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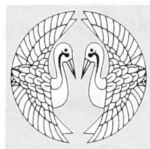
Front cover:

“Laylā visiting Majnūn in the desert”, watercolour, gouache and gold on paper. Central Deccan, 1780—1800.
Miniature in Album (*Muraqqaʿ*) X 3 in the Fabergé collection at the St. Petersburg Branch
of the Institute of Oriental Studies, fol. 8b, 13.6×17.1 cm.

Back cover:

- Plate 1.** ‘*Unwān* from *Khamṣa* (“Pentateuch”) by Abū Muḥammad Ilyās b. Yūsuf b. Muʿayyad Nizāmī Ganjawī. Manuscript C 1674 in the Fabergé collection at the St. Petersburg Branch of the Institute of Oriental Studies, Heart, ca. 1480—1490, fol. 1b, 13.0×21.4 cm.
- Plate 2.** “The night journey of Muḥammad and his ascent to heaven”, miniature in the same manuscript (later work modelled after Herat samples), fol. 3b, 13.0×21.4 cm.
- Plate 3.** “Nūshāba, Queen of Amazons, showing Iskandar his portrait”, miniature in the same manuscript (later work modelled after Herat samples), fol. 41a, 13.0×21.4 cm.
- Plate 4.** “Iskandar supporting the head of the dying Dārā (Darius)”, miniature in the same manuscript (later work modelled after Herat samples), fol. 258b, 13.0×21.4 cm.

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TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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THE *DARBAND-NĀMA* ON HĀRŪN AL-RASHĪD AND A NEWLY DISCOVERED ARABIC INSCRIPTION FROM A. H. 176

Among the vast manuscript legacy of the peoples of Daghestan, of especial historical interest is the well known sixteenth — seventeenth century work *Darband-nāma* by Muḥammad Awwābī Aqtāshī [1]. In his work, the author refers not only to Arab and Persian writers of the ninth — tenth centuries (al-Balādhurī, al-Ya'qūbī, al-Ṭabarī, al-Kūfī, etc.), but local medieval chronicles that have not come down to us. The *Darband-nāma* contains important historical information. Of special note is its treatment of the activities of caliph Hārūn al-Rashīd (r. 786—809) and his Caucasian governors in Derbent (Arab. Bāb al-abwāb). The text runs that “when the date reached the one hundred seventy-third year (A. D. 789/90), Hārūn al-Rashīd sent Khuzayma ibn Hāzim out with an army. He restored the ruined places in Derbent, provided Derbent with running water, built bridges in various places, and improved and developed Derbent. He sent to Hārūn al-Rashīd those people who had committed unseemly deeds. When Hārūn al-Rashīd himself arrived in Derbent, he did much to build up [the city]. He ran irrigation trenches to Derbent, built mills, [and] gave orders to plant many orchards and gardens. He also ordered that [funds] be collected [for] maintaining the irrigation trenches from profits from agriculture and orchards. He freed the residents of Derbent from mill fees. Expenses (*kharj*) for the maintenance of mills were [to come] from profits from agriculture and orchards. He built granaries and mosques in each neighbourhood. [As a result of his activities] Derbent became a comfortable place to live. Hārūn al-Rashīd gathered the inhabitants of Derbent, when he arrived from the capital of the caliphate to this city, gave them instruction and came back [to the capital]” [2].

The text also provides valuable information about the distribution of powers and obligations between the ruler of Derbent and the commander of the troops gathered there. In addition, we have here, in fact, the earliest legal document to record the rights and legal status of city-dwellers. They would later (in the tenth — eleventh centuries) resort to the chronicle's authority to regulate their relations with Derbent's ruling elite [3] as the author of the Derbent chronicle *Ta'rikh Bāb al-abwāb* (compiled in the late eleventh — early twelfth century) relates: “When the one hundred

eighty — seventh year (A. D. 803) began, [Hārūn al-Rashīd] appointed Hafḡ ibn 'Umar the ruler of Derbent and instructed him: ‘Fear Allah and make justice [your] habit, perform the Friday prayer in the central mosque (*masjid jāmi'*), do nothing without seeking counsel. Legal decisions, the command of the cavalry and administration are in your jurisdiction. Guarding the waterways that lead into the city, maintaining the inns and the mills are the responsibility of the population. The *qādīs*, *khaṭīb*s and theologians are under your power. The sustenance of *qādīs*, *khaṭīb*s and theologians is [also] your responsibility. If you turn traitor or show a predisposition to the *kāfīrs*, or carelessness in the conduct of the Holy War, or if you become an oppressor and tyrant, [know that] I have given permission to the population of Derbent to depose you. The command of troops, monitoring the state of the city, the position of *darugh*, the investigation of your state, [as well as] that of the population of Derbent [are all] in the hands of the son of 'Abd al-Malik” [4].

The cited excerpts enable us to draw some exceptional information about Hārūn al-Rashīd's activities in the Eastern Caucasus and in Derbent in particular. The report of Hārūn al-Rashīd's visit to Derbent is not confirmed by other reliable sources: al-Ya'qūbī, al-Balādhurī, al-Ṭabarī, Ibn al-A'tham al-Kūfī in their treatment of the Arab conquest of the Caucasus say nothing about Hārūn al-Rashīd visiting Derbent (Bāb al-abwāb). According to al-Ṭabarī, in 183/799—800 caliph Hārūn al-Rashīd appointed governor (*wallā*) of Armenia, Azerbaijan, Shirvan and Derbent Yazīd ibn Mazyad Shaybānī [5], who later founded the Yazīdī dynasty that ruled Shirvan. The *Darband-nāma* is silent about him. With reference to Muḥammad ibn 'Abdallāh, al-Ṭabarī reports that Khuzayma ibn Hāzim, who was later sent off to Nisin, was sent with him to the Caucasus to deal with the Khazar invasion. Al-Ya'qūbī and al-Kūfī are unanimous in showing the designation of Khuzayma ibn Hāzim al-Tamīmī as governor of Armenia and Azerbaijan in 186/802 [6]; this appears in the *Darband-nāma* under the year 173/789—90.

The *Darband-nāma* adds significantly to the information provided by Arab authors about military and political

events in the region; it enriches the reports of Arab authors with important data on the activities of caliph Hārūn al-Rashīd's governors in the Caucasus, and specifically in Bāb al-abwāb. One may say that the Arab sources and local chronicles (*Darband-nāma* in particular) complement each other, forming a single group of sources on the history of the Eastern Caucasus at the time of the Arab conquests.

This group of narrative sources on the activities of Hārūn al-Rashīd in the Eastern Caucasus has now been expanded to include an important epigraphic text. We refer to a large official inscription discovered near Derbent in 2001 by the Derbent archaeological expedition of the Institute of History, Archaeology and Ethnography of the Daghestan Research Centre (Russian Academy of Sciences) and Daghestan State University. The expedition was headed by M. S. Gadjiyev [7].

One of the expedition's tasks was to investigate the Mountain Wall (Dag Bari), an integral part of a sixth-century Derbent defensive complex. Research was conducted on an initial 15-kilometer segment of the Mountain Wall, from fort 1, located near the city citadel and identified as the Sul Fortress (Qal'a Sūl) in the chronicle *Ta'rikh Bāb al-abwāb* and the Sul Gate (Bāb Sūl) by Ibn Khurdādhbih [8], to fort Zeveri-Qala (Tat for Upper Fortress) in the village of Zidān. The research aimed to a better understanding of fortifications in Sasanian Iran and Caucasian Albania, allowing for the study of the architectural principles and construction features of the defensive line on the border of the settled agricultural and nomadic livestock-breeding worlds. The work produced valuable historical and archaeological data, and plans of this segment of the Mountain Wall, forts and towers were drawn up. Previously unknown fortifications, masons' marks,

Middle-Persian (sixth century) and a few early Arabic inscriptions from the eighth — twelfth centuries, and unique merlon battlements (sixth century) were discovered. Stratigraphic digs, set up at forts 5, 6 and 7, made it possible to determine when this defensive system functioned. It is comparable with such fortifications as the Great Wall of China, the Wall of Alexander the Great, the Roman limes on the Danube, the Wall of Hadrian in Britain, and other long walls. Research extended to areas that adjoin the Dag Bari in order to identify other archaeological objects and historical relics.

The Mountain Wall passed through the village of Mitagi. Nearby stood the fort Qala Kejer, or Kejerli Qala (lit. "Moss Fortress", or "Fortress overgrown with moss"), where research was conducted on an old Muslim cemetery (ca. 30×50 m) located on the southern outskirts of the village. The cemetery contains, in particular, long (up to 2.3 m) hollow half-cylindrical stone sarcophagi on rectangular plinths (eleventh — twelfth centuries) and diverse medieval rectangular, anepigraphic stelas with inscriptions and epitaphs in *Kūfī* and *naskh*. They display carved geometric ornaments with a central anthropomorphic field and disk-shaped top.

Of especial historical value is a large rectangular slab, the only one of its type, with a dated Arabic inscription (see *figs. 1—2*). It was reused as a gravestone; the slab was set up vertically in the cemetery and affixed with two rectangular stones. The slab's dimensions are 154×73×10 cm. Its sides are adorned with a 3.5—4 cm-wide border. The inscription dimensions are 147×64 cm. The inscription is in *Kūfī* script, eight lines long, high-relief (h=1 cm), letters 2.5—6 cm high.

TEXT

- (1) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ هُوَ اللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ
(2) یَلِدْ وَلَمْ یُولَدْ وَلَمْ یَكُنْ لَهُ کُفُوًا اَحَدٌ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ اَرْسَلَهُ
(3) بِالْهَدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهُ عَلٰی الدِّیْنِ کُلُّهُ وَلَوْ کَرِهَ الْمُشْرِکُوْنَ صَلِّی
(4) اللّٰهُ عَلٰی مُحَمَّدٍ وَسَلِّمْ مَّا بَنٰ اِیَّاهُ کَسْرٰی وَ اَمْرٌ ... عَبْدِ اللّٰهِ هُوَ
(5) نَ اَمِیْرُ الْمُؤْمِنِیْنَ اَکْرَمَهُ اللّٰهُ فِیْ وِلَایَةِ الْاَمِیْنِ مُحَمَّدِ بْنِ اَمِیْرِ الْمُؤْمِنِیْنَ
(6) مَنِیْنٍ وَ لِیْ عَهْدُ الْمُسْلِمِیْنَ اَکْرَمَهُ اللّٰهُ ... وَ اَهْلُهُ وَ بَنُوْهُ
(7) اَلْ ...
(8) ... اَکْرَمَهُ اللّٰهُ عَلٰی یَدِ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ فِیْ سَنَةِ سِتٍّ وَ سَبْعِیْنِ وَ مِائَةٍ

TRANSLATION

- (1) In the Name of God, the Merciful, the Compassionate. Say: "He is God, One, the Everlasting Refuge, who has not
(2) begotten, and has not been begotten, and equal to Him is not any one"¹. Muḥammad is the messenger of Allah, who sent him
(3) with knowledge along the right path and the faith of truth to reveal to him all faith, though this be hated by the polytheists. May [Allah] bless
(4) Muḥammad and greet [him]. Kisrā built this and commanded [later that it be reinforced (restored?)] servant of God ('*ahd Allāh*) Harū-
(5) n, commander of the faithful (*amīr al-mu'minīn*), may Allah ennoble him, on the appointment of (variant: administration, guardianship) (*fī wālayat*) al-Amīn Muḥammad, son of the commander of the faithful-
(6) ful, as heir to the throne of the Muslims (*walī 'ahd al-muslimīn*) — may Allah ennoble his [lineage?] and his family. He built:
(7) : [...]
(8) : — may Allah ennoble him. [Written] by the hand of Muḥammad, son of 'Abdallāh (variant: 'Abd al-Malik) in the one hundred seventy-sixth year.

¹ The Qur'ān. Sūra 112, translated as in *The Koran Interpreted* by Arthur J. Arberry (London, 1955), ii, p. 361.



Fig. 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَهُوَ اللَّهُ أَحَدٌ اللَّهُ الْكَافِرُ لَمْ
 يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَلِدْ لَهُ كُفُوءًا أَحَدٌ مُحَمَّدٌ رَسُولُ اللَّهِ أَدْنَاهُ
 بِالْحَقِّ وَدُرِّ الْخَوَالِكُفَرَةِ عَالِدٌ بَرُّ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ رَحِمَ
 اللَّهُ عَلَى مُحَمَّدٍ وَبَسَلَمَ مَعَانِيَهُ كَسْرٌ وَفِ الْمَرْبَعِ مِنْهُ عَيْتُ اللَّهِ هَرَوِ
 رَامِيًا لَمْ يَوْسِرْ لَكُلِّهِ اللَّهُ عَزَّ وَجَلَّ لَا مَرْبَعٌ لَمْ يَوْسِرْ رَامِيًا لَمْ يَوْسِرْ
 مَسْرُوفٌ عَيْتُ الْمُسْلِمِينَ كَرَمَهُ اللَّهُ حَرَمَ الْإِسْلَامِ أَهْلُهُ وَبَرِّتُكَ سِرِّهِ
 الْوَيْسَرُ - - - - - وَبَرِّتُ الْإِسْلَامِ - - - - - رَامِيًا
 - - - - - لَمْ يَوْسِرْ لَكُلِّهِ اللَّهُ عَزَّ وَجَلَّ لَا مَرْبَعٌ لَمْ يَوْسِرْ رَامِيًا لَمْ يَوْسِرْ

Fig. 2

The date A. H. 176 corresponds to 792/3, making this the oldest dated official Arabic inscription in the Caucasus. The inscription mentions Kisrā, that is Khusraw I Anūshīrwān (r. 531—579), the “commander of the faithful” Hārūn, that is the famed caliph Hārūn al-Rashīd, and “the heir to the throne” al-Amīn Muḥammad, the eldest son of Hārūn al-Rashīd. Al-Amīn was born in 170/786—87, appointed heir in 175/791—92, and became caliph in 809. He was murdered in 813 in the course of a succession struggle with his brother, al-Ma’mūn [9]. The inscription was created soon after Muḥammad al-Amīn was proclaimed the heir to the throne. Taking this into consideration, lines 5 and 6 may be translated, “on the appointment of al-Amīn Muḥammad, son of the commander of the faithful, heir to the throne”. Now that we have in our disposal the dates of Muḥammad al-Amīn’s appointment to the post, 175/791—92 and 176/792—93, an assumption can be made that this event most likely took place in A. D. 792.

The lost text — at the end of line 6 and in line 7 — clearly referred to a construction project, the construction director, or the actual architect. The text may have mentioned Khuzayma ibn Ḥāzim al-Tamīmī, who arrived in Derbent, according to the *Darband-nāma*, in 173/789—90, some two to three years before the inscription was created. As is stated in the *Darband-nāma*, Khuzayma ibn Ḥāzim “restored the ruined places in Derbent, provided Derbent with running water, built bridges in various places, and improved and developed Derbent”. The relative chronological overlap between the time of the inscription and the chronicle’s reference to Khuzayma’s activities provides indirect confirmation.

The information found in the *Darband-nāma* (figs. 3—4) in the list presented in Kazem-Beg [10], as well as in modern authors, Abbas-Quli-Agha Baqīkhanov and Hasan-efendi Alqadari, is significant in light of Muḥammad al-Amin’s appearance in this inscription. We read in the Kazem-Beg list: “The narrator recounts: ‘There is a crypt (*gunbedh*) on the exterior side of Kyrkhlar-kapu. There rests the son of Hārūn al-Rashīd’” [11], while Abbas-Quli-Agha Baqīkhanov remarks that “one tradition holds that beneath the stone vault across from the Kyrkhlar gates is buried the son of Hārūn al-Rashīd” [12]. Hasan-efendi Alqadari, who relies on information cited in the *Darband-nāma* and Baqīkhanov, provides a somewhat different account: “Tradition holds that he (Hārūn al-Rashīd — *M. G., A. Sh.*) was accompanied on his journey (to Derbent — *M. G., A. Sh.*) by his wife Zubayda, the daughter of Abū Ja’far al-Manṣūr, and that two of Rashīd’s sons died in the city of Derbent. They were buried on the northern side of the gate to the Kyrkhlar cemetery in an area enclosed by a stone wall. It is now called the ‘place of prayer’” [13]. It is difficult to say how accurate this information is. It seems that we cannot, however, rule out the possibility that one of Hārūn al-Rashīd’s sons was in Derbent.

The Kyrkhlar-kapu gates (Turk. “Gate of Forty [*Shahids*]”) are the central gates in the northern wall of Derbent. The Arabs called them *Bāb al-jihād* (Gates of the Holy War). The cemetery of Kyrkhlar (Pers. *chihil tanān*), a holy site venerated by Muslims, was located close to these gates. Tradition holds that it is the burial place of the military commanders and brothers Salmān and ‘Abd al-Raḥmān ibn Rabī’a, who fell in battle against the Khazars, and their comrades-in-arms, the *shahids*. The sarcophagus grave-stones, however, are dated to the twelfth — thirteenth cen-

turies. The *gunbedh* with one of Hārūn al-Rashīd’s sons mentioned in the chronicle has not survived, but we note that the cemetery once contained several domed mausoleums. They are depicted, for example, in the 1842 illustration in a book by I. N. Berezin [14]. Unfortunately, even longtime residents of the city do not remember where the “place of prayer” mentioned by Alqadari was located. It does not seem possible at present to find the mausoleum.

Judging by the form of the slab, the inscription seems to have adorned some monumental structure. Its mention of Kisrā — Khusraw Anūshīrwān — and its reference to “Kisrā built this” suggests that it was part of the Mountain Wall or one of the forts in this defensive line. In the context of this discovery in Mitagi, we note the information the *Darband-nāma* provides about the village. According to the chronicle, Yazīd ibn Usayd al-Sulāmī — “*amīr* of the army” of al-Manṣūr (r. 754—775) — at the caliph’s behest around 145/763—64 hoped to strengthen the northern borders of the Caliphate against “the evil doings and harm of the *kāfirs*” and “gave an order, built cities: first Duare, second Segna, third in the valley of Ben-Hashim, whence the *kāfirs* fled, [there] they built a sound fortress. After these they built Mitai and Kemakh. The *amīr* commanded that 300 men from Tabasaran be left in Mitai, and he appointed his brother the ruler of Tabasaran” [15]. The Kazem-Beg copy differs somewhat, reflecting, in particular, the existence there of fortifications in the Mountain Wall erected by the sixth century: “The caliph at the time gave orders [to build] new fortresses and to restore the old fortresses. They restored the fortresses of Suvar, Mitai and Kemakh, the fortress of Semnan, which are now called Cherki, Darvak, Yersi, and Khimeydi. Seven thousand families were brought from Sham and Musil (Mosul) to inhabit these fortresses” [16].

The fortress of Mitai can without doubt be identified as the contemporary village of Mitagi (more correctly: Mitahi, as this oekonym is written in the chronicle). The Mountain Wall passed through it along the Kamakh mountain range toward the village of Kamakh (Kemakh), located some 3.8 km away. The remains of the Mountain Wall that passed through Mitagi are shown on a map drawn up by Lieutenant-colonel Kotsebu in 1819—1820 [17]. The territory of Mitagi may have been home to a fort; longtime residents of the village may have seen the remains of its towers in the centre of town. The names of other fortresses given in the *Darband-nāma* should evidently be identified as specific forts in the Mountain Wall, but we are as yet unable to provide concrete identifications for all of the fortifications.

The Arabs who established themselves in Derbent (Bāb al-abwāb) and the surrounding area after the campaigns of al-Jarrāh and Maslama (brother of the caliph Hishām; r. 724—743) in the early eighth century made active use of this powerful defensive system, created under Khusraw Anūshīrwān, in their conflict with the Khazars. Excavations conducted at a number of forts have shown that they functioned from the sixth to the twelfth century. Evidence of this is found in the numerous Arabic inscriptions in *Kūfī* and *naskh* script discovered not only on Derbent’s defensive walls, but also on the fortifications of the Mountain Wall. Further proof is provided by the recently discovered official Arabic inscription of 176/792—93, and several passages cited here from the *Darband-nāma*. To conclude, the new discovered inscription has been delivered to Derbent to be exposed in the museum of the Naryn-kala citadel.

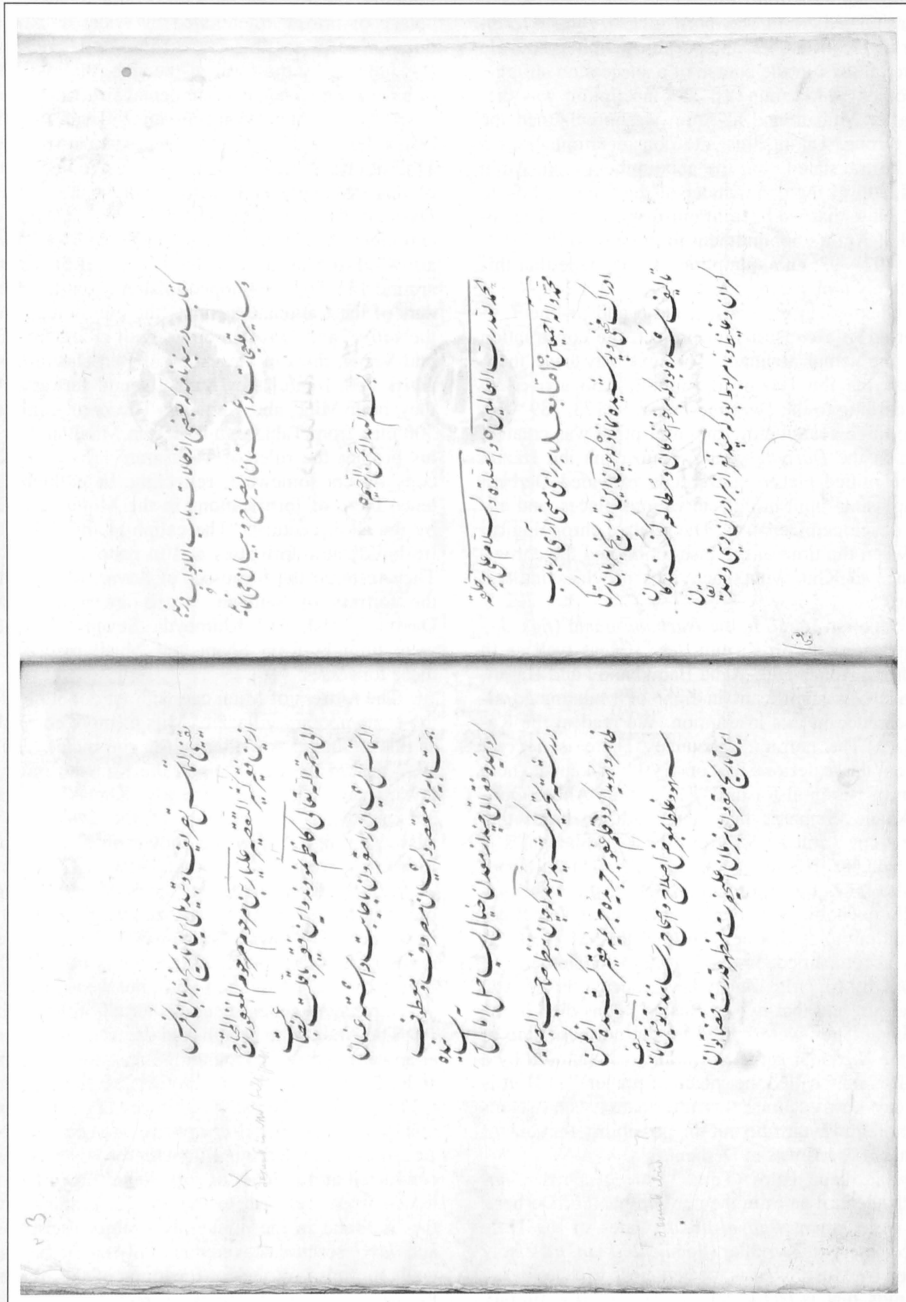


Fig. 3

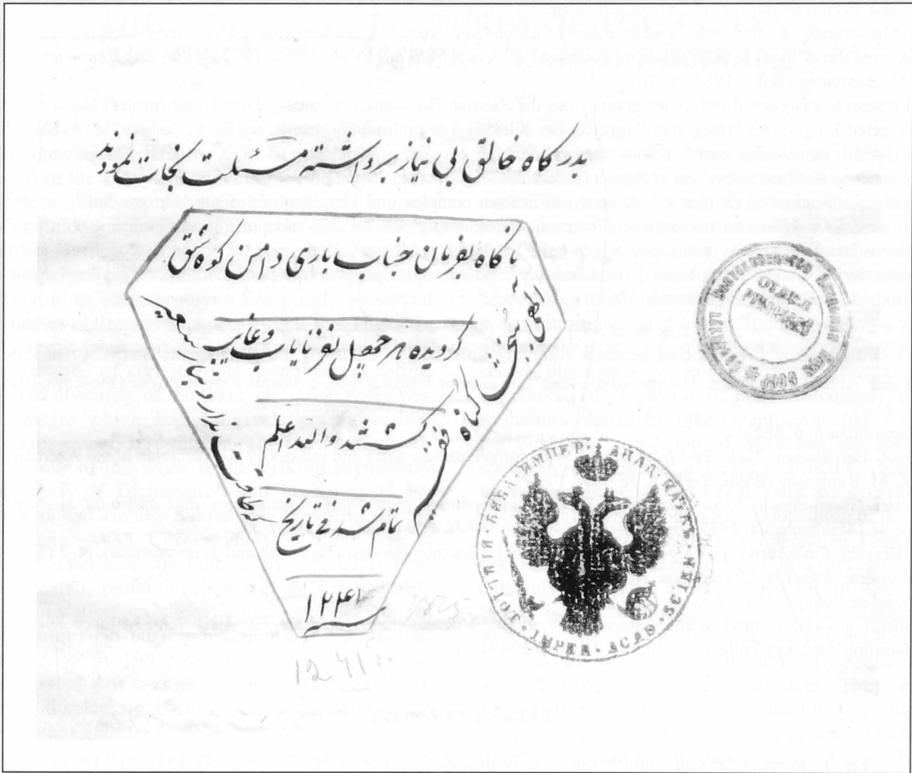


Fig. 4

Notes

1. *Derbend-nāmah, or the History of Derbent*, translated from a select Turkish version and published with the texts and with notes illustrative of the history, geography, antiquities & c. occurring throughout the work, by Mirza A. Kazem-Beg (St. Petersburg, 1851); Aqtāshī Muḥammed Awwābī, *Darband-nāma*, translation of Turkish and Arabic copies, introduction and bibliography by G. M.-R. Orazaev and A. R. Shikhsaidov. Commentary by G. M.-R. Orazaev (Makhachkala, 1992); A. R. Shikhsaidov, T. M. Aitberov, G. M.-R. Orazaev, *Dagestanskii istoricheskie sochineniia* (Daghestani Historical Works) (Moscow, 1993).
2. The translation of the text is here as presented in Shikhsaidov, Aitberov, Orazaev, *op. cit.*, p. 39.
3. See V. F. Minorsky, *Istoriia Shirvana i Derbenta X—XI vv.* (The History of the Tenth — Eleventh-century Shirvan and Derbent) (Moscow, 1963).
4. *Ibid.*, p. 40.
5. Annales quos scripsit Abu Djafar Mohammed ibn Djarir al-Ṭabarī cum aliis edidit M. J. de Goeje, series I—III (Lugduni Batavorum, 1879—1901), ser. III, p. 638. See also A. R. Shikhsaidov, "Kniga at-Ṭabarī 'Istoriia poslannikov i tsarei' o narodakh Severnogo Kavkaza" ("Al-Ṭabarī's 'History of Prophets and Kings' on the peoples of the north Caucasus"), in *Pamiatniki istorii i literatury Vostoka. Period feodalizma* (Moscow, 1986), pp. 80, 87, n. 64.
6. Abu Muhammad Ahmad ibn A'sam al-Kūfī, *Kniga zavoevaniī. Izvlecheniia iz istorii Azerbaidzhana VII—IX vv.* (Abū Muḥammad Aḥmad ibn A'tham al-Kūfī, *Book of Conquests. Excerpts from the History of Azerbaijan, 7th—9th Centuries*), trans. from the Arabic by Z. M. Buniyatov (Baku, 1981), p. 70.
7. Field research was carried out under grants from the Russian Humanities Scholarly Foundation (project No. 01-01-18023e) and the Federal Targeted Programme "Integration" (project No. K0856). For preliminary results, see M. S. Gadjeiev, M. A. Bakushev, "Novye issledovaniia Gornoī steny 'Dag bari'" ("New research on the Mountain Wall 'Dag Bari'"), in *XXII "Krupnovskie chteniia" po arkhologii Severnogo Kavkaza. Abstracts of Papers (Essentuki—Kislovodsk, 2002)*, pp. 29—31.
8. M. Gadjeiev, "Studies of the fort of Derbent fortification complex and identification of the 'fortress Sul'", in *Archaeology of the Caucasus: new discoveries and perspectives. International Scientific Session. Abstracts of Papers (Tbilisi, 1997)*, pp. 27—8; *idem*, "Missiia episkopa Israēla i voprosy istoricheskoi geografii Kavkazskoi Albanii" ("The mission of the Bishop Israel and issues of the historical geography of Caucasian Albania"), in *Materialy i issledovaniia po arkhologii Rossii. No. 3: Severnyi Kavkaz: istoriko-arkheologicheskie ocherki i zametki* (Moscow, 2001), p. 167.
9. See, for example: المعرفة تاريخ الام الاسلامية العباسية تاليف الشيخ محمد الخضرى بك بيروت دار المعرفة (with no date), borrowed from O. G. Bol'shakov, "Arabskie zavoevaniia. Khalifaty Umaīyadov i Abbasidov. Rasprostranenie Islama" ("The Arab conquests: the Umayyad and 'Abbasid caliphates. The spread of Islam"), in *Istoriia Vostoka. Vol. 2: Vostok v srednie veka* (Moscow, 1995), p. 128.
10. Cf. n. 1.
11. *Derbend-nāmah*, p. 582.
12. A.-Q.-A. Baqikhanov, *Gulistan-i Irām*, edited, with commentaries, notes and indices by Academician of the Azerbaijani Academy of Sciences, Z. M. Buniyatov (Baku, 1991), p. 58.
13. Alqadari Gasan-efendi, "Asari-Dagestan" ("Dagestani writings"), in *Sbornik materialov dlia opisaniia mestnostei i plemeni Kavkaza*, issue 46 (Makhachkala, 1929), pp. 34—5.
14. I. N. Berezin, *Puteshestvie po Dagestanu i Zakavkaz'iu* (A Journey through Daghestan and Transcaucasia), pt. 2 (Kazan, 1850).
15. Shikhsaidov, Aitberov, Orazaev, *op. cit.*, p. 38.
16. *Derbend-nāmah*, pp. 571—2.
17. Rossiiskii gosudarstvennyi voenno-istoricheskii arkhiv. Voennno-uchetnyi arkhiv (Russian State Military Historical Archive. Military Registration Archive), collection 846, inv. 16, item 19451.

Illustrations

Fig. 1. Rectangular slab with inscription in Arabic, Kūfīc script, A. H. 176/792—93, 154×73×10 cm.

Fig. 2. Tracing of the above-mentioned inscription.

Fig. 3. *Darband-nāma*, manuscript B 696 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, *nasta'liq*, Northern Azerbaijan, 1241/1825—26, beginning of the text, fols. 1b—2a, 15.0×21.2 cm.

Fig. 4. Same manuscript, colophon, fol. 32b, 15.0×21.2 cm.