

“Жития пророков” Абу Исхака ас-Салаби как источник статьи “Посольство Исы в Антиохию” славяноязычных литовско- татарских китабов

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Аннотация. В работе показано, что руськомовный текст, известный как *Посольство Исы в Антиохию* и записанный арабским письмом в рукописных китабах татар Великого княжества Литовского, является сокращенной версией одной из глав книги *Жития пророков* Абу Исхака ас-Салаби (ум. 1035 г.), исламского (суннитского) богослова, историка и толкователя Корана, работавшего в Нишапуре (северо-восточный Иран). Этот славянский текст воспроизводится в латинской транслитерации параллельно с английским переводом соответствующего раздела указанного арабского трактата.

Ключевые слова: Великое княжество Литовское, руська мова, переводная книжность, рукописи литовских татар, китабистика, китаб, тефсир, Иса (Иисус), Абу Исхак Ахмад ибн Мухаммад ас-Салаби

Abu Ishak al-Thalabi's The Lives of the Prophets as a Source of The Embassy of Isa to Antioch attested in Lithuanian Tatars' Kitabs

Summary. The author argues that the Ruthenian text known as *The Embassy of Isa to Antioch* and written using the Arabic script in manuscript kitabs produced by the Tatars of the Grand Duchy of Lithuania is an abbreviated version of a chapter from the *Lives of the Prophets* by Abu Ishak Ahmad ibn Muhammad al-Thalabi (died 1035), the famous Sunni Islam theologian, historian, and mufassir who worked in Nishapur (Northeastern Iran). The Ruthenian text is reproduced in a Latin transliteration alongside the English translation of the corresponding chapter of the Arabic treatise.

Keywords: Grand Duchy of Lithuania, Ruthenian, translations, Lithuanian Tatars, manuscripts, kitabistics, Kitab, Tafsir, Isa (Jesus), Abu Ishak Ahmad ibn Muhammad al-Thalabi.

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Abu Ishako as-Salabio „Pranašų gyvenimo aprašymai“ kaip Lietuvos totorių kitabuose esančio veikalo „Isos pasiuntinybė Antiochijon“ šaltinis

Santrauka. Straipsnyje parodoma, kad rusėniškasis tekstas, arabiškais rašmenimis užrašytas Lietuvos Didžiosios Kunigaikštystės totorių rankraštiniuose kitabuose ir žinomas kaip „Isos pasiuntinybė Antiochijon“, yra Irano šiaurės rytuose esančiame Nišapuro mieste gyvenusio ir 1035 m. mirusio islamo (sunitų) teologo, istoriko ir Korano aiškintojo Abu Ishako as-Salabio knygos „Pranašų gyvenimo aprašymai“ vieno skyriaus sutrumpintoji versija. Šio rusėniškojo teksto lotyniškoji transliteracija perspausdinama lygia greta su minėto arabiško veikalo atitinkamo skyriaus vertimu į anglų kalbą.

Reikšminiai žodžiai: Lietuvos Didžioji Kunigaikštystė, rusėnų kalba, vertimai, Lietuvos totorių rankraščiai, kitabistika, kitabas, tefsiras, Isa (Jėzus), Abu Ishakas as-Salabis

Несмотря за достигнутый в последние годы значительный прогресс в исследовании славяноязычного (писанного на руськой мове и польском языке) арабскоалфавитного рукописного наследия татар Великого княжества Литовского, отождествление конкретных восточных источников этих текстов только начинается. Так, недавно установлено, что польский перевод Корана, записанный арабским письмом в тefsирах литовских татар, в значительной степени основан на одном из древнейших классических арабских толкований Корана, получившем широкое распространение (особенно с XV в.) под названием *Танвир аль-микбас мин тафсир Ибн Аббас*, которое традиционно связывается с Абдуллой ибн Аббасом (619–686), двоюродным братом пророка Мухаммеда и создателем исламской экзегетики, хотя в действительности создано в Иране кем-то из круга Абу Мухаммада аль-Динавари (ум. 920) или его учителей и лишь приписано Ибн Аббасу как исключительно авторитетному лицу [Темчин 2016].

Ниже речь пойдет о славянском тексте *Посольство Исы в Антиохию*, тематически связанном с 36-й сурой (Йа Син) Корана [Темчин 2019] и повествующем о том, как пророк Иса (Иисус) послал трех своих посланников в Антиохию. Он записан арабским письмом в рукописных китабах татар Великого княжества Литовского (рукописи XVII–XX вв.), например, в китабах Яна Лебеда (1771–1775 гг.), ибн Абрагама Корицкого (середина XIX в.), Александра Александровича (1881–1886 гг.) [Мишкине, Намавичюте, Покровская 2005, 42, 59, 69].

Текст издан в латинской транскрипции по китабу Британской библиотеки (OR 13020) 2-й трети XIX в., л. 11а–13а [Akiner 2009, 370–377]. Здесь арабские фрагменты рукописного текста переведены на английский язык и заключены в квадратные скобки, так же отмечены предлагаемые издателем исправления публикуемого текста. В этой рукописи он изложен на польском языке (*polszczyzna kresowa*), а некоторые текстовые фрагменты – на руськой мове, которую, с учетом динамики языковой ситуации в Великом княжестве Литовском и ее отражения в китабах местных татар, и следует считать исходным для данного текста языком.

Далее я постараюсь показать, что эта kitabная статья является сокращенной версией одной из глав книги *Жития пророков* (Араис аль-Маджалис фи кисас аль-анбия) Абу Исхака Ахмада ибн Мухаммада ибн Ибрагимана ан-Нисабури ас-Салаби (ум. 1035 г.), исламского (суннитского) богослова, историка и толкователя Корана, работавшего в Нишапуре (северо-восточный Иран). Это произведение известно мне по английскому переводу [Brinner 2002, 676–680], где соответствующая глава озаглавлена *The Tale of Three Messengers Whom Jesus Sent to Antioch During the Reign of the Petty Kings*.

Ниже славянский текст в латинской транслитерации, заимствованной из указанного издания Ш. Акинер, приводится параллельно с соответствующим фрагментом выполненного В.М. Бриннером английского перевода *Житий пророков* Абу Исхака ас-Салаби, где коранические цитаты даны курсивом и обычно заключены в квадратные скобки с указанием соответствующих сур и аятов.

Для удобства взаимного сопоставления обеих версий их текст разбит на нумерованные разделы (15 в русскоязычной и 14 в арабской). Исходная последовательность разделов сохранена лишь для славянского текста, тогда как в арабском она изменена с подгонкой под славянский источник. Совпадающие по смыслу фрагменты обеих версий выделены.

<p><i>Посольство Исы в Антиохию,</i> китаб Британской библиотеки (OR 13020) 2-й трети XIX в.</p>	<p><i>Повесть о трех посланниках Исы в Антиохию из Житий пророков</i> Абу Исхака ас-Салаби (английский перевод)</p>
<p>1. [Coin for them a similitude: The people of the city when those sent (from Allah) came unto them] ne aznajmiv Muchemmed Mekejskim ludzem Antakijjskich ludzej što nad nimi dzejelaše; taho času jak jich posli paslali, Antakijjskije ludži jich za pravdživich ne prineli. Chikajef. ‘İsa prorok.</p>	<p>1. God said, “<i>Narrate to them the example of the people of the city when the messengers came to it.</i> – meaning the messengers of Jesus – <i>when We sent two of them.</i>” There were differences of opinion about the names of these two messengers. According to Ibn Ishāq, they were Fārūḍ and Rūmāḍ, but Wāḥb said: Yaḥyā (John) and Yūnus (Jonah). Muqātil said Yūmān and Mālūs, while Ka’b said Šādiq and Šudūq. “<i>[they called them liars; so We sent a third to strengthen them.]</i>.” [36:13–14] – that means that we strengthened them with a third messenger, namely Simon the Brass-worker, the leader of the Disciples according to most of the commentators. However Ka’b said that his name was Shalūm, but Muqātil said that it was Sam’an.</p>

2. **Kali ‘Tsa** prorok pačav ludžej da veri pravdživaj navaračac pa mestach razeslav svajich tovarišav, **dvuch paslav da Antakiji mesta**, adnaho zvane Jechja a druhij Ševban, **to obadva poslove kedi do mesta prichodžili, trafili na jednego starca, ovci pašcil; šelam jemu dali. Starac muvi: Co vi za ludži, skont idzece? Oni muvili: Mi poslani ad ‘Tsa** proroka do tego masta, **ludžej do vari pravdživaj navracac, oznajmujonc u jedinostva božim i proroctva ‘Tsa** proroka. **Ten starac muvi: Či jest u nas [vas] na to jaka poznaka abo umajotnošč? Oni rekli: Kedi nad chorim učinim prožba do Pana Boga bendže zdov a šlepego učinim vidoncim a trentevatego zdovim. Starac muvi: u mne jes [jest] sin davno chori**, proše vas idc do mne, prožba činice, nech bendže zdov. **Oni pošli, po gribece pogladžili, zdov stal.** U starca na jednim oku belmo, prožba činili, zdov stal. Tego starca zvano Chebib Nedždžar. **Potim jich slava u mešce rozslavilaša**, ludži potrebni do nich prichodžili, a **oni jim na nich potrebi došic činili.**

3. **Krulovi upovedželi o nich; krul do šebe vezval, pital u nich: Co vi za ludži? Oni muvili: Mi poslani od ‘Tsa** proroka do vac [vas] privracac do vari pravdživaj **od šlepich gluchich balvanov** od paklonav odalajuči, **žebi v jedjego [jednego] Boga verili.** Krul počal jich lajec: Jestešce vi čarovniki, prišli do mesta mego činic zamutak. **Kezal jich bic**, barodi rvac, **ja [pa] mešce vadžic**, muvic: Oto čarovniki, napominam vas žebi jich slovam ne verili.

2. Scholars of the lives of the prophets have related that **Jesus sent two of the Disciples as messengers to the city of Antioch. When they neared the city they came upon an old man pasturing his herds**, who was a dear friend of the companions of Yā Sīn. **They greeted him and he asked who they were. “Messengers of Jesus,” they replied, “come to call you from the worship of idols to the worship of the Merciful One.” He said, “Do you perform miracles?”**—“Yes, we heal the sick, and cure those born blind and lepers, by God’s leave.” The old man said, **“I have a sick son, who has been bedridden for years.”** They said, “Take us to your dwelling and we will observe his condition.” **He took them to his dwelling**, and when they saw the son of the old man in that condition, they drew near him, prayed for him, and **rubbed him with their hands. He stood up** immediately, by God’s leave, **healthy. Word spread in the city and God healed many sick people by their hands.**

3. In the city of Antioch there was a tyrant who worshipped idols, who was called Salāhīn. Wahb said that his name was Abṭīhīs, who was a king of Byzantium. The scholars say that **the news reached the king and he invited them to his presence and asked them who they were. “Messengers of Jesus,” they replied. “What miracles do you have?”** he asked, and they said, “We cure those blind from birth, and lepers, and heal the sick, by God’s leave.” He asked them for what purpose they had come, and **they answered that they had come to call him away from the worship of what cannot hear or see, to the worship of One** Who hears and sees all. The king

	<p>asked, “Is there a god other than our gods?” They said “Yes,” and he asked who it was. They said, “The One Who created you after your non-existence and created your gods.” He said, “Get up and I will look into your matter.” The people followed them, seized them, and beat them in the street.</p>
<p>4. Popravadžili, u turma urucili. Po-tim ‘Iša prorok ješče jednega poslal do nich, na ime Šeme’un. Ja [jak] u Kurane [When We sent unto them twain, and they denied them both, so We re-inforced them with a third] Gdi poslali dvuch tovarišav do mesta Antakiji, tedi za nepravdživich meli; zmocnilišmi dvuch trecim, Šeme’unem. Gdi prišed Šeme’un do mesta Antakije vpred do turmi [margin: Jak ‘Iša trech poslov poslal do Antakiji jedin Jan, drugi Stafan; Šeme’un jest Potr].</p>	<p>4. Wāhb said that Jesus sent these two messengers to Antioch, but when they came there they did not reach the king, and their stay was long. One day the king came out while they were glorifying and mentioning God, whereupon he became angry and ordered that they be imprisoned, each one of them to receive one hundred strokes of the lash. They say that when the messengers were rejected and beaten, Jesus sent the leader of the disciples, Simon the Brass-worker, immediately thereafter to help them. Simon entered the town incognito and began to associate with the entourage of the king so that they would become friendly with him.</p>
<p>5. Pod turmoju rek: pozvol mne žebim ja do turmim všed. Pozvolil. Všedši do turmi chleba dželil, pristompivši do svojich torašav [tovarišav] pital: Jak še mace? Rekl do nich: Skvaplive počeli, običajne postompovac treba bo vaša skvaplivošč podobnaha jednaj nevešče ktura džecej ne rodžila, pri koncu veku svego sina porodžila, chčala jeho prendko vikarmic chleb, žujonc z rota karmila i udavila; tak vaši postonpki podobni tej nevasti [Haste is from Satan, patience from God] skvaplivošč od šatana i neskvaplivošč od Boga. Počekajce kílka dneja, bondžce cerplive, pujda do krula za volo božo i vas vizvali.</p>	

<p>6. Potim Šeme'un do domu balvanského pošedši vidžal ludžej balvanom klanajunše i on šad medži ludžej, Pana Boga prošil, sedžde činil; ludži rozumeli že to jich ludžej; potim pošed do mesta cuda pokazival, chorich lečil, tilko na vara ne navracal, ž ludžmi pekne bešadoval, u mešce uslavilša, všitke ludži jeho šanovali.</p>	<p>8. Now when the king went in to his idol, Simon would enter with him and would pray and entreat God so much that people thought that he was of their faith. [cp. 4: Simon entered the town incognito and began to associate with the entourage of the king so that they would become friendly with him]</p>
<p>7. Krul dovedželse, vžol sobe za upokojevego; jednego dna s krulem zajedno bendonc, krul rek: Pred tobo co bili dva človeki co i vmojontnoš svoj pokazivali, prorokami nazivališe vara naše ganili; kezalem jich do turmi vrućic. Šeme'un rek: Kaž vaša krulevska moc jim tustac [читай: tu stac – C.T.], obačem za jako moco oni prorostvo na šebe klado.</p>	<p>5. They brought word of him to the king who invited him, enjoyed his company and became friendly with him and honored him. Then, one day, Simon said to him, “O king, I have heard that you have imprisoned two men and have beaten them because they called you to a religion other than yours. Did you speak to them and hear their words?” “My anger intervened between me and them,” he said, and Simon said, “Perhaps the king could hear their call, so that we might understand what they are about.”</p>
<p>8. Krul kazal jich pripravadžic. Šeme'un rek: Kto to vas prislal? Oni muvili: [The Creator Who created all and to Whom there is no equal] Stvoricel Kturi stvoril všitke reči, Kturemu nimaš ruvni. Šeme'un rek: Bug vaš v jake postaci? muvili: [God says what He wishes to say and decides what He wishes] Bug naš co chce, to učini, jak chce, tak pravuje. Šeme'un rek: Jako moco vi prorostvo činice? muvili: Chorich trendovatich lečim, zdrovi bivajon. Šeme'un rek: I ja to umem. Oni rekli: Mi šlepich vidžoncimi činim. Šeme'un rek: Ubačim kedi vi učinice. Prinešli džece ktore šlepa od matki uradžila i mejsce tego nemaš gdže meli bi oči bic. Šeme'un rek: Temu džecencu oči odtvarce, benda za vami u pričine prošic do</p>	<p>6. The king sent for the two of them, and when they appeared before him, he said to Simon, “Find out from them,” and Simon asked them who had sent them here. “The One Who created all things,” they replied. Simon spoke to them and they were calm and succinct and said, “He does what He wishes and decides what He wants.” Simon asked them what their miracles were, and they answered, “Whatever you want. We cure those born blind and lepers, and heal the sick and the chronically ill, by God’s leave.” The king gave an order and a young man was brought whose eyes were gone, their place being like his forehead. They kept on praying to God until the place of his sight split open and they took two nut-sized pieces of clay</p>

<p>krula; te dva posli z glini oči urobivši na mejsce ocej položili, prožba činili. Pan Bug temu džecencu oči dal. Šeme'un rek: I ja umem. Prinešli džece šlepe. Šeme'un prožba činil do Pana Boga, uči utvoriliše.</p>	<p>and put them in his pupils and they became organs with which they could see.</p>
<p>9. Oni rekli: Mi martvich uživami. Šeme'un rek: Na tego ne učine, kedi bi vi to učinili, treba bi vas mec za pravdživich. Rekli ludže: Jest umarlij šedem dnejj martvij leži, ucec adšed, bez opsa [acca] ne chovanij; prinešem, uživice. Pošli, prinešli na dosce. Oni prožba činili. Šeme'un milchkem prožba činil; ten martvij odžil. Pitali: Co ti vidžal? Rekl: Šedem dnejj jav [jak] umar šedem pečurav vidžal; u kažnaj pečuri codžen mne menka činona, kožna menka ružna bila; u šomoj pečuri dušu maju da cela prinešli i movili: Hlan da hari. Vidžev varota nebeskije adčeneni, adnaho mladženca vidžev charošaho tvar, ruķi svaje pracehnuv až da 'eršu, a hetije tri čeleveķi mene za valasi užali i s taje pečuri vicehnuli i sam sebe tot abačiv.</p>	<p>9. The king said to the two messengers, “Can your God, whom you worship, revive the dead?” They replied, “Our God is able to do anything.” So the king said, “Here is a man who died seven days ago, who was the son of a prominent man. I delayed his burial until his father returned, for he is away.” They brought the dead man, who had already decayed and stank, but the two began to call upon their Lord openly, while Simon did so in secret, and the dead man arose and said to them, “Seven days ago I died as a polytheist, then I was led through seven ravines of fire, and I warn you about what you are doing, so believe in Allah.” Then he said, “The gates of Heaven opened for me and I saw a young man with a handsome face intercede for these three men.” The king asked, “And who are the three men?” He replied, “Simon and these two,” pointing to Simon's two friends.</p>
<p>10. Šeme'un rek: I krulu! balvani naši nechaj martvaho aživec žebi hetije ludži ad jich bili isišneni. Krul muvil: U balvanov našich duši net, ačejj ani jezike, jak majuc martvaho aživic?</p>	<p>7. The king wondered at this, and Simon said to the king, “If you asked your god so that he might perform a deed like this, you as well as your god would have glory.” The king said, “I have no secret from you, so know that our god, whom we worship, does not hear or see, cannot be of harm or benefit.”</p>
<p>11. Šeme'un rek: Ťreba jim veric i za pravdživich mec i mušelmanni zastac; ne jes [jest] oni čarovniķi, ja švadče že jich Bug pravdživij, jediniij; a ludži vžitke krikneli veľkim glosam: Vi namoviliše jednaj movaj, do nas prišli žebi nas</p>	<p>10. The king wondered greatly, and when Simon knew that their words had influenced the king, he reported it immediately, he called upon him and the people to believe. The king was among those who believed while others did not.</p>

<p>od našej vari odvrcili; ne jestešce vi proroki tilko take ludzi jak i mi [They said: Lo! We have been sent unto you. They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie] ne jestešce poslove tilko take ludze jak i mi Pan Boh z nebos nic ne oznajmil, vi nepravda muvice [They answered: our Lord knoweth that we are indeed sent unto you. And our duty is but plain conveyance (of the message)] Rekli poslove: Pan Bug vadamij, mi do vas v posenlstvo prišli, naleži nam abi mi prikazane bože a prorostve ‘Iša proroka javno učinili žebi slišeli a vam nas treba za pravdživich mec [(The people of the city) said: We augur ill of you] Movili kafi: Vidžim vas za glupich ludzej že vi do mesta prišli glod, frasanak, choroba z vami posbolu prišli [If ye desist not, we shall surely stone you and grievous torture will befall you at our hands] kedi vi od tego ne advruciciše, tedi mi vas ukamenuje, caškuju muku vam učinim [Is it because ye are reminded (of the truth)? Nay, but ye are froward folk]. Poslove muvili: glupstvo u vas že ne verice u Boga jedinego, ale vam slušna veric [Your evil augury be with you. We have admonished you by God and yet you have threatened to stone us] že mi vam nauka povedami žebi znali Boga jedinego, dla tego mace nas za glupich i muvice: Ukamenujem vas. Nemaš u nas glupstva, vi s prikazane božego lud vistempnij.</p>	<p>Ka'b and Wahb said that, on the contrary, the king did not believe, and that he and his people assembled to kill the messengers. This was reported to Ḥabīb b. Murrā, a companion of Yā Sīn.</p>
<p>12. [And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent. Follow those who ask of you no fee, and who are rightly guided] Prišov prentka skar u mesta adžin čelavek Chebib Nedždžar, ketoremu jeni sina vilečili i muvil: I ludži, verec tim prorokam, oni od vas zaplati ne patrabujon</p>	<p>11. Ibn ‘Abbās and Muqātil said, “His name was Ḥabīb b. Isrā’īl the carpenter.” Wahb said that he was ill, afflicted by leprosy. His house was near the furthest gate of the city of Antioch, and he was a believer, and charitable. He would gather his earnings, and when he finished, he would divide it into two halves: he would feed his family with one half and give alms with the other. When</p>

<p>u pravdživaj droce stojon in vas do tej pravdživaj drogi pravadžon i vzivajjo [For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back? Shall I take (other) gods in place of Him] Chebib Nedždžar muciv: Što mne staloša ja ne klanejuša tamu Bohu, Ketorij mene stvariv, jak mene tak i vas, času astatneho da Jeho vernuciše treba. Jim toja muvil pachlebojuči a sam biv mušelmaninam, sluhoj božim [If the Benificent should wish me any harm, their intercession will avail me naught, nor can they save?]. Akrom Boha inšim Boham paklon ne činice. Kali Pan Boh zachoča dapušc na mene prihodu, tije bahove mene ad taho ratavac ne mohuc i ne vizvalac ad taje bedi. Káfire rekli da Chebib Nedždžara: Užo jeni cebe izveli, da svajej veri navernuli; prichoc znov da veri svajej; kali ne prijdžeš, to i cebe zabjem. Chebib Nedždžar rek: [Then truly I should be in error manifest] Kali b ja da vašej veri vernuvša, to bi znovu javno u velikim bludže zastav bi; potim upušcivši tich ludžej, holas pušciv da prarokav, muveči: [Lo! I have believed in your Lord, so hear me!] Poslove, ja da imanu prišov, u vašeho Boha uveriv čujce i švedkami budce što ja Boha adžinaho znaju; Chebib Nedždžar, toj čelavek, što jeni jemu sina vilečili, jon ad taho času iman prinavši da adnoj pečuri uvajšov, Panu Bohu pakloni činiv. Jak pačuv što paslov chočuc tracic, prišov jich ratavac.</p>	<p>he heard that his people intended to kill the messengers, he went to them. Before that he had concealed his belief and worshipped the Lord in a cave. When news of the messengers reached him, he made his religion public and spoke to his people calling upon them to obey the messengers as God had said in His Book, for this is His word, <i>“Then a man came running from the other side of the city, [‘O my people,’ he said, follow the messengers. Follow those who do not ask for any recompense of you,] and are rightly guided.”</i> [36:20–21] His people said to him, “Are you one who contradicts our religion and is a follower of these messengers and a believer in their god?” He replied, <i>“Why should I not worship Him Who brought me into being, to Whom you will be brought back at the end? [Should I take other gods apart from Him, who would neither be able to intercede for me nor save me if the Merciful brings me harm? In that case I would surely be in clear error.] I believe in your Lord, so listen to me.”</i> [36:22–25].</p>
<p>13. Potim tije ludži Chebib Nedždžara pajmali, lancuh na šiju uzlažili pavovši na varotach, u brame pavešili. Inšije muvec, nahami teptali až jemu jelita višli; inšije muvec, našami da šeceni pribili, a tich prarokač pakamenovali. Pan Boh u tom čase Chebib Nedždžaru raj ukazav. Holas prišov: I duša</p>	<p>12. When he said that to them, they fell upon him as one man and killed him; there was not one of them who defended him. ‘Abdallāh b. Mas‘ūd said that they trampled him with their feet until his windpipe came out of his rectum. Al-Suddī said that they stoned him with rocks while he was</p>

<p>pabožnaje, idži da raju, vizvolše ad bed šešošvetnich. [It was said (unto him): Enter Paradise. He said: Would that my people knew with what (munificence) my Lord hath pardoned me and made me of the honoured ones!] Chebib Nedždždar rek: Ķedi bi to ludži vedželi, co bože zmilovane jest nade mno co mne Pan Bug povelbil, to bi oni da imanū prišli bi, z laskaj božaj da raju uvavšli b skora.</p>	<p>saying, “O God, guide my people,” until they tore him apart and killed him. Al-Ḥasan said, “They tore a hole in his throat and hanged him on the walls of the city, then buried him in the market-place of Antioch. God made Paradise obligatory for him, for that is His saying, “<i>It was said to him, ‘Enter Paradise.’</i>” When he reached the Garden of Allah and its esteem, He said, “<i>If only my people knew how my Lord has forgiven me and made me one of those who are honored!</i>” [36:26–7].</p>
<p>14. Hetije slova učuli, kamenmi zabili ad sceni adnavši. Chebib Nedždždar rek: I Bože ušahomahuščij, hetim ludžem daj iman, pravdživuju darohu ukaži jim. Poķi duša u cele bila, hetije slova muvil; za žice i pri smerci svajej napominane i nauķi ne zanechav; tije ludži trudnašc jemu činili, a jon za jich Boha prašiv, že jon biv prijacel boži, pomstva ne činiv, bo dobrij čelavek bez veri ne budže a zli čelavek veri mec ne budže. Kali proroku jeho milošci u ched gazejstve halavu jemu pavolbonaju ražbili, zubi vibili, mnoha trudnašci jemu kařire činili, a jon muvil: [O Lord lead my people rightly, for they are ignorant]. Pakaži hetamu ludu pravdživaju darohu, bo jeni mne trudnašc činec, ne vedajuc darohi pravdživaj; kali b jeni vedali darohu pravdživoju, to bi mne taho ne činili.</p>	<p>[cp. 12: Al-Suddī said that they stoned him with rocks while he was saying, “O God, guide my people,” until they tore him apart and killed him]</p>
<p>15. Iznovu da svajich slov prichodžim: Chebiba Nedždžara zabili. Pan Boh Džebra’il prikazav toja mesta iz dvuch storon istrasanuc i holas pušcic. Ad adnaho holasu uše ludži univeč abernulše, jak u Kurane piše: [We sent not down against his people after him a host from heaven, nor do We ever send] pa Chabib Nedždžara šmerci lud, katorije jeho zabili, vojska iz nebos ne zsilali i ne treba zsilac, adnimi muchami</p>	<p>13. They have said that when Ḥabīb was slain, God became angry at them and brought vengeance on them quickly. He ordered Gabriel, who gave them one shout and they died, all of them, for that is His word, “<i>We did not send down any army against his people from heaven, nor did We have to send one.</i> – upon others among the unbelievers of the nations – There was just one blast, and they were extinguished” [36:28–9] – that is to say, dead.</p>

<p>neprijecela zvicenžic mocen jestem. Antakijskich ludžej jednim glosam Džebra'ilovim zvicenžil i univec obrucil [It was but one shout, and lo! they were extinct] tilko od glosu Džebra'ilovego, ktore uslišeli, univeč obruciliše...</p>	
	<p>14. Abū Bakr al-Khamshāwī – Ibn Abī Laylā – his father – the Messenger of Allah said, “He sent to the nations three who did not disbelieve in Allah for one instant: Ḥizqīl, the believer among Pharaoh’s people; Ḥabīb the carpenter, of the community of Yā Sīn; and ‘Alī b. Abū Ṭālib, and he was the best of them”.</p>

Славянская версия имеет значительное по объему продолжение апокалиптической направленности, обусловленное дальнейшим содержанием суры Йа Син и восходящее к иному источнику.

Как видим, приведенный выше русскомоновный текст (подвергшийся вторичной полонизации) в основном следует арабскому, значительно сокращая его. При этом опущен лишь заключительный арабский раздел, тогда как все остальные представлены в славянском почти в том же порядке, с небольшими исключениями: они наблюдаются в изменении последовательности не только выделенных мною разделов, но и отдельных предложений внутри них (см. 4-й и 12-й разделы книжной статьи).

Содержание 5-го, 11-го и 14-го разделов славянского текста в основном не соответствует арабскому источнику, и его происхождение остается неясным. При этом 11-й раздел в значительной степени основан на 36-й суре Корана.

Несмотря на наличие текстовых дополнений, славянская версия восходит к *Житиям пророков* ас-Салаби, а не к более ранним источникам последнего. Это видно по тем фрагментам, где иранский историк приводит альтернативные мнения своих предшественников, и по их частичному отражению в славянской версии: см. 13-й раздел (соответствующий 12-му в арабском): Potim tije ludži Chebib Nedždžara pajmali, lancuh na šiju uzlažili pavovši na varotach, u brame pavešili. **Inšije muvec**, nahami teptali, až jemu jelita višli. **Inšije muvec** našami da sceni pribili.

Вероятно, *Посольство Исы в Антиохию* восходит к указанной главе *Житий пророков* Абу Исхака ас-Салаби не непосредственно, а через промежуточный источник, к которому и следует отнести сокращение повествования и отмеченные выше содержательные отклонения от исходного

арабского оригинала. Видимо, именно автору этого промежуточного источника принадлежит фраза *Iznovu da svajich slov prichodžim* в начале 15-го раздела, где он после очередного экскурса вновь возвращается к своему основному арабскому источнику.

Итак, оба отождествленных на сегодня арабских произведения, к которым в конечном счете восходят славяноязычные тексты арабскоалфавитных рукописей татар Великого княжества Литовского, связаны своим происхождением с Ираном, что вряд ли случайно.

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