rustam khān tūra. He transferred the half of his five areas of real estate mentioned in this document (however, the location and the borders of the property are not provided in the document) to Rustam khān tūra in exchange for the latter’s apricot orchard and stronghold (qūrghān) in Khwāja-arīgh village, Yakka-tūt volost’.

Turkic. 22 × 34.5 cm

Deed 23

a. 6th Rabī al-awwal 1327 / 14th March 1909

The right side of this document is a petition related to an inheritance division. It bears two seals.

Qambar Pādshāh Āyim bt. Sayyid Bāqir khān tūra, legally received two plots of uncultivated lands in Qarā-kaltak village28 and an orchard in Langar village29 mentioned in this document, which corresponds to one-fourth of the eighteen real estate assets in Fayḍ-ābād volost’.30 However, she did not receive one-fourth of three areas of real estate in Chūrghān maḥalla, Mashhad region, Iskī Marghīnān,31 despite her right to inherit them. Her legal attorney was Sayyid Rustam khān tūra.

b. 25th Rajab 1332 / 1st June 1914

The reverse side of this document is the correction regarding the area of land mentioned on the right side. It bears two seals.

The size of the second land area in Qarā-kaltak village mentioned on the right side was corrected from 137 țanāb to 157 țanāb.

Turkic. 31.4 × 35.5 cm

Deed 24

18th Ṣafar 1334 / 11th December 1915

This document is a letter for the withdrawal of a lawsuit. It bears two seals.

28 The first one perhaps corresponds to 17 on document 21 and the second one corresponds to 18 on document 21.
29 It corresponds to 16 on document 21.
30 They correspond to 1-18 on document 21.
31 They correspond to 19-21 on document 21.
Mihr al-Nisā’ Āyim bt. ‘Abd Allāh bāy, the wife of the late Sayyid Muḥammad Bāqir khan, a 68-year-old resident of Jūrghān maḥalla, Mashhad region, withdrew her lawsuit against her son Sayyid Rustam khan tūra with regard to her properties, which consisted of a stronghold (qal’a) in Īskī Marghīnān and farmlands and uncultivated lands in Langar and Khwāja-arīghī villages in Fayd-ābād volost’.

Turkic. 19.4 × 35.4 cm

V. Hagiographies

J. Rustamov, who has already been mentioned above, owns two hagiographies on Walī khān tūra. One of them is written in verse and the other in prose; both are extant in two manuscript versions each. The contents of both works correspond to each other.

Both hagiographies are anonymous, but judging from their content, they must have been written by relatives.


1. Anonymous, Rawdat al-ansīb (verse)

Manuscript A

1306 (7th September 1888 - 27th August 1889)

This manuscript has the title “Rawdat al-ansīb” at the beginning (f. 1b). It has page numbers on the reverse sides of the folios, but it lacks page number 4. It includes the events before his birth (circa 1813) and ends with the events of the time when he was forty-one years old (circa 1855), although he lived a much longer life. It does not include the description of the “ghazāt” he led around 1875. The date 1306 A.H. (1888/89), with which the elegy to him ends, is probably the year when he died and when the work was completed. Most of the content is devoted to the miracles and virtuous deeds Walī khān tūra accomplished; in other words, it stresses the holiness of the “saint” and his leadership in the local community.

The main content is as follows:

- Basmala and the eulogy to God, to the Prophet Muḥammad and to the first four Caliphs. (ff. 1b-3b)

32 It is not clear whether this manuscript lacks the folio 4 or the copyist mistook numbering the pages. The texts of manuscript B are also the same as manuscript A.
- Citations from some hadiths and its translation into Turkic. (ff. 3b-9a)

- ‘Ibad Allāh khān prophesied to his son, Pādshāh khān tūra, that he would be blessed with a son, who would become famous. After this prophecy, Pādshāh khān was blessed with three sons: Īshān khān tūra, Tūra Jān tūra and Awliyā khān tūra. However, ‘Ibad Allāh khān continued to state “He is not the one about whom I prophesied.” ‘Ibad Allāh khān prophesied again that Pādshāh khān tūra would be blessed with such a son after ‘Ibad Allāh khān himself had died. After the death of ‘Ibad Allāh khān, Walī khān tūra was born. There then follows the description of some of the events that occurred in his childhood and youth. (ff. 9a-18b)

- When Walī khān tūra was fifteen years old, he zealously studied Sufism. (ff. 18b-23b)

- When Walī khān tūra was twenty years old, he went to worship at Shāhimardān, the mausoleum of his “ancestor,” ‘Alī ibn Abū Ṭālib. The next year, he repaired the road from Marghīnān to Shāhimardān. Many people in Marghīnān volunteered for the work. During the work, he performed many miracles. (ff. 23b-33b)

- When Walī khān tūra was twenty-two years old, he made a beautiful garden in Chār-chaman; when he was twenty-seven years old, he invited his mother to the garden and held a banquet. (ff. 34a-37b)

- When Walī khān tūra was twenty-nine years old, the rule of Muḥammad ‘Alī khān ended and Shīr ‘Alī khān declared himself “khān.” The wife of Shīr ‘Alī khān’s brother, Bīk Īughli bīk, and her two sons, Ṭaghāy Qāsim and Šādiq bīk, were disciples of Walī khān tūra. Afterwards, Shīr ‘Alī khān also became Walī khān tūra’s disciple through an introduction by Bīk Īughli bīk’s wife. (ff. 37b-44a)

- When Walī khān tūra was thirty years old, he was blessed with a son, Bāqir khān tūra. When Bāqir khān tūra turned three, his sister, Pādshāh Āyim, was born. For the ceremony to pierce holes in their ears, he invited his father, Pādshāh khān tūra, to Chār-chaman and held a big banquet there. (ff. 44a-54a)

- When Walī khān tūra was thirty-four years old, Pādshāh khān tūra designated Walī khān tūra as his successor in his will. (ff. 54a-56b)

- When Walī khān tūra was thirty-six years old, Pādshāh khān tūra miraculously cured a lame man. (ff. 56b-59b)

- When Walī khān tūra was forty-one years old, Pādshāh khān tūra died at the age of eighty-two. The inheritance was divided among his four sons and one daughter. Walī khān tūra emancipated many inherited slaves and encouraged his brothers to do so; however, they refused. (ff. 59b-61b)
- The elegy to Walī khān tūra was written in 1306 A.H. (ff. 61b-65b)
  
  65 folios. Turkic. Size was not measured.

**Manuscript B**

The date and the title of the book are not mentioned.

This manuscript was written with a fountain pen on a notebook apparently made during the Soviet era and is newer than manuscript A. The copyist apparently was not particularly skillful in writing Arabic letters. The content ends halfway (48b of manuscript A). It lacks the elegy to Walī khān tūra. Only facsimiles of the first and last pages are published here.

93 pages. Turkic. 20.4 × 16.6 cm

**2. Anonymous, Hagiography of Walī khān tūra** (tentative title, prose)

**Manuscript A**

The date is not mentioned.

The content of this hagiography written in prose is almost the same as the above-mentioned *Rawḍat al-ansāb* written in verse. It also starts with the events that occurred before Walī khān tūra’s birth and ends with the events at the time when he was forty-one years old. It lacks the elegy to Walī khān tūra.

101 folios. Turkic. 26.6 × 14.8 cm

**Manuscript B**

The date is not mentioned.

This manuscript is almost identical to manuscript A. Only facsimiles of the first and last pages are published here.

60 folios. Turkic. 26.4 × 15 cm
Notes to the Edition

1. Punctuation

Periods and commas are not used in the manuscripts. They are placed accordingly for the purpose of readability.

2. Spelling

This text faithfully follows the spelling in the original manuscripts. However, in some cases, I have changed the spelling to make the text easy to read. The following explains the principles according to which the spelling was corrected.

1) The Arabic letters چ،پ and گ, characteristic of Persian and Turkic, are not used in the manuscripts except in a few cases, in place of which the letters ج،ب and ك are used. I have used the letters چ،پ and گ in the way they are used in the contemporary Tajik or Uzbek languages when transcribed in the Cyrillic or Latin alphabets.

2) As a rule, words of Arabic and Persian origins are used in their correct orthographic forms, i.e., words that appear on the original manuscript in a form different from the normal orthography are altered to their normal orthographic forms. The spelling in the original manuscript is shown in the footnotes.

3) As for the Persian language, in the case when the last letter "ه" of a past participle or the first letter "ا" of "اـست" is lacking, for example "هـدـرـک" or "تـدـرـک" or "تـدـرـسـک" or "تـدـرـسـدـرـک" or "تـدـرـسـدـرـسـک" or "تـدـرـسـدـرـسـدـرـک" I have inserted the necessary letters and spelled it such as "هدـرـک" or "تـدـرـسـک".

4) As for the Turkic language, the conjunctive ending "[-i]p" is represented as "ى[ب]."  

5) The phonetic symbol ُ which means “and,” for example "ُحمـدـسـبـاـس" or "حمـد و سباس," is spelled with wāw "و," such as "دـمـح و سـبـاس."  

3. Symbols

☆☆☆ This symbol shows the texts lacking on the original documents or omitted by the author.  

… This symbol shows that the necessary word is lacking and there is a blank space instead in the manuscript.  

××× This symbol shows that the word in question is not legible in the manuscript.  

{ } These brackets show an insertion considered by the author necessary but missing in the manuscript.  

+ This symbol shows that the manuscript contains a word, a phrase or a sentence provided in a footnote, which is (are) considered unnecessary in the main text.  

? This symbol shows that the word in question is not clearly legible in the manuscript and the spelling of the word cannot be determined.
Additional Notes to the Critical Edition of Hagiographies

1. Indication of folio or page numbers

(1a) Folio numbers of manuscript A are given.

{1a} Folio or page numbers of manuscript B are given.

2. Differences in spelling between manuscripts

This critical edition faithfully follows the spelling in manuscript A; the spelling in manuscript B is shown in the footnotes.

However, the variants for Turkic words, for example, change or the presence or lack of short vowels (سوز / سوز، -د / د), differences between consonants (توق / نوغ، -ماک / -میل), presence or lack of the word “and (و),” change of the possessive suffix “-ن” to the suffix “-نیگ” or writing postpositions and suffixes together with the previous word or separately from it, (دوست لاز / دوستار), are not normalized. I have followed the spelling in manuscript A, although it is not necessarily always spelled the same way, and no attached notes are made.

3. Symbols used only in the critical edition

< > These brackets show direct speech in the prose texts.

[ ] These brackets in the main text show that two or more words or sentences inside them are corrected or added, or that in place of the indicated part the other variants are shown in the other manuscript.

※ This symbol shows that the form found in manuscript A was corrected. In the case it was corrected on the basis of the form found in manuscript B, the form of manuscript A is shown in the footnotes. In the case the form found in manuscript B is also incorrect, it was corrected by the author and the forms of manuscripts A and B are shown in the footnotes.

# This symbol shows that a word, phrase or sentence is missing from manuscript A and has been restored on the basis of manuscript B.

※ This symbol shows that a word, phrase or sentence is missing from manuscript B.
Facsimiles
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2. Genealogy of Sayyid Hāshim khān tūra, ii
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III. Decrees and Memorandum from the Rulers of Khoqand

1. Decree from Sayyid Muḥammad Shahrulkh khān a, b
2. Decree from Sayyid Muhammad Khudayr Khan a, b
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1. Rawdat al-ansāb A, ff. 2b-3a
1. Rawḍat al-ansāb A, ff. 3b-4a
1. Rawḍat al-ansāb A, ff. 4b-5a
1. Rawḍat al-ansāb A, ff. 5b-6a
1. Rawḍat al-ansāb A, ff. 6b-7a
1. Rawḍat al-ansāb A, ff. 7b-8a
1. Rawḍat al-ansāb A, ff. 8b-9a
1. Rawḍat al-ansāb A, ff. 9b-10a
1. Rawḍat al-ansāb A, ff. 10b-11a
1. Rawḍat al-ansāb A, ff. 11b-12a
1. Rawdat al-ansāb A, ff. 12b-13a
1. Rawdat al-ansāb A, ff. 13b-14a
1. Rawdat al-ansāb A, ff. 14b-15a
1. Rawḍat al-ansāb A, ff. 15b-16a
1. Rawḍat al-ansāb A, ff. 16b-17a
1. Rawḍat al-ansāb A, ff. 17b-18a
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1. Rawdat al-ansâb A, ff. 18b-19a
1. Rawḍat al-ansāb A, ff. 19b-20a
1. Rawdat al-ansāb A, ff. 20b-21a
1. Rawḍat al-ansāb A, ff. 21b-22a
1. Rawdat al-ansāb A, ff. 22b-23a
1. Rawḍat al-ansāb A, ff. 23b-24a
1. Rawḍat al-ansāb A, ff. 24b-25a
1. Rawḍat al-ansāb A, ff. 25b-26a
1. Rawḍat al-ansāb A, ff. 26b-27a
1. Rawḍat al-ansāb A, ff. 27b-28a
1. Rawdat al-ansâb A, ff. 28b-29a
1. Rawḍat al-ansāb A, ff. 29b-30a
1. Rawḍat al-ansāb A, ff. 30b-31a
1. Rawḍat al-ansāb A, ff. 31b-32a
1. Rawdat al-ansāb A, ff. 32b-33a
1. Rawḍat al-ansāb A, ff. 33b-34a
1. Rawdat al-ansāb A, ff. 34b-35a
1. Rawḍat al-ansāb A, ff. 35b-36a
1. Rawḍat al-ansāb A, ff. 36b-37a
1. Rawḍat al-ansāb A, ff. 37b-38a
1. Rawdat al-ansāb A, ff. 38b-39a
1. Rawḏat al-ansāb A, ff. 39b-40a
1. Rawdat al-ansāb A, ff. 40b-41a
1. Rawḍat al-ansāb A, ff. 41b-42a
1. Rawḍat al-ansāb A, ff. 42b-43a
1. Rawḍat al-ansāb A, ff. 43b-44a
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1. Rawḍat al-ansāb A, ff. 44b-45a
1. Rawḍat al-ansāb A, ff. 45b-46a
1. Rawḍat al-ansāb A, ff. 46b-47a
1. Rawḍat al-ansāb A, ff. 47b-48a
1. Rawdat al-ansāb A, ff. 48b-49a
1. Rawḍat al-ansāb A, ff. 49b-50a
1. Rawdat al-ansāb A, ff. 50b-51a
1. Rawḍat al-ansāb A, ff. 51b-52a
1. Rawdat al-ansāb A, ff. 52b-53a
1. Rawḍat al-ansāb A, ff. 53b-54a
1. Rawdat al-ansāb A, ff. 54b-55a
1. Rawḍat al-ansāb A, ff. 55b-56a