



DAQĀYEQĪ MARVAZĪ, ŠAMS- AL-DĪN MOḤAMMAD

DAQĀYEQĪ MARVAZĪ, ŠAMS-AL-DĪN MOḤAMMAD b. ‘Alī, the supposed author of a version of the *Bakṭiār-nāma*, who lived from the late 12th to the 13th century. All that is known about him is a brief passage by MoḤammad ‘Awfī (d. ca. 630/1232), who spent his early years in Bukhara and recollected that he had probably seen him there (*Lobāb* I, pp. 212-15). He described Daqāyeqī as a man of letters who preached in a Shafī’ite mosque in Bukhara. Commoners disliked his accent and low voice, but the elite used to frequent his sessions, presumably because they appreciated his stylistic skills. He promoted the use of rhyming prose (*saj’*) in Persian, following the example of the *Maqāmāt* of the Qāzī Ḥamīd-al-Dīn (d. 559/1163-64).

According to ‘Awfī, Daqāyeqī’s writings included an elegant treatise entitled *Ḥanīn al-awṭān* and poetry, from which ‘Awfī quoted a panegyric *qaṣīda* and two other brief fragments. He was also said to have made artistic redactions of two collections of tales, the *Bakṭiār-nāma* and the *Sendbād-nāma*. Of the latter work no trace has ever been found, and it is doubtful that it ever existed (‘Awfī, *Lobāb* I, pp. 212-15; cf. the editor’s commentary, I, pp. 318-19, 347). Modern scholars have, on the other hand, credited the attribution of the former work, though Daqāyeqī’s name is not mentioned in any Persian version that has so far come to light. Moreover, most of these versions are unadorned prose texts belonging to a tradition of anonymous popular literature, rather than to the sophisticated genre to which ‘Awfī referred.



The only version of the *Baḳtīār-nāma* considered to be a work by Daqāyeqī is extant in three manuscripts, which contain almost identical texts, though under two different titles and without mention of the author.

The first is a manuscript dated 23 Ɖu'l-Ḥejja 663/6 October 1265 (Blochet, pp. 14-15 ms. no. 2035), to which the title *Rāḥat al-arwāḥ fī sorūr al-mefrāḥ* is given in the introduction. It was published under that title by Ɖabīḥ-Allāh Šafā (Tehran, 1345 Š./1966), who at the time was unaware of the existence of the two other manuscripts. In 1977 M.-N. O. Osmanov translated the published edition into Russian.

Another manuscript, in the library of Leiden University (ms. no. Or. 593), is dated 6 Ɖu'l-qa'da 695/5 September 1296 and entitled *Lom'at al-serāj le-ḥazrat al-tāj* (for description and extracts from the text, see Nöldeke). The third, undated manuscript, with the same title as the Leiden manuscript, is kept in the Bodleian Library, Oxford (Sachau and Ethé, col. 437 no. 476). In 1348 Š./1969 Moḥammad Rowšan published an edition of the *Baḳtīār-nāma* based mainly on the Leiden and Bodleian manuscripts. In his introduction he included a Persian translation of Theodor Nöldeke's article (cf. *Rāhnemā-ye ketāb* 13/1, 1349 Š./1970, pp. 110-11).

Despite the variant titles there can be no doubt that the three copies represent a single redaction of the *Baḳtīār-nāma*. They all contain a dedication to a certain Tāj-al-Dīn Maḥmūd b. Moḥammad 'Abd-al-Karīm Samarqandī, whom Nöldeke tried to identify as a prince from the Qarakhanid house governing in Samarqand under the sovereignty of the Qarā Ketāy at some time before 604/1207-08; but, according to Šafā and Rowšan, the dedication refers to a local official. Moreover, the texts are basically identical, and the order of the ten tales included in the first frame story is the same. The most conspicuous differences among the three manuscripts are inserted citations, the manuscript entitled *Rāḥat al-sorūr* containing many more Arabic poems than the two others. It is impossible to say which one is closest to the original or, for that matter, if either of the two titles is that of the original author.

The arguments in favor of the attribution to Daqāyeqī are convincing, even though no conclusive proof has yet been discovered. First, he is the only person who was ever mentioned as the author of a *Baḳtīār-nāma* of this type. He lived less than a century before the time when the oldest two manuscripts were copied and in the area mentioned in the dedication. Second, these versions of the text conform to what 'Awfī said about Daqāyeqī's style. The text



is written in rhyming prose filled with quotations, in Arabic and Persian, from the Qur'ān, Hadith, proverbs, and poems. As Şafā has pointed out in the introduction to his edition (pp. 17-19), many citations are similar to those found in the *Sendbād-nāma* of Zāhīrī Samarqandī (written 556-57/1160-61), which belongs to the same genre. Third, in quite a few passages it is clear that the author sought to emphasize the moral significance of the simple tales and to put the stamp of Muslim piety on the text, which might very well reflect the intentions of a preacher in Bukhara.

'Awfī himself included four stories from the *Baḳtīār-nāma* in his great collection *Jawāme' al-ḥekāyāt wa lawāme' al-rewāyāt*. According to Muḥammad Niẓāmu'd-Dīn (pp. 74-76), however, they must have been derived from a popular version of the book, as they do not contain any of the embellishments characteristic of the version attributed to Daqāyeqī.

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