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**Private Archives on a Makhdūmzāda Family
in Marghilan**

KAWAHARA Yayoi

TIAS: Department of Islamic Area Studies
Center for Evolving Humanities
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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 Abdulhatov 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 Naqshbandīya 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 Naqshbandī *shaykh* Khwāja Aḥmad Kāsānī Makhdūm-i A‘zam (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 A‘zam and it was also located between two regions: Dahbid, where a large Makhdūmzāda family lived around the mausoleum of Makhdūm-i A‘zam 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 Ishāq Walī, one of the sons

of Makhdūm-i A‘zam,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 Burhān 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. Burhān 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 1810s⁴; they often invaded the Kashghar region, striving to establish their own government. Jahāngīr Khwāja who invaded Kashghar in 1826-28, Muḥammad Yūsuf Khwāja in 1830, the main members of the “seven *khwājas*” in 1847, Walī khān tūra in 1857, and Buzurg Khwāja, who accompanied Ya‘qūb 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

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.

² Muḥammad Ḥakīm khān, *Muntakhab al-tawārīkh*, Kawahara Yayoi and Haneda Koichi (eds.), vol. II, Tokyo: Research Institute for Languages and Cultures of Asia and Africa, 2006, pp. 8-10.

³ As for “Bāgh-i baland” see Sawada Minoru, “Hōjake Isuhākuhano keisei: 17 seiki zenhanno Tarimu bonchi seihenwo chūshinni,” *Seinan Aja Kenkyū*, 45, 1996, pp. 41-44 (in Japanese).

⁴ *Muntakhab al-tawārīkh*, vol. II, pp. 142-147.

⁵ As for the residence of Jahāngīr Khwāja and his son Buzurg Khwāja in Katta Kenagas village near Khoqand, see Shinmen Yasushi and Kawahara Yayoi, “Buzurg Khan Tora and His Mazar in Katta Kenagas Village,” Yasushi Shinmen, Minoru Sawada and Edmund Waite (eds.), *Muslim Saints and Mausoleums in Central Asia and Xinjiang*, <<Monde caucasien et tatar - Asie centrale et Haute Asie>> (Collection dirigée par Th. Zarcone), vol. 3, Paris: Jean Maisonneuve, 2012 (forthcoming). As for the continual invasions of *khwājas* from this family see, L. J. Newby, *The Empire and the Khanate: a Political History of Qing Relations with Khoqand c. 1760-1860*, Leiden-Boston: Brill, 2005, pp. 95-123, 153-160, 223-226, 235-258, 246-247.

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.⁶ There are no known descendants of his in the Ferghana Valley, but there exist several mausoleums dedicated to Khwāja Ḥasan.⁷ 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, ‘Ibād Allāh khān, but unfortunately the princess died soon after. ‘Abd Allāh khān was sent, together with his son, ‘Ibād 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. ‘Ibād 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

⁶ Kawahara Yayoi, “Tadhkira of Khwāja Ḥasan Ṣāhibqirān: Study of a private manuscript in Ferghana Valley,” *Journal of Asian and African Studies*, 71, 2006, pp. 205-257 (in Japanese, abstract in English).

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.⁸

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 ‘Azīzī*” (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.⁹ The second chronicle, Iṣḥāq 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.¹⁰ 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”¹¹ 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.”¹² 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

⁸ Kawahara Yayoi, “«Sviatye semeistva» Margelana v Kokandskom khanstve v XIX v.,” *Mir islama/Pax Islamica*, 1(4)/2010, pp. 121-139 (in Russian).

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, Republic of Tajikistan, manuscript No. 1512, pp. 144-146, 150.

¹¹ “O arestvovanii Valikhan tura,” Central State Archives, Republic of Uzbekistan, fond 276, delo 1, opis’ 324.

¹² “Perepiska s voennym gubernatorom Ferganskoi oblasti i drugimi o Valikhan-Tiure, arestvovannym 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 A'zam 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 Yaḥyā Khwājam, and Qilīch Burhān 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

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 ‘Ibād 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 Hāshim 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 Hāshim khān tūra is as follows: Sayyid Hāshim 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 ‘Ibād 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

1382 (1962/63), Paytugh

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 Sulṭān khān tūram, the son of Sayyid Pādshāh Jān Khwājam, the son of Sayyid ‘Ubayd Allāh khān Khwājam, the son of Sayyid ‘Abd Allāh khān Khwājam, the son of Sayyid Muḥammad ‘Ādil Pādshāh Khwājam, the son of Sayyid Karāmat Allāh Khwājam, the son of Sayyid Yūsuf Khwājam. Sayyid Muḥammad ‘Ādil Khwājam was the son-in-law (*dāmād*) of Āfāq Khwājam. The unique feature of this genealogy is that it mentions the names of the mother of Sayyid ‘Abd Allāh khān Khwājam and her brother born of the same mother: Āfāq Khwājam gave his daughter Ghaynāl ‘Aẓīm, who was a sister of Sayyid Ḥasan Khwājam=Khwājam Pādshāh, to his nephew Sayyid Muḥammad ‘Ādil 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 ‘Ibād 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.

1. 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*, *jamargha*¹⁶-*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 otmoshenii v Bukharskom 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 Īshān Sultān khān tūra an exemption from forms of taxation such as *kharāj*, *ṭanābāna*,¹⁷ *kharbūza-pulī*¹⁸ and all *jamalgha*¹⁹-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 Īshān Sultān 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 *Ṭanābāna* means one of the land taxes imposed on gardens, orchards and wood plantations levied in proportion to the price of each product per one *ṭanāb* (a standard land measure at that time). A. L. Troitskaia, *Katalog arkhiva kokandskikh khanov XIX veka*, Moscow: Izdatel'stvo <Nauka>, Glavnaia redaktsiia vostochnoi literatury, 1968, pp. 563-564.

¹⁸ *kharbūza-pulī* (literally, “melon money”) means the *ṭanābāna* tax imposed on melons. Troitskaia, *Katalog arkhiva kokandskikh 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. ‘Ibād Allāh Khwāja, for 300 *mithqāl* (a unit of weight) of gold coins made in Khoqand.

(ii) ‘Abd Allāh Ṣūfī b. Khāl Niyāz Mirgan, sold a piece of land in Langar village, Marghīnān province to Walī khān tūra for 3 *mithqāl* 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. ‘Ibād 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 Jubūrghān *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 (*bakhshīdam wa habah namūdām*) a house and land with a stable in Jūrghān *maḥalla*, Marghīnān province, to his own brother Walī khān tūra.

Persian. 35.2 × 26.7 cm

Deed 8

Muḥarrām 1281 (6th June - 5th July 1864)

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

Mīr Qāsim bāybachcha b. Bābā Qurbān bāy, sold three-fifths of adjoining farmland and a house in Jūrghān *maḥalla*, Marghīnān province, to Walī khān tūra for 31.5 *mithqāl* of gold coins made in Khoqand. Muḥammad ‘Ālim b. Bāy Bābā, Bābā Jān b. Nūram Bābā, and Muḥammad Khāliq b. Ḥasan bāy, also sold the remaining two-fifths to him for 18.5 *mithqāl* of gold coins.

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.

Mullā Muḥammad Ma‘šūm Makhdhūm b. Dāmullā ‘Abd al-Raḥīm qādī, sold four pieces of land in Jūy-i Khwāja / Qishlāq-i Arīghī, Marghīnān province, to Walī khān tūra for 23 *mithqāl* of gold coins made in Khoqand.

Persian. 50.7 × 30.7 cm

Deed 11

Ramaḍān 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 Ṣātīb-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 bāy 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 bāy b. Ṣādiq bāy, 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

Sha‘bān 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 *maḥalla*, 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.

Muzaffar khān tūra b. late Sayyid Walī khān tūra and Sa‘ādat Ayim bt. Mullā ‘Aẓīm Bābā Akhūnd requested the right to pass through a gate and along a road located in Jūrghān *maḥalla*, 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 Muzaffar khān tūra and Sa‘ādat Ayim must make a new gate and must not pass through

the gate mentioned on the right side.

Persian. 44.5 × 35.5 cm

Deed 17

Ramaḍān 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 Sa‘ādat Pādshāh Āyim bt. Mullā ‘Azīm Bābā bāy, his sons Sayyid Bāqir khān tūra and Sayyid Muḥaffar 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.

Persian. 35.2 × 44.5 cm

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 *ūqs* was inherited by his wife Mihr Nisā’ Āyim; 20 *ūqs* by each of his three sons Abū al-Fayḍ khān, Sayyid Asad khān and Rustam khān; and 10 *ūqs* by his daughter Qambar Pādshāh Āyim. Five pieces of real estate including a stronghold (*qūrghān*) and a garden were inherited by Abū al-Fayḍ khān tūra.

Turkic. 33.2 × 34.8 cm

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 tūgī *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. Ishāq 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*),²⁰ including a stronghold (*qūrghān*), two piece of lands and a garden, six pieces of real estate in Gul-chaman, Fayḍ-ābād *volost'*,²¹ including a garden and five pieces of land, and a house in the city were divided equally into 40 *ūqs* 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 *maḥalla*, Mashhad region (*daha*), Iskī Marghīnān province. His properties, consisting of real estate in Yakka-tūt and Fayḍ-ābād *volost'*s and Jūrghān *maḥalla*, 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 Pādshāh Āyim.

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

²⁰ Yakka-tūt *volost'* was located in the east of Marghilan and administratively belonged to Suburban *uchastok* under Russian rule, Margelan *uezd*. *Spisok naseleennykh mest Ferganskoi Oblasti*, Skobelev: Tipografiia Ferganskago Oblastnogo Pravleniia, 1909, p. 99.

²¹ Faizyabad *volost'* was located in the west of Marghilan and belonged to Suburban *uchastok*, Margelan *uezd*. *Spisok naseleennykh mest Ferganskoi Oblasti*, p. 101.

document (eight plots of farmland, six plots of uncultivated land and one stronghold (*qūrghān*) in Khwāja-arīghī,²² one orchard in Langar village,²³ one plot of farmland and one plot of uncultivated land in Qarā-kaltak village²⁴ and three pieces of real estate in Jūrghān *maḥalla* (a house and land, a copse and an orchard)) was inherited by Sayyid Abū al-Fayḍ khān tūra. The other half was divided equally between Mihr Nisā Āyim and Qambar Pādshāh Āyim.

Eight pieces of real estate in Yakka-tūt *volost*, which are mentioned on the deed of the division of the inheritances²⁵ in the possession of Sayyid Asad khān tūra and Sayyid Rustam khān tūra, were divided equally between them.

Sayyid Asad khān tūra and Sayyid Rustam khān tūra paid 700 *šūms* to Sayyid Abū al-Fayḍ khān tūra, and 150 *šūms* to each of Mihr Nisā Āyim and Qambar Pādshāh Āyim for the new building in Yakka-tut and agreed not to bring any lawsuits against each other. The Sayyid Bāqir khān tūra's portion of the common uncultivated land, which he had owned together with other *tūras* in Yakka-tut *volost*, and the portion of the real estate in Jūrghān *maḥalla*, which at the time was in the possession of Khān Pādshāh Āyim and was supposed to become the property of Sayyid Bāqir khān tūra, were also divided between them.

The real estate of Sayyid Bāqir khān tūra in Qal'acha village in Khoqand-qīshlāq *volost*²⁶ remained undivided between the heirs.

Turkic. 43.5 × 34.7 cm

Deed 22

14th December 1908 / 4th Dhū al-ḥijja 1326²⁷

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

²² Khodzha-aryk belonged to Karadzhida *sel'skoe obshchestvo*, Faizyabad *oblast*'. *Spisok naseleennykh mest Ferganskoi Oblasti*, p. 101.

²³ Langar also belonged to Karadzhida *sel'skoe obshchestvo*. *Spisok naseleennykh mest Ferganskoi Oblasti*, p. 101.

²⁴ Qara-kaltak also belonged to Karadzhida *sel'skoe obshchestvo*. *Spisok naseleennykh mest Ferganskoi Oblasti*, p. 101.

²⁵ It probably mentions document 20.

²⁶ Kalacha belonged to Arsif *sel'skoe obshchestvo*, Kokan-kishlak *volost*'. Kokan-kishlak *volost*' is located in the south-east of Marghilan and belonged to Kuva *uchastok*, Margelan *uezd*. *Spisok naseleennykh mest Ferganskoi 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 *ṭanāb* to 157 *ṭanāb*.

Turkic. 31.4 × 35.5 cm

Deed 24

18th Šafar 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 khān, a 68-year-old resident of Jūrghān *maḥalla*, Mashhad region, withdrew her lawsuit against her son Sayyid Rustam khān 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 Fayḍ-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.

Researched on 12th August 2003 and 13th March 2009.

1. Anonymous, *Rawḍat al-ansāb* (verse)

Manuscript A

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

This manuscript has the title "*Rawḍat al-ansāb*" at the beginning (f. 1b). It has page numbers on the reverse sides of the folios, but it lacks page number 4.³² 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 *ḥadīths* and its translation into Turkic. (ff. 3b-9a)
- ‘Ibād 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, ‘Ibād Allāh khān continued to state “He is not the one about whom I prophesied.” ‘Ibād Allāh khān prophesied again that Pādshāh khān tūra would be blessed with such a son after ‘Ibād Allāh khān himself had died. After the death of ‘Ibād 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 Ūghlī bīk, and her two sons, Ṭaghāy Qāsīm and Ṣādiq bīk, were disciples of Walī khān tūra. Afterwards, Shīr ‘Alī khān also became Walī khān tūra’s disciple through an introduction by Bīk Ūghlī 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

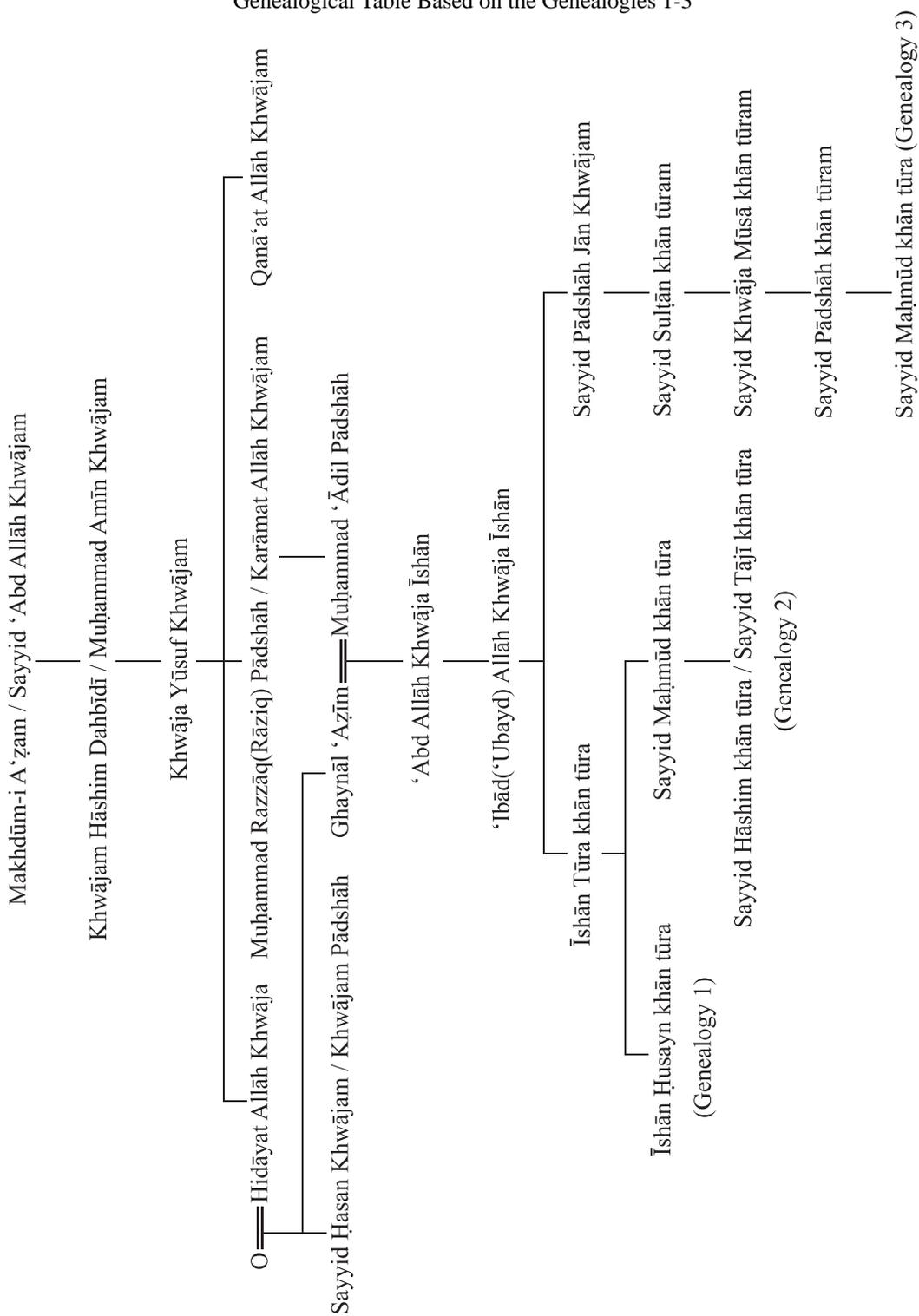
The date is not mentioned.

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

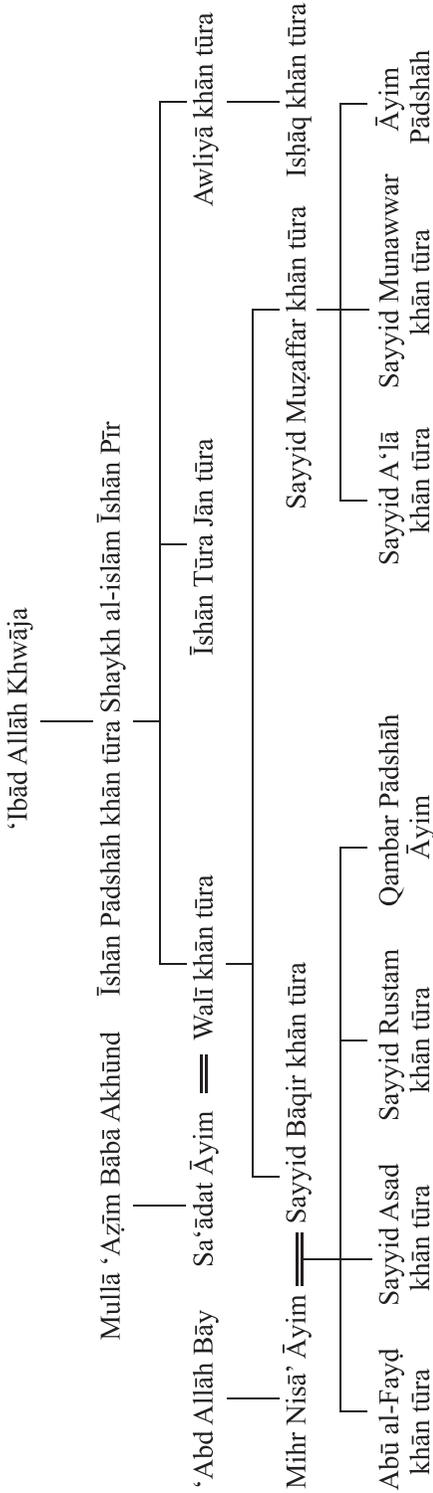
60 folios. Turkic. 26.4 × 15 cm

Genealogical Tables of a Makhdūmzāda Family in Marghilan

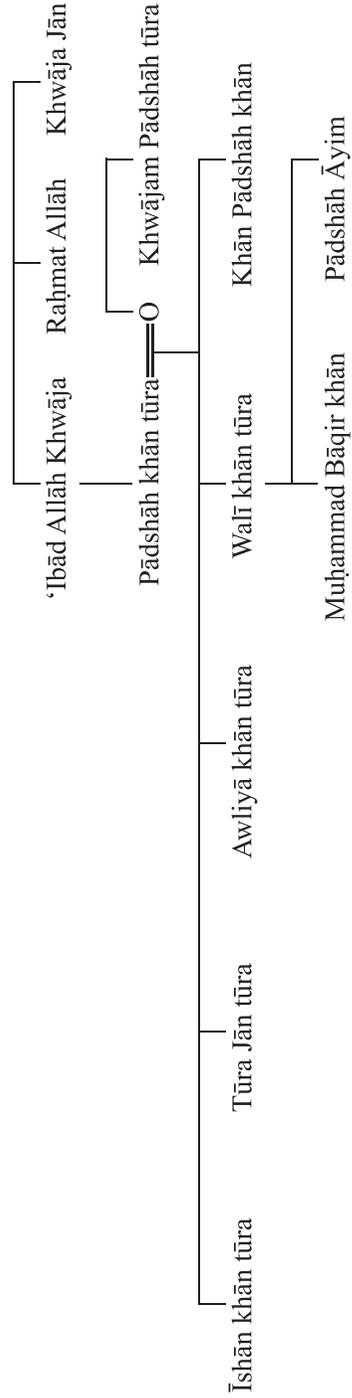
Genealogical Table Based on the Genealogies 1-3



Genealogical Table Based on the Deeds



Genealogical Table Based on the Hagiographies



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 پ, چ, and گ, characteristic of Persian and Turkic, are not used in the manuscripts except in a few cases, in place of which the letters ب, ج, and ک are used. I have used the letters پ, چ, 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 “است” is lacking, for example “کرده ست” or “کردست,” I have inserted the necessary letters and spelled it such as “کرده است.”
- 4) As for the Turkic language, the conjunctive ending “-[i]p” is represented as “[ی]ب.”
- 5) The phonetic symbol ḍamma “^” which means “and,” for example “حمد و سپاس,” is spelled with *wāw* “و,” such as “حمد و سپاس.”

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.
- xxx 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 (ده / -دا / سز، -سز، / سيز)، differences between consonants (ماق / -ماک / توغ، -توغ، / توق)، presence or lack of the word “and (و),” change of the possessive suffix “-نـينگ” to the suffix “-نـى,” or writing postpositions and suffixes together with the previous word or separately from it, (دوست لار / دوستلار)، 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

I. Genealogies

2. Genealogy of Sayyid Hāshim khān tūra, i

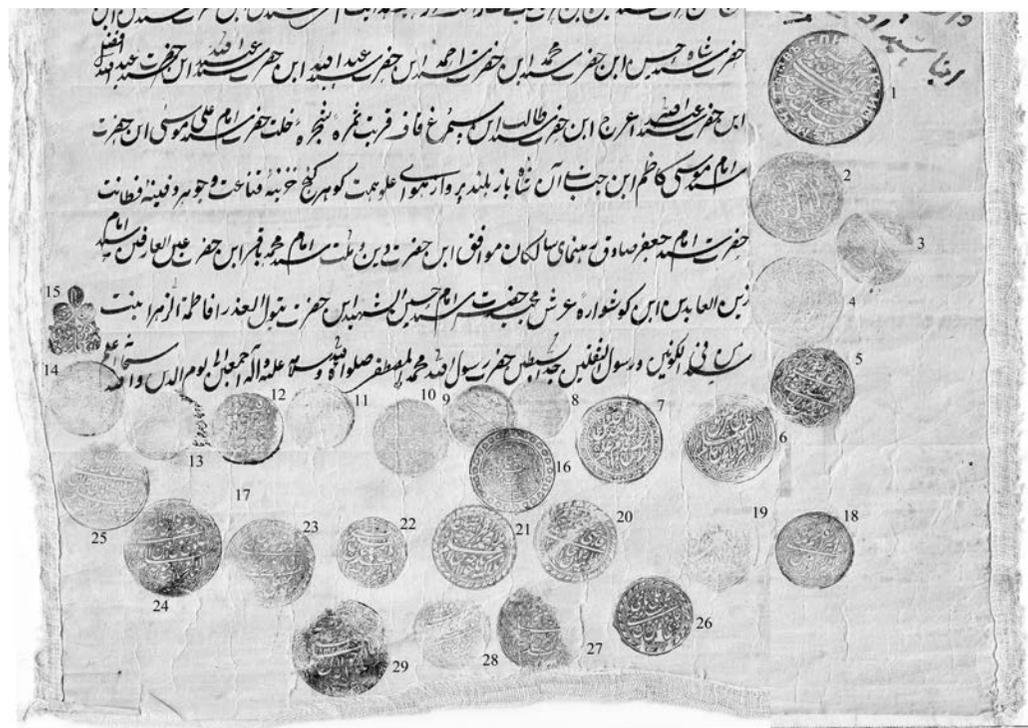
الحمد لله خالق الانس والجن كالجذب بين ملتقان وجعل بينهما بكلمة وسلسطان برزخ لا ينفك ولا يفرج
منها ابودان كالمولود ولمجان وشفت الازك واذل الشيطان وهملوة وسلام الامان الاكمن على
انك لعين وعين الانس والجن ودر الخلق الى الرحمن واسل من جابه في نفسه فدى واوضح
طريق الحق فمدى وعلى آله الواثين بميراثه العدى والفاضل من بالافت والاهمته افترخت من شجرة
ثمرة افخرة اما ان كور وادي ايمن اما ان منبهي سنة انك باياري نيت حركت ملكشان بروديه
نبوت شد واز خصان ولجان وخلق ساز زبان ككاهي رنگارنگت بدخوات نيل معاصد وهر او انام
وعر وده وفتاى مقصد قصاى رفعت درجات تواند حمدت چگونه حمدى حمدك معر نامد الكبر الككب آفتاب چا فلنگ
بزنك كشيده حمدك بر سهواى نبوت سهاي دار بخت كاه ملك قدم سايه بان نشيد حمد خداوندت حسنا چسپا
وادي وچش را از خار غاري زن و زنند نر مني ست مؤيد شمس جدر بنا مانند صابجه ولاوله وشار وروان
سرا و تا جلاش را از خورش خاشاك مشل ومانند شري ست مؤيد كرم بلده وطم يوله وطم كين كلفوا احد افضس صلوات
واكل سبها مصلين و سجين حضرت خبير طهر سليلين وسهد الاولين والاخرين را سزاوارت سبها نامد نامي
نبوت شين و توبح كفت نبيا و آدم پيل نما و طهرن موقر و نوام و رفعت نامد رسالتش لعنات نامد فهد سبها
الارجه للعالمين معزز و محترم ست وجود بار جودش بهار نامد و رفعتا لك كرك موجود سبها بات ابا و اجداد است
و سلسلم مفاخرت اولاد و اجدادى بوم سلسناد العجب برخوا طردا كيد ايجاب من و دولت بر شمس سبها

2. Genealogy of Sayyid Hāshim khān tūra, ii

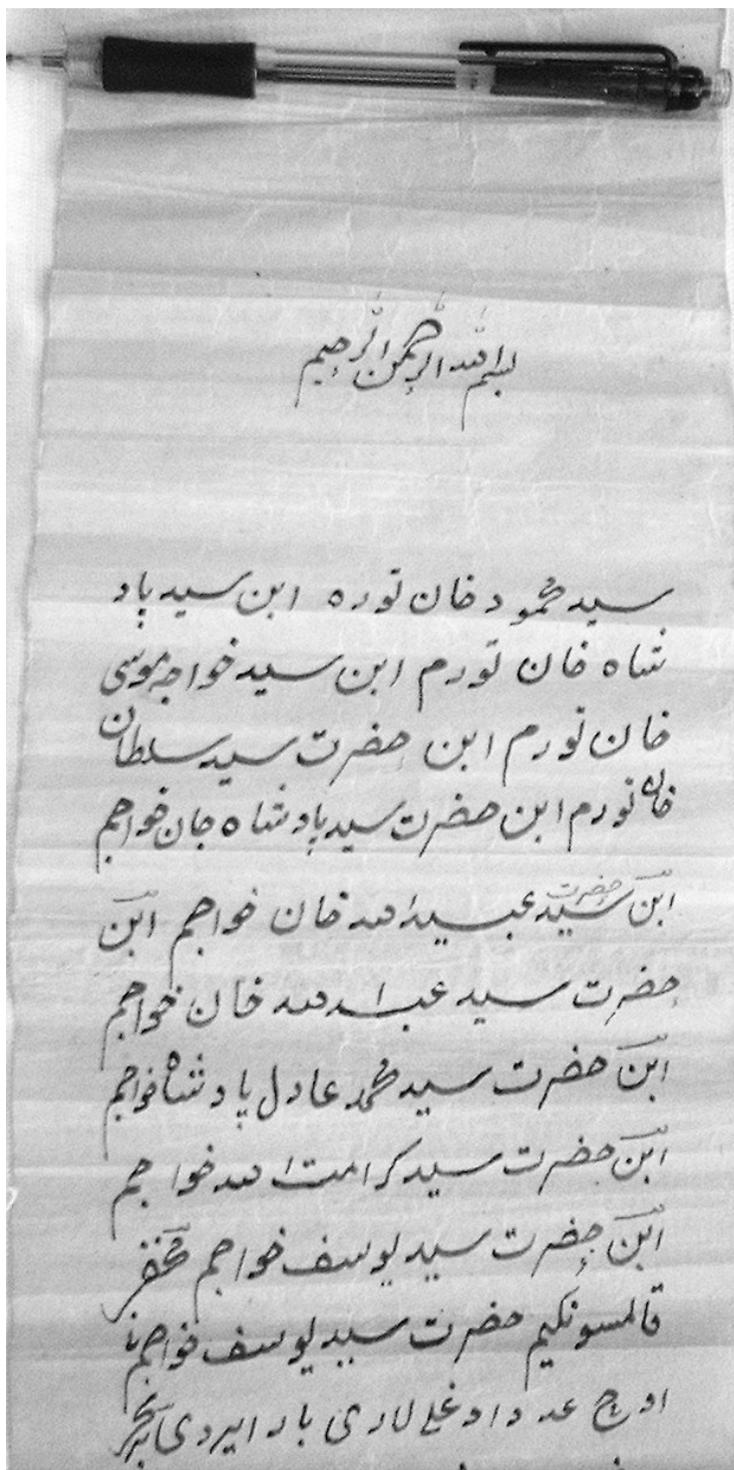
ارباب ملک ملت از علمای نظام و سادات لازم الاجرام صدق بن مرحوم ظهور تمام و بروز لاکرام دار ملک سید
 عالی شان و خواجه کان نجابت توانان را بیان از قبیل طهارت نام و لقب خود و اسامی آبا و اجداد که خود نمود
 شیوه انقیاد علی خلق خود و زید است نامی جهل بعلو القاب هم ترک تو فرزند نماید او شکا بسبب بخت
 فرماید بان سبب موجب نکال الاخره کرده و بنا علیه در تاریخ شهر جمادی الاول ۱۳۲۳ هزاره
 بعثت بود که در محله محرم است لامر نشان جمعی از ائمه و اعیان و حضرة و غصه عالی مقام مدافع علی ظل حق تعالی
 و فواید بر کام این نسخه مکتوب گردید و حکم کرده به نمود و در آن سید است نام خان توره و ملقب به حاجی کبیر
 این سید محمد خان توره مرحوم علی بن توره خان توره مرحومی مغربی توره چهارم فرقه ابن صالح القوی و متوفی
 عبادت خواجه این مرحوم مغربی این شیخ زمان سید فرزندان عارف بود و سید خواجه این شیخ
 این سید عادل پادشاه این سید رزق پادشاه که برادر مرحوم حضرت سلطان اعجازی برهان کنگرین و در المعرف
 بالارث و الاختراق کرم اشمال الاضراق اسم نسیب بنک سید است الله خواجه و لقب نشان خواجه افغانی سید
 محترم سید بر خن توحان که جناب حضرت قطب نشان یکدختر شازاد پسر خود که همه عادل پادشاه مذکور مناد و سید و سید
 از دواج در آورده اند و از بزرگان سید سید الله خواجه شهباز بلند پرواز متولد شده اند توره و الله توره
 و جعل تیره شوازه و جناب حضرت سید سید الله خواجه شهباز این زبده اعجازی حضرت خواجه لودن خواجه این حضرت خواجه
 خواجه و سید سید معروف و ملقب محمد آن خواجه این جامع اظهاره و شکر کاشف کف و لطیفه مادی الامم حضرت
 از غنم قدر الله علی و چه در دواج آینه این حضرت حسن الله خواجه این بن کلمت الدین سراج الاسلام
 و سید سید الدین خواجه این سید خواجه این سید و لوانه خواجه این سید سید الاسلام برهان الامام برهان
 فلج این خواجه کمال الدین این سید فضل کاس که امت مکر که محیطه است حسن الله خواجه این حضرت سید این

سید
 خواجه اولاد و احوال سیدنا
 بیاد است سید خواجه الملقب
 حضرت آقا میرزا اولاد خان
 توره غنی که سید اولاد توره
 اولاد سید خواجه توره
 اولاد سید خواجه توره
 و غیره

2. Genealogy of Sayyid Hāshim khān tūra, iii



3. Genealogy of Sayyid Maḥmūd khān tūra, i



3. Genealogy of Sayyid Maḥmūd khān tūra, ii

قالسونکیم حضرت سید یوسف خواجہ
ادج عد داوغلا لاری بار ایردی سحر
ادغلا لاری حضرت سید محمد آتہ چہ
خواجہ لقب شریف لاری حضرت آفاق
ایچرا داوغلا لاری حضرت سید کرامت
ادچوچی داوغلا لاری حضرت سید قناعۃ
خواجہ سید محمد عادل خواجہ حضرت
آفاق خواجہ غمہ داغلا ایردی لار حضرت
سید حسن خواجہ لقب شریف لاری خواجہ
پادشاہیم شول ذات برلہ تو خوشکان
غینال عظیم لاری حضرت سید محمد عادل
خواجہ کبرکان ایردی لار ابن حضرت
سید ہاشم خواجہ دہ بید پترو ف ابن
حضرت سید محمد امین خواجہ لقب مبارک
لاری خواجہ کلان دور لار ابن حضرت
سید عبدالحمید خواجہ لقب شریف لاری
خدم الاغظم متوطن بہ دہ بیدی سید
عبدالحمید خواجہ لاری نام شریف لاری سید

3. Genealogy of Sayyid Mahmūd khān tūra, iii

سید عبدالصمد فواجم لقب شریف لاری
 مخدوم الاغظم متوطن به ده بیدی سید
 عبدالصمد فواجم بی نام شریف لاری
 شریف زاد نو پسر صفی لاری به باز بیکان
 دور رساله حضرت آقا فقم ده هم نام شریف
 لاری حضرت سید عبدالصمد فواجم دور لاری
 ابن حضرت سید جلال الدین فواجم ابن
 حضرت سید جمال الدین فواجم ابن
 سید برهان الدین فواجم ابن حضرت سید
 محمد فواجم ابن حضرت سید امیر دیوانه ابن
 حضرت سید قلیچ برهان الدین فواجم ابن
 حضرت سید کمال الدین فواجم ابن حضرت سید
 جمال الدین فواجم ابن حضرت سید حسین
 فواجم ابن حضرت سید حسن فواجم ابن حضرت
 سید محمد فواجم ابن حضرت سید احمد فواجم
 ابن حضرت سید عبدالصمد شهباز ابن حضرت
 ابن حضرت سید افضل فواجم ابن حضرت
 سید عبدالصمد فواجم ابن حضرت

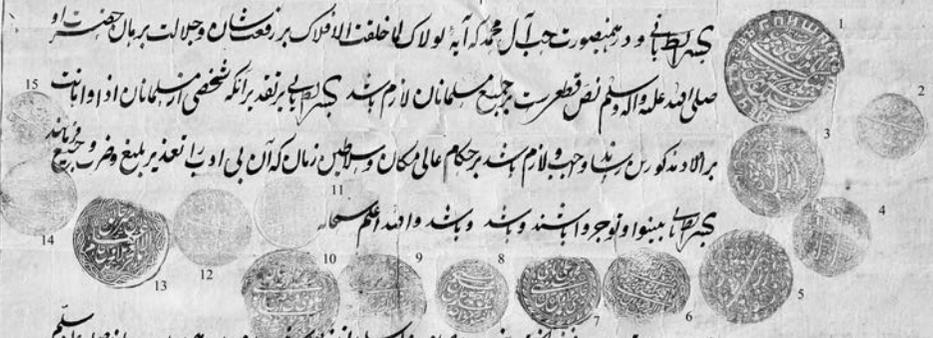
3. Genealogy of Sayyid Maḥmūd khān tūra, iv

جمال الدين فوجم ابن حضرت سيد حسين
فوجم ط ابن حضرت سيد حسين فوجم ط ابن حضرت
سيد محمد فوجم ط ابن حضرت سيد احمد فوجم
ابن حضرت سيد عبدالعزیز شهباز ط ابن حضرت
ابن حضرت سيد افضل فوجم ط ابن حضرت
سيد عبدالعزیز فوجم اعرج ط ابن حضرت
سيد طالب فوجم ط ابن حضرت سيد امام علي رضا
فوجم ابن حضرت سيد امام موسى كاظم ابن
ابن حضرت سيد امام جعفر صادق رضي الله
عنه ابن حضرت امام محمد باقر رضي الله عنه
ابن حضرت سيد امام زين العابدين ر
رضي الله عنه ط ابن حضرت سيد
امام حسين رضي الله عنهم اجمعين الطيبين
الطاهرين برحمتك يا ارحم الراحمين اهل بيت
سيد محمود آئين سيد ارسلان دوران
سيد ارسلان دوران اوغلي سيد ارسلان دوران
فاغل ني حقيته اميد دعا
۱۳۸۲

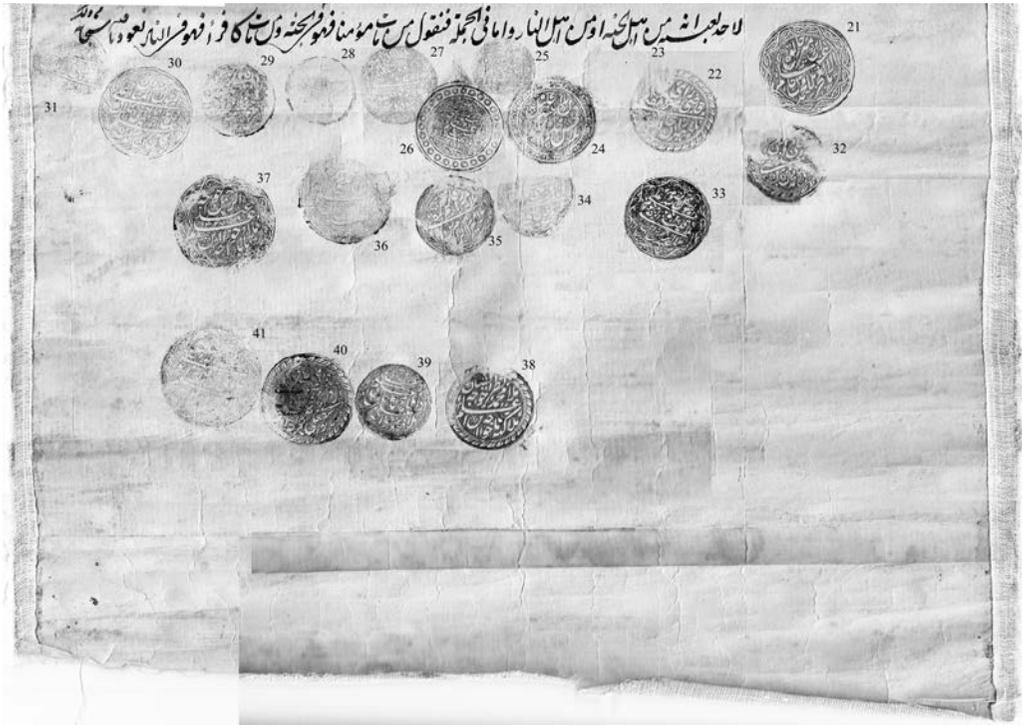
II. Fatwa

1. Fatwa, i

در سنه که بعثت مطهره غرهم صلفو و مدعی نبویه
 علی محمد بن افضل صلوة و التحیه و بخدمت مندرج الامام اعظم و بر و ابان معنی بجای علمای عظام
 و محمد بن کریم فضل خلق بعد از انبیا علیهم صلوة بوسم خلفای رسد بسند و بعد از خلفای رسد بسند اولاً
 حضرت سید کریم و قائم نسب و اولاد اولاد هم علی ترتیب بطنا بعدین و قرنا بعد قرن ابد الی اولاد
 و بنا صلوات افضل باشد بر سبط ابی در بند صورت است از اولاد هم و توفیر و جز هم اولاد مذکور است بنام تعظیم
 حضرت سید کریم صلوات علیه و ابانت آنها نیز منجر با بابت آن حضرت علیه الصلوة و بوسم مرتبه باشد
 بجهت ابان و در بند صورت حلال محمد که آیه لولا که لا خلف لاولادک بر رعشان و حرات بر بال حنجر است او
 صلوات علیه و اولاد هم نفس قطعت چرخ مسلمانان لازم باشد که بر پای بقدر آنکه شخصی از مسلمانان اذ او ابانت
 بر اولاد مذکور است بر سب و حجت لازم باشد بر حکام عالی مکان و سلطان زمان که آن بی او بنا تعذیر مبلغ حضرت و ترتیب
 که بر پای بینوا و توفیر و ابانت و بپشت و اوند اعظم سجد
 انصفت الروایا علی ان فضل خلق بعدت بسنا صلوات علیه و هم الخلفاء الاکبره و من و بعد هم اولاد رسولنا صلوات علیه
 ثم اولاد هم علی ترتیب بطنا بعدین فالاولاد جز اولاد تعظیم الوالد است بنام الوالد و ابانت و استخار که لگ
 معالیم التبریل زاهدی فاعدی
 و جمیع اولاد بنی محمد صلوات علیه و تقای علی ان فضل ما ترتیب فضل العالم محمد رسول الله صلوات علیه و هم اولاد هم صلوات علیه
 ثم سائر الانبیا علیهم صلوات علیه و هم خلفا بر ترتیب ثلثه ثم اولاد فاعلم فی حدیثنا عن ابانت رسول الله صلوات علیه و هم لغیرهم
 من ثم سینه الباقین بعشره مرتبه ثم اولاد هم صلوات علیه و هم بعدین ثم ابان و ابان صلوات علیه و اولاد هم



1. Fatwa, iv



III. Decrees and Memorandum from the Rulers of Khoqand

1. Decree from Sayyid Muhammad Shahrukh khān a, b

درینمولا و حکم و کمال بر حق
معا صید خلاص استغفار
ورق فدا و الیه گردیده در رسیدگی استیضاح کمال
نوره از قدیم الامام و شیخ الاسلام در دو مرتبه اول در محضر
پیر عمیر صفائی در نزد محترم نظر اندوخته شد پس در
با فضیلت و در کتب خود نوشته با این مضمون
محل خود در صفائی در قریه خود با بدست هر که
بنا به نامه عالی محل خود در هر جای در
کتابخانه خود نوشته باشند از وجه هر آن
در از وجه هر آن در هر صفائی و
در هر آن در هر آن در هر آن در هر آن



2. Decree from Sayyid Muḥammad Khudāyār khān a, b

درینولا تمامی حکام و عمال
 حاکمان
 و مباشران و متصدیان و
 محامات امور دیوانی واقف و آگاه که دیده باشند
 از قدیم الایام با بنام حکام و مستوفیان آن نوره ترخان
 آنده از سلطین با بنام مستوفیان آن نوره ترخان
 یران ساینده و مستوفیان آن نوره ترخان را از درجه
 و جزیره بی و از تمامی جمله نوریه و عوارضات رسیده و
 باید که تمامی مباشران و متصدیان اشغال سلطانی و
 مستوفیان آن نوره ترخان را در امور دیوانی
 در این نوبت از بنام مستوفیان آن نوره ترخان
 طبع نذر ندهد که این نذر بخاطر مستوفیان آن نوره ترخان
 با فرزند خانمارت چنانکه بدستش می آید در هر سال اول



3. Memorandum from Shāh Murād khān a, b

سیادت نجابت پنا
 اصالت و شرفت دست
 ایشان سلطان خان تورہ را نموده بشود
 طایفه احوالاً بر سر سلطنت و کامانی بروقی مرآ
 محصل
 بوده عالی وارد و نسبت نمایند که از روی دعا
 کوی نورالابصار از خود را روانه نموده بودید
 ساعت پنجم از خان شرف در و نموده مضامین
 مند ریف ان مقبول بنیاب ہایونہ کر دیدہ و فوہ مہربان
 محال اور ام خص و نوع توقع چنان است کہ ہر اللہ
 از دیدن و اقبال تو فی ہایونہ ما بلد عای خیر باد اوری
 اوری نموده در برینا شدہ از کو شرف قلم خود خجوما
 جتہ یاد نام لیکہ ہمیشہ ہر ترک روانہ نمودم فرزند

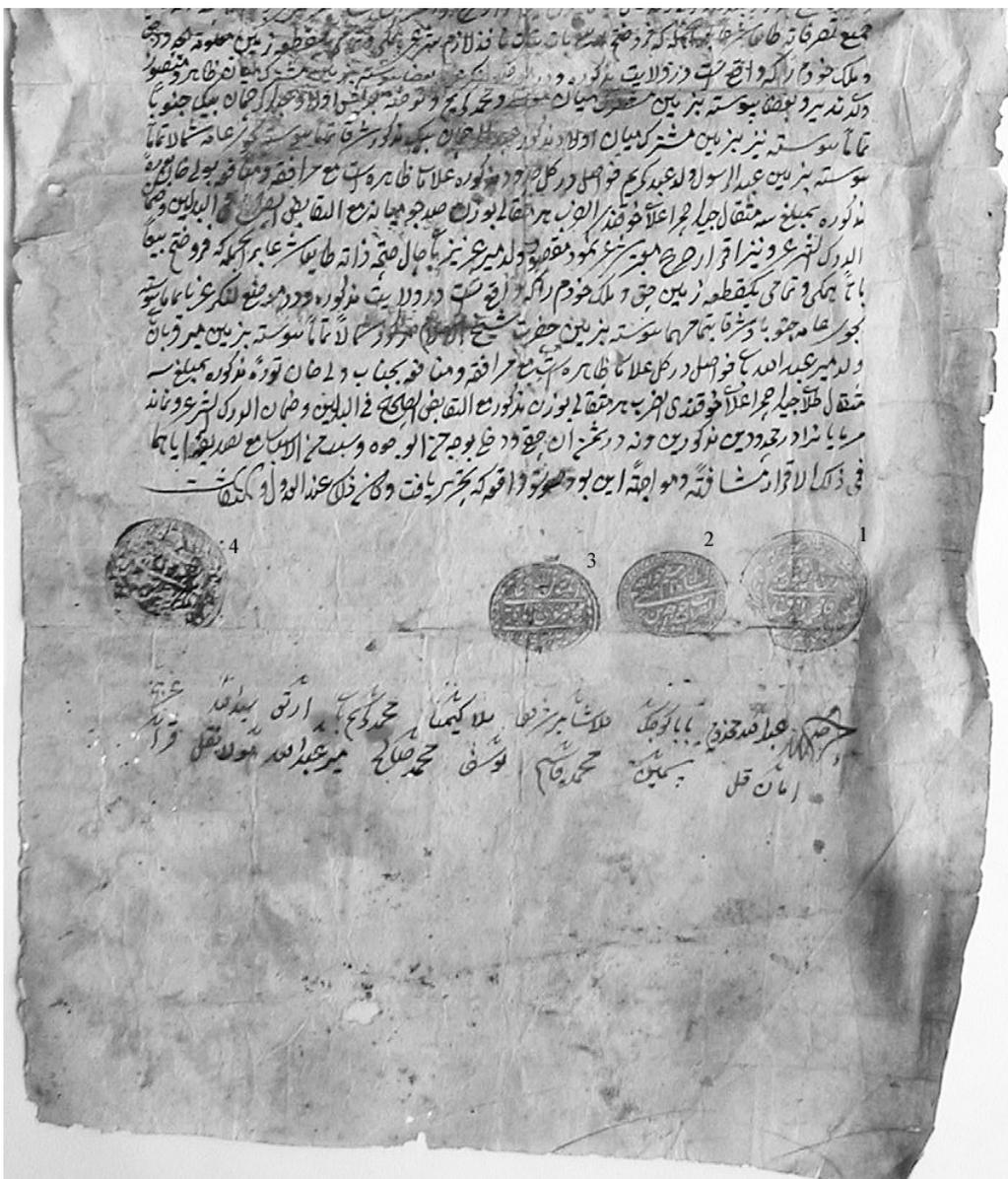


IV. Deeds

Deed 1, i

بیان حد و بقیه زمین معلومه الحمد و دیگر کاینه و واقعه است در بنو لایت مرغان در پنج
کول پیشتر با نام سوسه بن زمین سیادت بناه زینت افزای سینه شریف
ایشان که در زمان اولاد افشاریه سیادت بناه ای ایشان هر ماه شش ماهه
خواهر جوچی نور مرقده شرفه شمالا بناه اها پیوسته است عامه جنوباً بوضعا بن زمین
میان تکاس با اولاد خدا بر روی تاش محمد و اشش و لدی توخته قل و توخته نظر اولاد جبار با و با را اولاد
ودی اربع ماهی طایفه اولاد خدیجه و لدی خدیجه و لدی خدیجه و لدی خدیجه و لدی خدیجه
اولاد قرمان و اولاد خدیجه
و حلیقل و پیرمیل و لدی محمد علی پیرزا و بوضعا پیوسته است زمین مشترک میان خان ایکه و اولاد ایکه
چند ریکه و چوقه و یکسجی فضل و لدی نیاز یک و شیر پسته ولد و محمد شکوره و خوج شکوره ولد
خوجیار و بوضعا سوسه بن زمین حضرت ایشان سینه بنی مرغان تور سلمه احد الدارین و بوضعا سینه
بن زمین اتان اولاد که فوصل در کل حد و در کورد علامات کجا هر سمت و امارات با هر سمت
هر ضمایر ارباب بن و دولت و بر خاطر حفظ اصحاب یقین و ملت و افسح و لایح با که در تاریخ
دیده اولاد و حضرت و حضرت ختم با ائمه و انفران و کمال ۱۲ هزاره صد و پنجاه چهار بود که اقرار صحیح و موثر
مورد رسید یکبار که در آن یک حال جو از اقراره و نفاذ جمع تصرفات طایفه شرعاً بر آنکه در ختم
سخت بات سینه تا فذلام شرعی یکی ختمی محمد و دیگر می اهدی می ملک مردم را بر اقراره و عاضه کل قلیل
و کثیر بود و فیما او کتبا من الذرافلیه و الحادیه من حق اشرب و امانی آن حساب فضیلت و کمال الکتاب
قدس آیات ایشان و لا خان توره ولد ارجمند حضرت ایشان شیخ الاسلام مذکور اند مبلغ
پنجاه و شش قریب طلا و جواهرات خدیجه ای عرب هر شش لا یوزن حد و میانه و شش شری مذکور خدیجه و دیگر
مبلغ مذکور مع الباقی اصبح فی البدلین و ضمان الدرک اشرفی بلا عین فاجش و لا شرط فانه بود این
از این مسع را بمشوریم معقوبین هر دو در آن تصدق با آن فرزندک الا قرار شد فانه و موافق این بود صورت
تجربیه یافت تا که خدیجه با بنده کمال و مبرین این مقال کرد و چون ملذذ و کبیر ذلک لاول و الله است
و در آن خدیجه مذکور بود و در حال نیاز که در اقرار صحیح و اقراره از ملک محمد و خدیجه و اولاد خدیجه و نفاذ
جمع تصرفات طایفه که در ختم سوسه بن زمین تا فذلام شرعی یکی ختمی محمد و دیگر می اهدی می ملک مردم را بر اقراره و عاضه کل قلیل

Deed 1, ii



Deed 4

قدیر کی طو زبیر خانہ جانی معلوم ہے مجھ کو دیکھو واقعت درین ولایت رعینا و درجہ است
 بادشاہ خان توریہ شیخ الاسلام جناب محمد نور خان صاحب سیدہ بزمین و نف میں درجہ است باد
 شادہ است در شہ اسمائے بوسیدہ بزمین مندرجہ است خان ولد شرفی خان صاحب سیدہ
 بکویہ خانہ خواہد در کل صد و دو مذکورہ علامات ظاہر و امالات باہر است
 در تارک شہ محمد شہرام خان صاحب ۱۲ ہزار دو صد چھ ہفت سو و دو قرار و چھ سو
 شہ محمد شہرام خان صاحب ولد حال جواز قرارہ و نفاد میں تصدقات طایفہ شرفی خانہ
 فرختم بہ بیع بات بنات نافذ لازم شہ محمد شہرام خان صاحب در مذکورہ تصدقات
 و ملک خالص خودم رابع واقفہ و منافقہ کیلئے جہانم متقال طلال صد احمد راعی
 قندالغیب متقال شہ محمد شہرام خان صاحب سیدہ بزمین مندرجہ است
 و نور محمد سوز مذکورہ مذکورہ در مذکورہ راعی کیلئے مذکورہ مع التمسک الی الہی فی الدین
 خانہ میں مقولہ مذکورہ مذکورہ مذکورہ مذکورہ مذکورہ مذکورہ مذکورہ مذکورہ
 من الوصیہ و سبب من الایمان مع تصدقہ ایامہ فی ذالک الاثر است نعمتہ و مہربانہ
 بو صورت واقفہ کہ تحریر یافت و جان ذالک عند القدر و التمسک

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4

محمد کریم با میرزا علی دین فقہال محمد زبیر و علیہ السلام

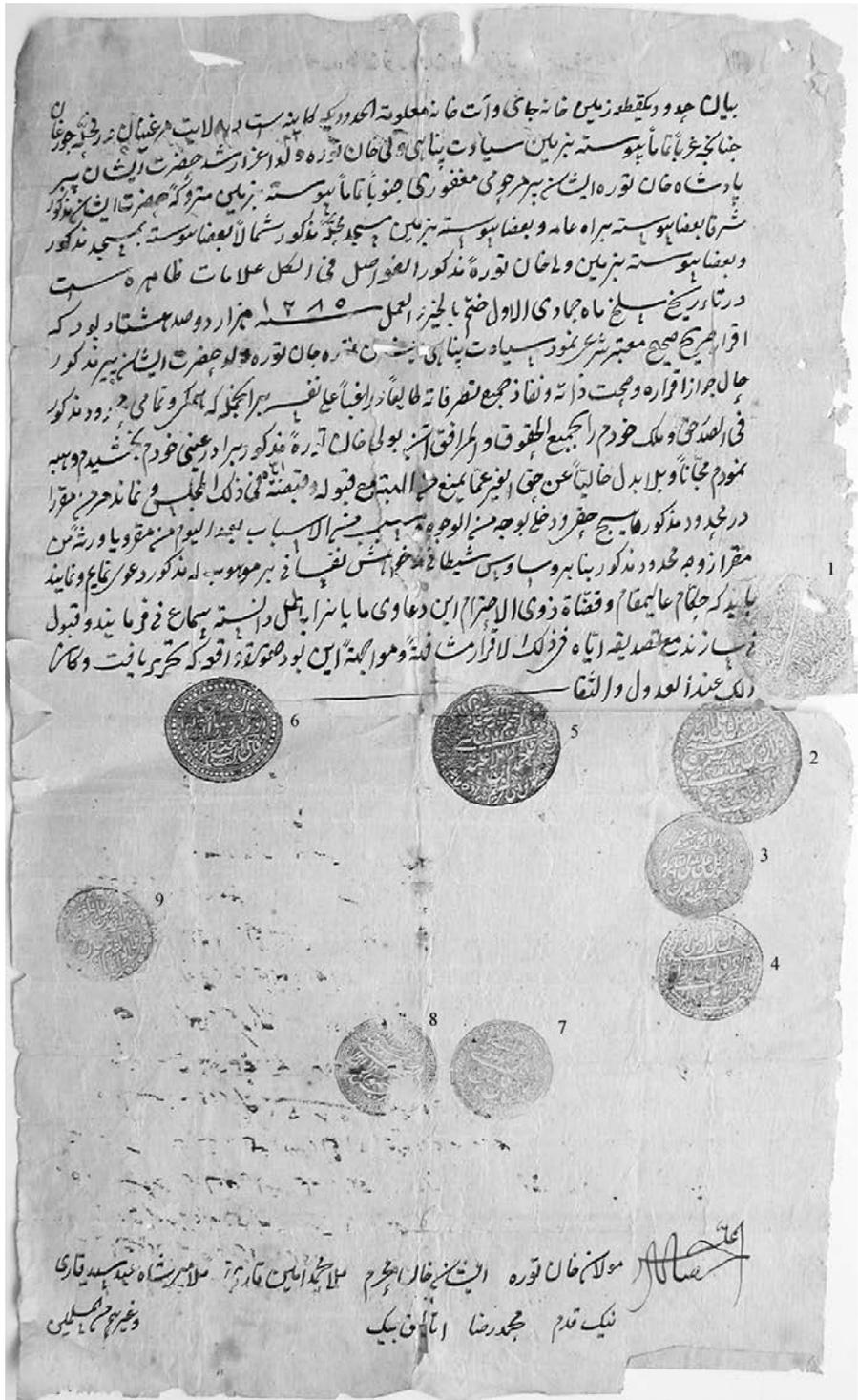
Deed 5

محمد بدلیقظه زمین باغ مشعل بر بیوت متقدده و بیخار منته و غیر منته که کاین
 در ولایت مرغش در محله جورغان خواتما ما پوسته بیکر خاص بنویسما تا ما پوسته بر
 میر نظر ولد شتر قاتما ما بیو بعضا پوسته بزین عباد الله ولد ذوالفقار بی
 و بعضا راه خاص محدود مذکور خفا شش و جب و بعضا پوسته بزین مجامه حاجه
 بنت محمد نظر بای شمالا تا ما پوسته بزین حسن با و ولد بای بابا العیول فی الخوط
 بر فخر ایراولا الایدیر و الالبصا و ارض و لاج با دکه در تار و رخ شتر مرغ
 فتح بالخر و الاثنا سه هزار دود صد هفتاد بود که اقرار صحیح معتبر
 شتر محمود محمد فائق ولد ترسون قال با جال جوار اقراره و صحت و ذمته و نفاذ
 جمیع تصرفات طایعاً شتر غایب را بکلیه فروختیم بهر بیع تا بیات نافذ لازم شتر حکمی و جمعی
 محدود مذکور فی الصد ریح و ملک خودم را بجمیع ا حقوق و اهرافج و اشرب و الطریق بمیلین
 بست منقار طاکرا محمد مید علیا فرزند افراب هر شقلا بوزن صد جو میان بنجاب
 سیادت بنای ایشان ولی خان توره ولد اعتر اشد فضل ایشان بی بیاد شاه
 توره و فرزند شتر مذکور می مذکور را بمیلین مذکور مع التقابض الصیاح فی البدلین
 و ضمان ادرک اشتر سکه طلا سکه و بلغین جیش مع تقدیر ایاه مذکور از ازار
 متاخره امیر و صورت و افعه که کرا و کرا مذکور اول و ابع



محمد فاقم با عا با میرزا صم با ملا محمد با قاجار
 بابا عبد الریح محمد فاقم با

Deed 7



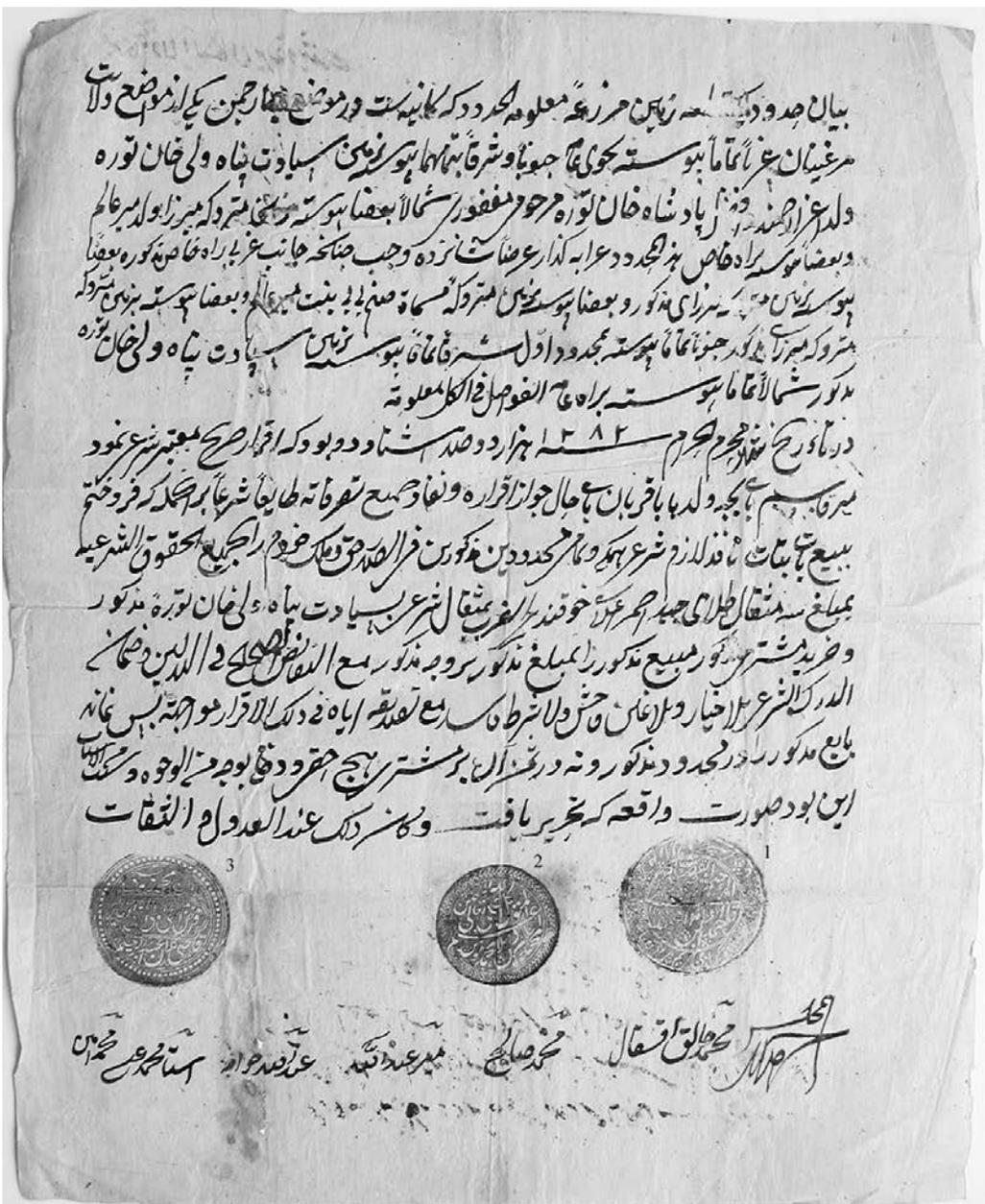
Deed 8

بیان حدود یک طهر زمین خرزعه و خانه با مناسق بکدر معلومه محدود که کانیه است در ولایت
 مرغستان در محله جورغان غریبا ما بسوسه کور غایب و بعضا بسوسه بزین جیسا سید است
 ولی خان توره ولد ارشد و افضل و اکمل و عمر حضرت پادشاه حال توره محمود و معذور
 و بعضا بسوسه بزین کما به کل بی بدین محمد فرشته قانما بسوسه راه غایت شمالا بعضا بسوسه
 بزین جیسا ولی خان توره مذکور و بعضا بسوسه بزین وقف مدرسه حضرت پادشاه اسکندر علی
 الفوقی در اکل معلومه در تاریخ شهر محرم الحرام سنه ۱۲۸۱ هجری قمری و صد شتا و یکصد و
 خود خست میر کام بابک ولد بابا قربان بابک از بیچ سهم محدود در ولایت مرغستان
 و ملک خود را مبلغ سه کتبه منتقل کلا جمیع اموال خود را بفرزاده محمد عالم بابا و بابا
 ولد نور بابا و محمد خالق ولد حسن با دو سهم با محمد دودن و در ولایت خود را با مبلغ هزار
 نیم منتقل اموال موصوفه بجمع حقوق الشریعه بیعاً یا تاناً یا شریعاً بجناب سیدان و کتبات
 ولی خان توره مذکور فرزند و حریفه در شهر بند کور محمد دودن و کور بملکیه بیعاً تاناً یا شریعاً
 بقوه مقویه عدول بیع التفویض الصیحه و المذین و حصار الدراک الشریعاً بخریداری و بیعاً
 و لا شرفاً فاسد و خانه باین ملک کور را در محدود دودن و توره در غن آن بر شتر بند کور بیچ حق و دلی
 بویض الوجوه و سید میر علی و کاتر دکن عند العدول و التفاه



محمد قاسم بابا محمد اسحاق بابا ملا عباد محمد تاش محمد آقا سید محمد یعقوب
 محمد خالق انتقال محمد صالح عیاضه خواجہ عبد جمید و غیر المسلمین

Deed 9



Deed 10

بیان حدود چهار قطعه زمین معلوم کرده که کانیه است در ولایت مرغیان در جوهر خوانم که
 سیم بقشلاق ارضی است قطعه اولی غربا تا ما بویسته زمین ملا محمد عاصم مخدوم ولد ملا محمد عاصم مخدوم
 در جوهر خوان تا ما بویسته براه عامه مشرقا تا ما بویسته بجوی عامه شمالا بعضا بویسته بجوهر خوان
 مذکور و بعضا بویسته زمین ملا محمد عاصم مخدوم مذکور قطعه ثانیه غربا تا ما بویسته بجوهر خوان
 جنوبا بعضا بویسته بجوهر خوان مذکور و بعضا بویسته زمین صنعت احد ولد حسین خان مشرقا بعضا
 بویسته زمین صنعت احد مذکور و بعضا بویسته بزینکه قطعه ثالثه است سید احمد و دها شمالا
 تا ما بویسته بجوهر خوان مذکور قطعه ثالثه مذکور غربا بعضا بویسته بجوهر خوان مذکور و بعضا بویسته
 مجدد مذکور تا جنوبا تا ما بویسته زمین صنعت احد مذکور مشرقا تا ما بویسته براه عامه شمالا
 بعضا بویسته زمین متر و که میرزا سیم های ولد ملا محمد عاصم و بعضا بویسته بجوهر خوان مذکور
 قطعه رابعه غربا تا ما بویسته زمین عبدالعزیز ولد جنوفا بعضا بویسته زمین ملا محمد
 مذکور و بعضا بویسته زمین جناب سیداکت پناهی ولی خان توره ولد انجنار شاد محمد
 ایشان پیر بادشاه خان توره در جوهر مخدوم و بعضا بویسته زمین متر و که قال بابی شاد
 و بعضا بویسته زمین سیداکت پناهی ولی خان توره مذکور و بعضا بویسته بجوی عامه مذکور
 تا ما بویسته بجوهر خوان مذکور شمالا بعضا بویسته زمین متر و که میرزا سیم های مذکور و بعضا بویسته
 زمین ملا محمد عاصم مخدوم مذکور فصول در کل حدود مذکوره علامات ظاهره است
 بر خطا بر آسار دین دولت و بر فواطم الهی یقین و ملت و ارض و لایح یاد که در تاریخ سلطنت
 ماه شعبان اعظم ۱۲۳۳ هـ بزرگ و صدها شاد سید بود که اقرار هر صاحب زمین مذکور
 نمود ملا محمد عاصم مخدوم ولد محمد و ملا محمد عاصم مخدوم فاضل مخدوم مذکور حال جوانان و اقرار و تفاسیر
 تقریباته مرعا طوعا علی غلبه بر آنکه که نزد ختم و مقرر بلیغ بات بیات نافذ از در بزرگ و تا مشرف
 مذکورات فی الله مع نصف شایع لقطعه زمین اول کانیه رجو مذکور سید احمد و دها فی ارضی و ملک
 خود اجماع حقوق و ارفاق اشعریه بلیغ است متعارف از اهل علم و اهل احوال و قدیر القرب متعارف
 شعر جناب سیداکت پناهی و محتات و سیداکت پناهی خان توره مذکور و جوهر سید احمد و دها مذکور
 رابع نصف شایع کول مذکور بلیغ مذکور مرغیان و آرد و و کله طمان سید احمد و دها بلیغ فی الله مع
 و فاضل الذکر اشعریه سید احمد و دها مذکور است مذکورات و از و نصف کول مذکور و ناله مذکور
 آن برشته مذکور بلیغ و فاضل الذکر
 این بود هویت و همه که بجز یافت و کاشنه ذکا بجز نسیه العود و النقا

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محمد عاصم مخدوم ملا محمد عاصم مخدوم ملا محمد عاصم مخدوم ملا محمد عاصم مخدوم

Deed 15

بخندید بکینه زمین جار باغ معلومه المهدودیکه کانه شه در ولایت مرغیان در قلمه
 جورغان خا ناما سوسه بزین بنج الدین ولد اعلیٰ جنابا ناما سوسه بزین سیاست
 پیاپی نجابت دستکای سوسه و لا خان توره ولد خا ارشد اینان پادشاه خان
 توره خردو سفند ر شتر قاما سوسه بقبرستان شمالا ناما سوسه بزین اسحاق مقدم
 ولد محمد جم بار النور خا المهدود در تاریخ خرد ماه بیست و نهم سنه ۱۳۰۱
 هزار و صد و بیست و نهم اقوام صحیح معتبره عن خود ملا پیر حق ولد پست جدید الله مال
 جواز اقواره و نفاذ صحیح قوه طایفه شرعی با حکم که فروقم بیع با ناما قطعاً تمام
 طه و در نوزدهم المهدود ملک و نفاذ و مسافه مبلغ ده مایه و بیست و چهار سیمایه
 سید و لا خان توره مذکور خا پسر ایه با لبتی المذکور برود و میگوید مع تقاضا
 خرابه الله و همان المذکور پسر این فاضل المذکور در ولایت مغانه خا از بی
 بیع مذکور در از بدو شمشان آن بیشتر مذکور بیع و در نوزدهم المهدود و در سنه ۱۳۰۱
 دکان ذلک عند العدل و در سنه ۱۳۰۱

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 ۲
 ۳

المهدود
 اسحاق مقدم
 در سنه ۱۳۰۱ و محمد بن بن و محمد بن
 خا موندان

Deed 16a



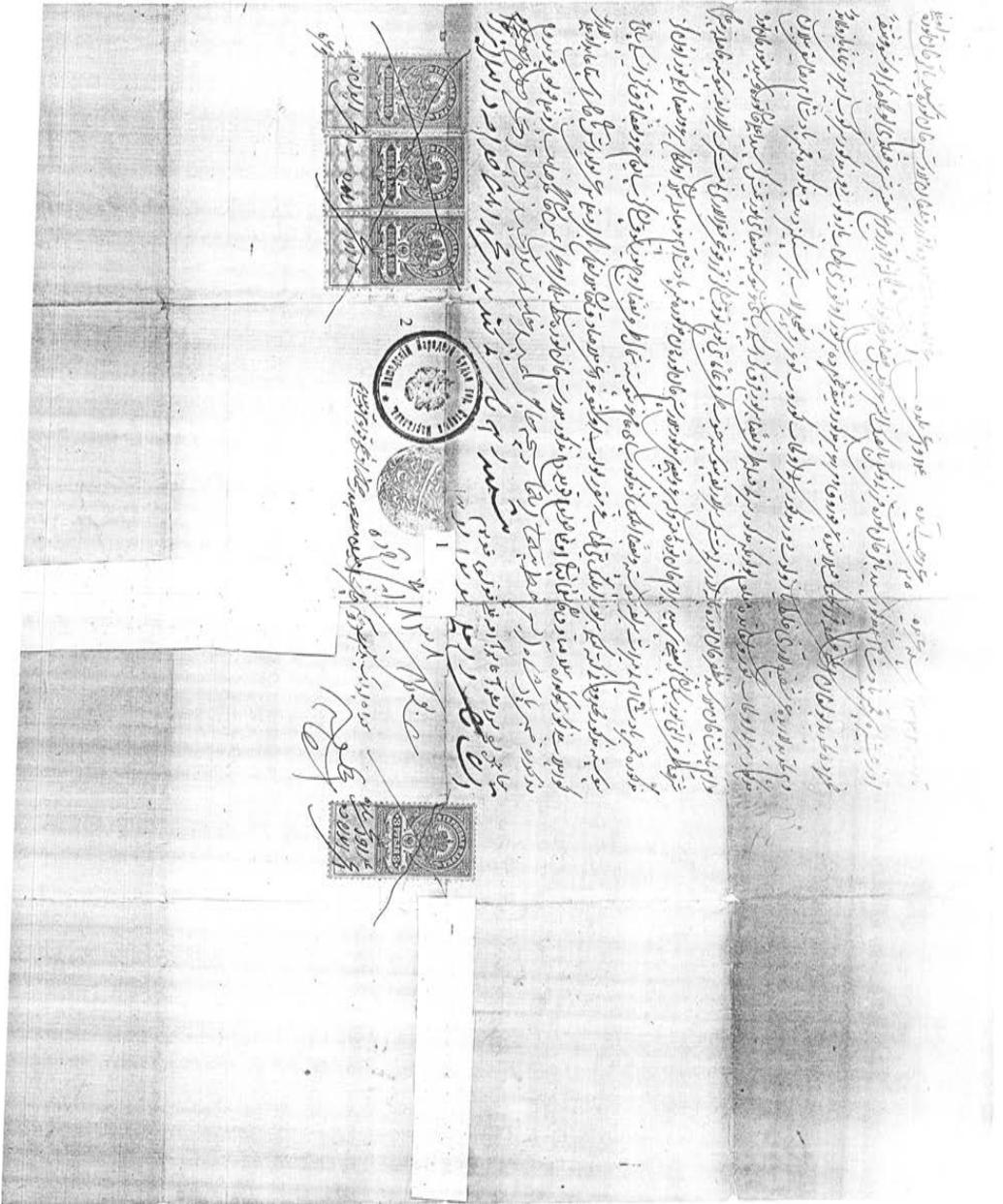
Deed 21, i

Handwritten text in Arabic script, likely a deed or legal document. The text is arranged in approximately 15 vertical columns, reading from right to left. The script is dense and cursive. There are several large, stylized signatures or seals at the bottom of the page, particularly on the right side. The paper shows signs of age, including some staining and wear, especially along the bottom edge.

Deed 21, ii

Handwritten text in a cursive script, likely a deed or legal document, written on aged paper. The text is arranged in several columns, with some lines written vertically. The script is dense and characteristic of historical Persian or Central Asian manuscripts. The paper shows signs of wear, including creases and discoloration. The text is written in black ink on a light-colored, aged paper. The script is a form of cursive, possibly Shikasta or a similar style, used in historical documents. The text is arranged in several columns, with some lines written vertically. The paper shows signs of wear, including creases and discoloration. The text is written in black ink on a light-colored, aged paper. The script is a form of cursive, possibly Shikasta or a similar style, used in historical documents.

Deed 23b



V. Hagiographies

1. Rawḍat al-ansāb A, ff. 1b-2a

اسم او است در کتابهای از علمای بزرگان معتبره از علمای معتبره بسیاری است از ایشان از کتب معتبره در کتابهای معتبره در کتابهای معتبره در کتابهای معتبره	اول علم او در علم از علمای بزرگان معتبره از علمای معتبره بسیاری است از ایشان از کتب معتبره در کتابهای معتبره در کتابهای معتبره در کتابهای معتبره
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رد فضائل ایشان

از علمای بزرگان معتبره از علمای معتبره بسیاری است از ایشان از کتب معتبره در کتابهای معتبره در کتابهای معتبره در کتابهای معتبره	از علمای بزرگان معتبره از علمای معتبره بسیاری است از ایشان از کتب معتبره در کتابهای معتبره در کتابهای معتبره در کتابهای معتبره
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رد فضائل ایشان

1. Rawḍat al-ansāb A, ff. 20b-21a

چونکه از اولیای سید است	ایمنی نندیدیم بر این شرف است
فایده تحقیق از بنام هر کس	سبند در حق سید است
مگر در بنام سیدان از تو سید	ای تو بنام سیدان از تو سید
ازدی بوی کسی با تو سید	عاشقان به کجی تا جگر سید
دری سیر تو چو هسته از کبک	بگویی آنکه در کتب است
بیاده بر بنام سیدان	نمود از آن سیدان سید
عاشق سیدان سیدان از کبک	تو سید از کبک سیدان
ادوار سیدان سیدان	ای سیدان سیدان سیدان
تامله بود و کماله بر سیدان	در سیدان سیدان سیدان
حق سیدان سیدان سیدان	اول سیدان سیدان سیدان
صورت سیدان سیدان سیدان	بجز از سیدان سیدان سیدان
تقطیب روی سیدان سیدان	اول سیدان سیدان سیدان
نفس سیدان سیدان سیدان	سیدان سیدان سیدان سیدان

چونکه از اولیای سید است	چونکه از اولیای سید است
سبند در حق سید است	سبند در حق سید است
عاشقان به کجی تا جگر سید	عاشقان به کجی تا جگر سید
بگویی آنکه در کتب است	بگویی آنکه در کتب است
نمود از آن سیدان سید	نمود از آن سیدان سید
تو سید از کبک سیدان	تو سید از کبک سیدان
ای سیدان سیدان سیدان	ای سیدان سیدان سیدان
در سیدان سیدان سیدان	در سیدان سیدان سیدان
اول سیدان سیدان سیدان	اول سیدان سیدان سیدان
بجز از سیدان سیدان سیدان	بجز از سیدان سیدان سیدان
اول سیدان سیدان سیدان	اول سیدان سیدان سیدان
سیدان سیدان سیدان سیدان	سیدان سیدان سیدان سیدان

1. Rawḍat al-ansāb A, ff. 22b-23a

دلنایان آرد و در قفسه بالنت کونستیم بر او آید است
 میند دلوزش و دهی از کجاست که در کشفه بر او برسد
 کور و در بر او آید که کشفه کونستیم بر او آید است
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در سر بر او آید که کشفه کونستیم بر او آید است
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