The value of Jamgotchian's painstaking and meticulous edition of the Meshed fragments of Ibn al-Faqih's compilation (1) was enhanced by his introduction, translation of the text, notes and comments, a bibliography and a summary in English. The very important and hitherto unpublished chapters of Ibn al-Faqih's compilation were thoroughly studied by Jamgotchian; this is attested to by a number of articles based on these fragments and published by him in Russian (2).

Some misreadings of the texts of the published fragments, misunderstandings and misinterpretations are elucidated and emended in the following lines.

P. 155, l. 8: is read by Jamgotchian:

단 전 이 짐의 중부 연 기본이 있는 제아의 악적만은

and translated (p. 24, ll. 7-10):

"Ibn Zubayr был убит в месяцы джумади аль-ахир / октябрь — ноябрь 691 г./, и он был первым, кто пришел к нам в город ислама, т.е. Васит"

The reading is not correct and the phrase is consequently misinterpreted. The pronoun huwa does not refer to Ibn al-Zubayr, as Ibn al-Zubayr was not the first man who came to WasiL The phrase has to be vocalized: wa-qatala bna I-zubayri, "and he killed Ibn al-Zubayr"; the pronoun refers to al-Hajjaj, who indeed killed Ibn al-Zubayr. But al-Hajjaj was certainly not the first man who came to WasiL The erroneous reading a'īna is the cause of the trouble; the verb has to be read: ibtana and the passage has to be read: ... wa-qatala bna I-zubayri fI jumada l-akhira, wa-huwa awwalu man ibtana madinata l-islami wa-huwa waṣīl, and should be rendered: ... and he (i.e., Hajjaj) killed Ibn al-Zubayr ... and he (i.e., Hajjaj) was the first who built madinat al-islam, i.e., WasiL"

P. 155, l. 9: is rendered by the editor (p. 24, ll. 10-11):

"И он был первым, кто изготовил перевязь меча"

"Mahāmil does not, however, denote "sword belts" but "litters on camels". This is fully confirmed by Ibn Qutayba in his "Ma'arif" (3) and quoted by al-Mausili, Ghāyat al-wasa'il ilā ma'rifati l-awa'il4). This is a convincing proof that al-mahāmil al-hajjājiyya refer to litters."

P. 155, II. 11-12: Jamgotchian overlooked the fact that the quotation of Humayd al-Arqat contains three rajāz hemistichs; the first is in fact a curse: "May God bring shame sooner or later"; the second, "upon the first slave who made the litters"; the third hemistich reiterates the expression "slave" in an explanatory version: "The slave of Thaqīf", which was overlooked by the editor.

P. 155, l. 12: (4) is missing in the translation; and see op. cit., p. 130; and cf. O. Tskitishvili, Concerning the Inventions of Thaqīf (5).

P. 156, l. 8 (trans. p. 25, l. 6) has not been translated.

P. 156, ll. 14-15:...

 mamma an ṣufra 'amalu l-khaysh..."

is rendered (p. 25, ll. 18-21):

"Говорит ал-Ваддах ибн Атав: Я видел в Васите зарешеченную комнату, в которой один из знатных людей рода Аслама ибн Ура ал-килаби держал в заключении 40 человек".

The maqṣūra mentioned in this passage evidently to a part of the building of the mosque of WasiL this maqṣūra formed a conspicuous feature of the mosque (6). Yaghshīḥā does not mean that a noble man of the people of Aslam kept 40 men in the maqṣūra but merely that forty noble men of the clan of Aslam used to enter it; the subject of the sentence is, of course, forty people of Aslam.

P. 158, l. 7-8:

"и поставили ее и установили ее у себя и привели ее...

is rendered (p. 27, II. 4-5):

"и понравилась ему ночь, и обобрал он, что реки в том месте/ пресные, а пиши и питья недостаточно".

The translation of the last part of the phrase is erroneous and is based evidently on a misreading of the verb; the editor seems to have read: wa-stamnara at-āmāh...; but the correct reading is: wa-stamnara ta'tāmāhā, which has to be rendered: "and he found its food and drinks tasty".
is rendered (p. 27, l. 21):
"...чтобы я передал о них ему /ал-Хаджджаджу/. Спросил /стражник/: "Какие?" Ответил /диккан/: "Это страна саранча ..."

One fails to find the locust (sarancha) in the quoted passage (and see the same misinterpretation p. 27, l. 13 from bottom). The reading bahā' im or bi-hā' im is, of course, wrong; it should be read: tukhibiruha bihā, thummu l'amru layhi: "you will report to him (about the three features [of the area]), then it is up to him to decide", bilād sabkha means salty marshlands.

P. 158, l. 17:
وهي بلاد أهالي أهلها قلعة

is rendered (p. 27, l. 24):
"эта страна мало заселена".

The translation is however erroneous. (See the same misinterpretation p. 158, l. 3 from bottom = p. 27, l. 10 from bottom): 'a'mār ahlīthā qalīla means that the span of life of its people is short. Consequently al-Hajjāj answers: "This is (i.e., the lifetime-K) according to God's will".

P. 159, l. 3:
ان فلالة جارية من جوارية كان ماتلا إلها أصابها لم...

is rendered (p. 28, l. 1-2):
"...что с одной из его невольниц, которой он был увлечен, случилось несчастье".

Jamgotchian’s translation saying that the slave-girl favoured by al-Hajjāj was “smitten by a disaster”, led evidently to several errors in translation. The expression asabaha lamam denotes, however, here: "she was hit by a touch of insanity". According to Jamgotchian’s translation ‘Abdallah b. Hilāl, the so-called Sadiq Iblis, orders al-Hajjaj to cut off her knots (ahilla' anha, nop6U C6R3b CuU) and al-Hajjaj responds: "I shall do it" (af' alu, sde layu).

But the correct reading is: ahilla' anha; it is an interrogative sentence: "Shall I untie her (i.e. her knot)?"; it is asked, of course, by ‘Abdallah b. Hilāl. Al-Hajjaj’s answer is: "if' al", "do it". Jamgotchian’s misunderstanding becomes graver after the Friend of the Devil, ‘Abdallah b. Hilāl, is said to have entered (the court-K) walking proudly between two rows; Jamgotchian remarks that this passage (p. 28, l. 12-13) "пришел... раскачиваясь между двумя рядами..." is incomprehensible to him. (p. 28, note 1).

P. 159, l. 9:
وفي هذه قلعة مفتوحة

is rendered (p. 28, l. 14):
"а в его руке закрытый кувшин".

A more accurate translation seems to be: "and in his hand was a sealed earthenware bottle". It is clear that a sealed bottle is more suitable for purposes of magic than a covered jar.

P. 159, l. 10:
قال أبا爱美 أمر نسر النصر أن يُسْمَحَ نمَّاكَه فسْبُقوه في هذه القلعة في وضعه

is rendered (p. 28, l. 15):
"...ты прикажи, чтобы убили этот дворец". But masaḥa does not mean here clearing or cleaning; it denotes in fact surveying the palace in order to put the earthenware bottle in its midst.

10) See about the privies occupied by demons and the injunction to invoke at the entrance of the privies Ibn 'Adīyy, al-Kāmil fi l-duʿā’ī, Ms. Ahmet III 2943 l, 67a ult.-67b, l. 1: inna hadthihi l-ḥushūsha muhtadaratun fa-ihib dakhshahah ahadukum fa-i-yaqul: 'a' ijud bi-l-lāhi mina l-khushūsha wa-i-khabā' ishi ...; al-Bayhaqi, al-Sunan al-kubra', Hyderabad 1344 H, I, 96; L'A, s.v. h sh sh.)

11) See al-Mu'āfā b. Ḫimrān, Kitāb al-zuhd, Zahiriyā, hadith 359 (majmu'a), fol. 246b; and comp. ib., the utterance of the Prophet: išā ra' ayutumān fā-lā tāṣāmā kāma tu a'zīmā l-a' ṣīmu ba-dhū bā dān; al-Jassās, Akkam al-qur'ān, Qustantiniyya 1335 (reprint), III, 95. But see a contradictory tradition: al-Zurqānī, Sharh al-muwāhib al-ladainiyā, Cairo 1325/26 H, H, 134; ...qumna lahu išā ra' ayutumān fā-lā tāṣāmā kāma tu a'zīmā l-a' ṣīmu ba-dhū bā dān ...
12) See EI², s.v. al-Batīḥa (M. Streck - Saleh al-Alī).

13) P. 32, note 1.

14) See G. W. Lane, Arabic-English Dictionary, s.v. 'a mīr; Abu Nu’aym, Dala’il al-nubuwwa, Hyderabad 1397/1977, p. 302: ... inna bi-l-mundhāb naftāna mina l-jinnī quwwati l-ma’mūna fi kharṣāna wa-nahnu fi dārī dhī-l-rā’asayn, ‘amīn l-nurāz ... It is plausible that information about the practices of Nūrūz and Mihrījān and their origin could be asked of the Mubīdīh. Dhū l-rā’asayn is, of course, al-Fadl b. Sahl.

15) See al-Suyūṭī, al-Durr al-manthur, Cairo 1314H, VI, 44; Abu Na’aym, op. cit., p. 304, l. 1; Lane, op. cit., s.v. zb’a.
Some words in the second hemistich are misread and misunderstood. Instead of yaji read nuhayyi; instead of diira l-sa'di read ddran li-su'dii; instead of yansarif read nansarif.

The correct translation is: “Let us greet the abode of Su'da, then we shall depart”.

P. 176, verse 6:

أَمَّا أَنَا لِكَ أُتْبَعْ تَجْرِيَةً عَنْهَا وَما كَانَ مِن وَعْدٍ وَمِن خَلْفِ

is rendered (p. 46, verse 6):

"Я же твой, даже если удерживает тебя от любви/Опыт или какие-нибудь угрозы и разногласия".

Both the reading and the translation are erroneous. “Ammâ ana laki” rendered by Jamgotchian “I am yours” should be read: “ama ana laka”, which should be translated “Has the time not come”? The following parts of the verse are dependent on the interrogative sentence, the verse has to be rendered: “Has not time come that experience, [her] promise and [its] breach would bar you from keeping bond with her”? [20]

P. 176, verse 7:

دَعُ عَنْكَ سَعْدَى فَسْعَدَى عَنْكَ نَازِحَةً / وَأَكْفَفَ هَوَاهُ وَعَدُ الْبَلَدِ

is rendered (p. 46, verse 7):

“Оставь Са'ду, а Са'да...”?/ Сохрани мне любовь свою и верни обратно ласковые слова”.

The correct reading is: “fa-su'dâ 'anka nâzihatun” and translated: “Leave Su'da as Su'da is remote”. The second hemistich does not recommend preserving the love, as translated by the editor; it has to be rendered: “and stop your affection (for her-K) and render your words gentle”. The verse is a rather typical example of the khurüj, the turning from nasib to another matter [20].

P. 176, verse 13:

أَطْسُرْ عَلَى النَّفْطِ does not mean: “спасал его от гибели” (p. 47, verse 13), “he saved him from death”. It means: “he was on the brink of death”.

P. 177, verse 22:

أَقَامُ فِيَمْ فَتْحَ العَدَلِ فَأَقْتَصَبَ

is rendered (p. 48, verse 22):

“Он провел для них каналы справедливости, которые стали прямыми”. This translation is erroneous: it is not a canal of justice; it is the spear of justice, straight, right and symmetrical which was set up, as against a distorted and crooked one.

P. 206, l. 16:

وَهَمُ الَّذِينَ يَنَا الطَّرْح

is translated (p. 85, l. 12):

“Они построили ат-Тапа”. The correct reading is al-Sarh: They built the Tower of Babylon.

P. 206, l. 20:

لِيِسَ فِي وَلَدِ أَدَمَ شَرٌّ مِن الْخَوْزَ وَلَا يَكُونُ مِنْهِ بِنِيّ قُطْعٌ وَلَا جُبِب

is rendered (p. 85, l. 19):

“Нет среди сыновей Адама людей злее чем хузы, как ты и надежды не происходят от них”.

But no Kahts or Najibs are mentioned here. The text should be read:

وَلَا يَكُونُ مِنْهِ بِنِيّ قُطْعٌ وَلَا جُبِب

and rendered: “no prophet was ever born from among them (i.e., the Khūzistāni people — K) nor a noble person”.

P. 206, l. 3 from bottom:

وَقَالَ علی ... عَلَى مَقَدَّمَةِ الدِّجَالِ رِجْلَ خَوْزِي يَقَالُ لِمُهَرَّان

is rendered (p. 85, l. 24):

“Сказал Али... что антихрист будет хузистанец по имени Михрани”. The Antichrist is however not a man from Khūzistan; only the head of his vanguard will be a Khūzistāni called Mihrān.

P. 206, penult.-ult.:

وَقَالَ خَرِيرِ الرَّضُوِي اَللهِ عَنْهُ : لَّنْ عِبَادَيْ قَابِلٌ لِأَبِيعَنَ الحَوْزِ وَلَا جَمِيلَ

is rendered (p. 85, ll. 25-26):

“Сказал 'Омар, да будет доволен им Аллах, что дабы не порочить Кабила, надо продать хузистанцев и выручку положить в казну”.

But 'Umar did not have Cain in mind at all and 'ibtu in the text is just a clerical error. 'Umar says in this utterance: “لَّنْ عِبَادَيْ قَابِلٌ لِأَبِيعَنَ الحَوْزِ وَلَا جَمِيلَ... "If I am alive until next year I shall sell the Khūzistāni people and deposit the money in the treasury of the state”.

* * *

The notes and corrections recorded in this review were put down at random, while reading the book. The Meshhed
fragments are of great importance and we are grateful to Professor Jamgotchian for the edition of this valuable text.

Beth Hakerem, July 1981

M. J. KIستر