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**“I AM ENTRUSTED WITH ONLY PRAYER BEADS BY ALLĀH,  
AND I WILL TAKE NEITHER A DAGGER NOR A RIFLE IN MY HANDS”  
(KUNTA-ḤĀJJĪ KISHIEV, HIS PREACHING AND FOLLOWERS)**

The department of National Literatures of the National Library of Russia (St. Petersburg) contains “The Translation of Utterances of *shaykh* Kunta al-Michighīshī Concerning the Dogmas of Islam”, published in the publishing house of A. M. Mikhaïlov in Port-Petrovsk (Makhachqala —M. A.) in 1911 (RNL, Л.-кум./4—22).

The lithographic publication is a book of 13.4×20.5 cm in size and 31 pages in length. The text is placed within a frame (10.8×18.0 cm), comprised of twofold straight lines along the top, bottom and outside edge, and a single line along the inside edge. Each page has 18 lines. Some lines on pages 1—10, 12, 15—28 go beyond the frame, which was apparently placed on top of the finished text. The first page with the output data is placed into the wide richly ornamented frame in the *islīmī* style (fig. 1). There is an inscription to the right at the bottom of the frame that says «Типо-литогр. А. М. Михайлова Петровскъ А/О» “Typelithography of A. M. Mikhaïlov. Petrovsk. Joint Stock Company”.

The book is printed with black ink on white factory paper with yellowish tint. The text is situated on both sides of the folio (except for the last page). The pagination performed in Arabic numbers in round brackets is placed at the centre of the page above the frame. The text in Kumyk language is written in Arabic script by means of elegant *naskh*, the only one used for the entire lithography. The book is in excellent condition. It came to the RNL by mail in the capacity of compulsory copy, and the number of its potential readers by definition was small.

As indicated above, the book (its second edition) was published in 1911. It is authored by Kunta-*shaykh* (Chechnia, Michighīshī). The translation is carried out by Shikhammat-qāḍī, the son of Baybulat from Erpeli (Buinakskii district) [1], a talented poet, writer and translator, known for publishing religious literature. It will suffice to note that in a matter of 10 years (1907—1917) Shikhammat-qāḍī prepared and published over 30 book (i. e. three books per year on average). Most of these publications were written in Kumyk language, but there are those that were written in Arabic. Mostly they are translations of Arabic, Turkic, Tātār, Chechen scholars and theologians into the author's mother tongue [2].

The language of protograph is unknown, but it can be conjectured that the text was translated from the manuscript written in 1865 by the private secretary and *murīd* of Kunta-ḥājjī, a Chechen from Alkhan-Yurt, ‘Abd al-Salām Tutgireev. Supposedly, the utterances of the *shaykh* were written during his exile, where the two of them were together in the course of seven months. ‘Abd al-Salām wrote,

I named these records of mine “the Answers of the All-Knowing Teacher to the Questions of an Inquisitive Student”, committing to paper everything that I have heard from him in full and without any abridgements [3].

The entire book is written in the style typical for Muslim works of the pre-revolutionary Northern Caucasus, in the genre of questions and answers. The wording for questions is missing; the answers begin with the following words: “The saint of Allāh Kunta-ḥājjī also said...” The instructions are devoted to the major aspects of Muslim theology, religious practice, ethics and various aspects of material culture [4].

The book concludes with two hymns (*naẓm*) in Arabic language in dedication to Prophet Muḥammad. The first is 9 lines long, the other one — 20. It is followed by a traditional prayer glorification in honour to Most High Allāh and His prophets.

In the progress of work relating to the article it was revealed that the manuscript we had great interest for was translated from Kumyk into Chechen by a certain Agha Mīrzā b. Shu‘ayb al-Guyṭī. In 2001 it was translated into Russian language by A. M. Garasaev and published in the Bulletin of Moscow University [5].

The described lithography is an interesting document related to the spread of the religious movement in the Northern Caucasus that united the followers of *shaykh* Kunta-ḥājjī. The latter played and continue playing a significant role in the religious, public, social and political life in the region. It largely has to do with tremendous popularity of *shaykh* Kunta-ḥājjī in the Northern Caucasus. Thanks to him back in the early 60s of the 19th century a *ṣūfī* teaching related to the name of ‘Abd al-Qādir Gilānī (1077—1166) gained a foothold in Chechnia, In-