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## BOOK REVIEWS

*Toruko-isuramu jidai chuo Ajia bunka no sōgōteki kenkyū* (A Synthetical Study on Central Asian Culture in the Turco-Islamic Period). Kyoto: 1997, 160 pp.

Muslim books of the medieval era are manuscripts, and one of the tasks of Oriental studies is to make the main literary texts and historical sources stored in the libraries of the world accessible to scholars through publications and translations. This work, begun by an earlier generation of European Orientalists, continues today in all countries where there are centres of Oriental studies. However, the number of published texts remains quite insignificant in comparison with the number of manuscripts which await scholarly attention. Hence, every new undertaking in this endeavour is, even now at the close of the twentieth century, an event in the scholarly world. The appearance of the edition under review here is, consequently, just such a joyous event in the world of Oriental studies.

The edition made within the framework of the research programme "A Synthetical Study on Central Asian Culture in the Turco-Islamic Period" includes a foreword, written in Japanese, by Professor Eiji Mano of Kyoto University, and his study "An Attempt at a Critical Text of One Section of the *Tārīkh-i Rashīdī*" devoted to the famous composition of the sixteenth-century author Mīrẓā Ḥaydar, followed by a Japanese translation of the Persian text (pp. 6—23) and a summary in English (pp. 24—5). The publication also contains a study by Kazuyuki Kubo, a senior lecturer at the same University. It comprises the publication of the Persian text of the *Shaybānī-nāma* by Kamāl al-Dīn 'Alī Binā'ī (Oriental pagination, pp. 1—93) together with a detailed essay on the work, a description of the text (pp. 26—64, in Japanese), and a short introduction in English (pp. 65—7).

The *Shaybānī-nāma* by Binā'ī (d. 1512) belongs to the so-called works of the Shaybānid circle, historical works which vary in form and language and were written at the beginning of the sixteenth century on behalf of, with the approval of, or with the direct participation of Muḥammad Shaybānī (Sheybānī)-khān (1451—1510), the founder of a state of nomadic Uzbeks of the Eastern Dasht-i Qipchāq in Māwarannahr. Small in scale, this work contains a brief biography of Muḥammad Shaybānī-khān from his birth up through his conquest of Khwārazm (1505). Although Binā'ī's *Shaybānī-nāma* is an abridged version of another work by the same author, the *Futūḥāt-i Khānī*, it contains

some unique information, has independent scholarly worth and had its own literary life. The work was discovered and quite thoroughly studied by Russian and Soviet Orientalists, such as A. Samoilovich, M. Salye, P. Ivanov, R. Mukminova, A. Mirzoev, S. Ibragimov, B. Akhmedov, V. Yudin, and others.

At present, three manuscript copies of Binā'ī's *Shaybānī-nāma* are known. The oldest, copied by Muḥammad Shaybānī-khān himself and his secretary Mīrẓā Mu'min Munshī at the beginning of the sixteenth century, was discovered in 1910 by the well-known Russian Orientalist A. N. Samoilovich among the books in the library of the Khivan khān. It is now stored in Tashkent at the Institute of Oriental Studies. Also stored there is another manuscript of Binā'ī's *Shaybānī-nāma*, produced in 1915 from a copy in the library of the Khivan khān. The Uzbek Academy of Sciences' Institute of Oriental Studies has in its holdings a third copy of the work. It was made at the beginning of the twentieth century, apparently from the oldest manuscript of the *Shaybānī-nāma* in the library of the Khivan khān or from the 1915 copy. Kazuyuki Kubo has based his edition on this third copy of Binā'ī's *Shaybānī-nāma* (No. 1235), which he copied out by hand during his work on the manuscript in Tashkent.

In his introduction to the published text, Kazuyuki Kubo expresses regret that he was unable to use the oldest copy, made by Muḥammad Shaybānī-khān himself and his secretary, and voices the hope that in the future there will be a critical edition of Binā'ī's *Shaybānī-nāma* based on a comparison of the texts of the oldest copy of this work and the *Futūḥāt-i Khānī* by the same author. Although the text published by Kazuyuki Kubo may be regarded only as an intermediate stage in studying the work by Binā'ī, one can state that the publication made by the scholar is of much use to all interested in the field.

We turn now to Prof. Eiji Mano's work on the *Tārīkh-i Rashīdī* by Mīrẓā Ḥaydar, the main source for the history of the Muslim lands of Central Asia in the fifteenth and sixteenth centuries and one of the most outstanding Persian-language texts on history of the sixteenth century. The world's libraries contain more than thirty different copies of the Persian original of the *Tārīkh-i Rashīdī*. The work was written between 1542 and 1546 and is structured in two parts (*daftars*). Orientalists the world over have studied this extremely valuable source for a century

and a half. However, the absence of a reliable critical edition of the Persian text indicates that its study is by no means complete. As an experiment, Prof. Eiji Mano has fashioned a critical text of a single brief chapter from the first *daftar* of the *Tārīkh-i Rashīdī*. This chapter is dedicated to special privileges given to the heads of the aristocratic Dūghlāt family by the Moghūl khāns. The critical text of the chapter was drawn up on the basis of six Persian manuscripts and one Turkic manuscript (India Office Library, MS Turki 1), although "the base manuscript for the critical text was British Library MS Add. 24, 090" (pp. 24—5).

Of the five Petersburg copies of the Persian original (four of which are preserved in the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies, and one in the library of the Oriental faculty of the St. Petersburg University)<sup>1</sup>, Prof. Eiji Mano has used one manuscript C 394 from the St. Petersburg Branch of the Institute of Oriental Studies collection for his work. This is an old, but incomplete copy. Of course, all five Petersburg copies have lacunae; however, scholarly experience has shown that manuscripts C 395 and D 71, which date from the nineteenth century, successfully fill out the text of manuscript B 648, which dates from 972/1564—65 and is the oldest of the known copies of the *Tārīkh-i Rashīdī* (to recall, the work itself was written between 1542 and 1546).

One essential detail should be added to the preceding: the manuscript collection of the St. Petersburg Branch of the Institute of Oriental Studies contains at least four versions of the Turkic translation of the *Tārīkh-i Rashīdī*, among them the *Tarjama-yi Tārīkh-i Rashīdī* made by the

East Turkestanian poet, historian and translator Muḥammad Niyāz. Muḥammad Niyāz's translation exists in this collection in several copies of varying degrees of completeness<sup>2</sup>. Of greatest interest to scholars is manuscript D 120, which may be in the translator's own hand. It contains a translation of the first *daftar* of the *Tārīkh-i Rashīdī* made from a Persian manuscript described by the translator as "perfectly complete, impeccably executed and beautifully preserved" (see an article devoted to Turkic translations of the *Tārīkh-i Rashīdī* in the present issue of *Manuscripta Orientalia*). Prof. Eiji Mano's experimental work on the *Tārīkh-i Rashīdī* shows that the manuscript of Muḥammad Niyāz's Turkic translation held in the collection of the St. Petersburg Branch of the Institute of Oriental Studies proved quite significant for a critical perspective on the text of the Persian original. It seems that, when making a complete critical edition of Mīrzā Ḥaydar's work, this translation should be taken into consideration.

The edition under review represents only a part of the work done by Japanese Orientalists to create a basis for "A Synthetic Study on Central Asian Culture in the Turco-Islamic Period" by gathering microfilms of medieval manuscripts from various collections and conducting scholarly research on this topic. Prof. Eiji Mano notes that the results of this work will be published in the future. We await upcoming publications and will gratefully make use of them. Now, we wish our Japanese colleagues in Kyoto success in their creative endeavours.

*T. Sultanov,  
V. Goreglyad*

<sup>1</sup> N. D. Miklukho-Maklaĭ, *Opisanie persidskikh i tadzhikskikh rukopiseĭ Instituta vostokovedeniia* (Description of the Persian and Tajik Manuscripts in the Institute of Oriental Studies). Fasc. 3: Historical Works (Moscow, 1975), Nos. 465—468; A. T. Tagirdzhanov, *Opisanie tadzhikskikh i persidskikh rukopiseĭ Vostochnogo otdela biblioteki Leningradskogo gosudarstvennogo Universiteta* (Description of the Tajik and Persian Manuscripts of the Oriental Section of the Leningrad State University Library). Vol. 1: History, biography, geography (Leningrad, 1962), No. 69.

<sup>2</sup> L. V. Dmitrieva, A. M. Muginov, S. N. Muratov, *Opisanie tiurkskikh rukopiseĭ Instituta narodov Azii* (Description of the Turkic Manuscripts in the Institute of the Peoples of Asia). Fasc. 1: History (Moscow, 1965), Nos. 88—90.

**Tadhaddin al-Bulgari. *Bol'shoĭ Tiriak* (*Bol'shoe protivoiadie*). Izdanie teksta, perevod s arabskogo, predislovie, kommentariĭ A. B. Khalidova. Kazan': 1997, 52 str.**

**Tāj al-Dīn al-Bulghārī. *The Great Tiryāq* (*The Great Antidote*). Publication of the text, translation from Arabic (into Russian), introductory article and commentary by A. B. Khalidov. Kazan: 1997, 52 pp.**

Processes, which are under way in post-Soviet lands, have led in recent years to renewed interest in the culture of Muslims who populate the territories of the former Russian empire. One could hope that the attentive observation of well-known Russian manuscript collections, as well as those beyond Russia's borders, might permit the discovery of manuscripts unfairly assessed in earlier years or denied scholarly attention altogether. Such a manuscript is the sev-

enteenth-century copy of al-Bulghārī's work, composed in the thirteenth-century and represented in the edition under review here.

The book opens with a foreword by Academician M. A. Usmanov, who describes the story of acquiring the manuscript (more exactly, its copy), from its mention by A. Tagirdjanov (with a reference to an Iranian catalogue) up to the acquisition of a copy from the Majlis Library in Tehran with the aid of the President of Tatarstan Mintemir Shaymiyev. In Usmanov's view, the significance of the work stems from its status as the first text known to scholars by a Bulghār author of the pre-Mongol period.

In an introductory article, the publisher of the text, Professor A. B. Khalidov — one of Petersburg's leading Arabists and a member of the St. Petersburg Branch of the Institute of Oriental Studies — provides a description of this seventeenth-century manuscript, of which the work by al-Bulghārī is only a part, summarises its contents, gives

a detailed explanation of the term *tiryāq*, and analyses the structure of the work. The publisher does not try to determine the place of the work among others of its type (we note that a significant number of such works, originating from Spain, have been published in Madrid), although he touches on the history of medical treatises in the East. Prof. Khalidov goes on to speak briefly about al-Bulghārī and his place in the culture of Muslim world. Unfortunately, scholars have but little information on the author of "The Great Tiryāq", aside from variants of his name, the place (Mosul) and time (A.D. 1220/1) when he dictated the text and certified the manuscript in his own hand. Known is also the person who wrote the composition down under its author's dictation.

A certain Tāj al-Dīn 'Alī b. al-Ḥusayn al-Bulghārī was familiar to European (Ullmann, Dietrich) and Arabic scholars. Prof. Khalidov proposes that this is al-Bulghārī indicated as the author of "The Great Tiryāq". He attributes the reference to al-Ḥasan in the manuscript to the mistake of a later copyist. In general, the text abounds in errors, and the publisher writes it was a difficult task to prepare the text for publication. In effect, not all the errors, as the publisher says in his introductory article, could be rectified. Finally, Prof. Khalidov gives a description of the works which entered the composite manuscript in question. It comprises twenty medical treatises of much more renowned authors. The manuscript was copied by the copyist who lived supposedly in the seventeenth century.

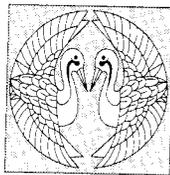
The Arabic text is printed on pages 18—28, and pages 29—42 contain a Russian translation with numerous notes, mainly of a pharmacological nature. Importantly, pages 45—50 contain a facsimile of the manuscript, and as the publisher writes, readers can consult directly with the original at dubious moments in the text. Such an edition, with a facsimile, a printed text of the original, and a translation, seems to be most welcome.

Prof. Khalidov has entirely succeeded in carrying out the task he set for himself: to introduce to scholars a hitherto unknown work. Scholars in the field will be grateful to the publisher, since a new page in the cultural history of the Muslim world has been brought to light and further information proffered on the part played by representatives of Bulghāria in the development of science in the Near and Middle East.

It is wonderful that means were found for carrying out this most useful enterprise. The accomplishment is equally shared by the publisher — Prof. A. B. Khalidov — and the Foundation for the Aid of Culture under the President of the Republic of Tatarstan. Perhaps al-Bulghārī, one of the first outstanding figures of the Muslim Volga region whose work has come down to us, will enter textbooks in Tatarstan. One can only regret that the book was published in a small (and unannounced) edition not intended for commercial distribution, which renders it largely inaccessible to all who might wish to read it.

I. Wojewódzki

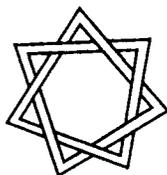
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### Front cover:

"Abū Zayd and al-Ḥārīth talking". Fragment of a miniature from manuscript C 23 of the *Maqāmāt* by al-Ḥarīrī in the collection of the St. Petersburg Branch of the Institute of Oriental Studies.  
Illustration to *maqāma* 50, p. 349, 17.5 × 9.0 cm.

### Back cover:

"Abū Zayd as a teacher in a school at Ḥimṣ". A miniature from manuscript C 23 of the *Maqāmāt* by al-Ḥarīrī in the collection of the St. Petersburg Branch of the Institute of Oriental Studies.  
Illustration to *maqāma* 46, p. 318, 18.0 × 19.5 cm.