

of the *Shāh-nāma*. Therefore an obscurity does exist about the exact relationship between Jawāhirpūsh and Rustam, Kay Khusraw, the Turanian king Afrāsīyāb, and other Irānian and Tūrānian heroes. The conflicts of Irān and Tūrān, light and darkness, followers of Rustam and followers of Afrāsīyāb, are all summed up in the Kurdish version of the struggle between Irān and Tūrān.

The structure of the work of Gūrānī is as follows. At first the author gives a prose passage in Persian which contains 45 *faṣls*:

Incipit (fol. 1r) پری ز لیلان هر نونی معین / بمانی قلوب بامر پسین  
Excipit (fol. 197v) هزاران درود هزاران هزار / بقیه پر نور سید اطهار

After that Gūrānī gives his version of the episode of Irān and Tūrān wars in verse which contains a poem of more than 5061 lines in rhyming couplets (*mathnawī*). The rhyme and actually the sense are sometimes destroyed by a *lapsus calami*. There are also some important disparities between the Persian text and the image created by Gūrānī. In text we find the Kurdish and new tradition ascribed to the heroes. We can fairly assume that all variant forms of the heroes reflect the same basic Irānian tradition, and consequently that all express, or reflect, the synopsis of Firdawsī's original account of the wars between Irān and Tūrān. If we insisted on treating the variants as independent traditions, and went on to explain them independently of each other, we could come up with alternative hypotheses; but this would be perversely complicated.

### Notes

1. For the important Kurdish translations, and the Kurdish versions of Persian classical works see, for example, P. I. Lerch, *Forschungen über die Kurden und die iranischen Nordchaldäer* (St. Petersburg, 1857–58), pp. 98–103; Kh. Muradova, *Kurdskije épichestkie pesni-skazy* (Kurdish Epic Tale Songs) (Moscow—Leningrad, 1962), pp. 163–9; Kh. Bitlisi, *Leyli i Medzhnun* (Layla and Majnūn), ed. by M. B. Rudenko (Moscow, 1965); D. N. McKenzie, *Kurdish Dialect Studies* (London, 1961–62), ii, pp. 188–200; M. Khiznadār, “Al-Rawāya al-shi‘riya Laylā wa Majnūn fi al-adab al-Kurdī” (The Poetical Version of Laylā and Majnūn in the Kurdish Literature), *Majalla kulliya al-adab XX* (Baghdād, 1976), pp. 205–20; ‘A. Kāzim, “Qışsa Shūrīn wa Farhād” (“The story of Shūrīn and Farhād”), *Rôji Kurdistan* (1980), pp. 16–23; M. B. Rudenko, *Literaturnaia i fol’klornye versii kurdskoï poëmy “Yusuf i Zelikha”* (Literary and Folklore Versions of the Kurdish Poem “Yūsuf and Zelikha”) (Moscow, 1986).
2. The Kurdish episodes of *Shāh-nāma* and the best information may be found in the writings of M. Urang, *Jilwagarī-hā-yi Shāh-nāma dar miyān-i kurdān* (Manifestations of the *Shāh-nāma* Among Kurds) (Tehrān, 1971); M. Mokri, *La légende de Bizhan-ū Manija* (Paris, 1966); *idem*, *Babr-i bayan (le tigre blanc)* (Paris—Louvain, 2003); M. T. al-Wardī, *Nawruz wa Thawra Kāwa al-haddād* (Nawruz and Thawra of Kāwa, the Blacksmith) (Najaf, 1973); A. Christensen, “Der Schmied Kaweh und das alte persische Reichsbanner”, *Iranistische Mitteilungen XII* (1978), SS. 40–70; and Y. Kemal, *Die Ararat-Legende* (Zürich, 1981).
3. For the life of Hāj Husayn Āqā Malik see B. ‘Āqilī, *Sharḥ-i hāl-i rijāl-i siyāsī wa niẓāmī-yi mu‘āshir-i Irān* (The Account of the Contemporary Iranian Politicians and Military Men) (Tehrān, 2001), iii, pp. 1532–4.
4. See: Ī. Afshār, M. T. Dānishpazhūh, *Fihrist-i nuskha-hā-yi khatī-yi Kitābkhāna-yi Millī-yi Malik* (The Catalogue of the Malek National Library MSS) (Tehrān, 1982–1993), where the complete catalogue of Arabic, Persian, and Turkish MSS is given.
5. A good summary of Malek National Library and Museum's position and collections can be found in Anonymous, *Malek Public Library and Museum: Affiliated to Astan Qods Razavi (Imam Reza's Shrine)* (Tehrān, 1996).
6. I know of no other manuscript of *Kitāb-i Jawāhirpūsh*. There is only a microfilm of the same manuscript in Astan Quds, in Mashhad (call No. ML 4616). This reference is due to the amiability of Mr. F. Hāshimī, the dean of the Manuscript and Microfilm Collections of the Astan Quds Razavi Central Library.
7. There is only a citation of this Kurdish manuscript in Q. Pīshnamāzādā, *Fihrist-i alifbā‘ī-yi ‘unwān-i kitāb-hā dar nuskha-hā-yi khatī-yi Kitābkhāna-yi Millī-yi Malik* (The Alphabetic Catalogue of the Book Titles Among the MSS of the Malek National Library MSS) (Tehrān, 1997), p. 397.
8. See the discussion in Ī. Bahrāmī, *Shāh-nāma-yi Kurdī (Jawāhirpūsh wa Bizhan wa Manija)* (The Kurdish *Shāh-nāma* (Jawāhirpūsh and Bizhan and Manija)) (Tehrān, 2004), pp. 41–2.
9. This date is cited in *daftar-i thabt* of the Library. I owe my knowledge of this point to the kindness of Mr. Mahdī Karīmī, the dean of the Library.
10. Researchers who study the world of Kurdistan faced with difficulty of finding an adjective exactly appropriate to Gōranī literature and Gōranī *koinē* of Irānian and ‘Irāqī Kurdistan. The word Gōranī which is essentially linguistic term, cannot be used about such subjects as literature or history; Kurdish is unsuitable if one thinks of the ethnic or linguistic connotation of that word. On the Gōranī dialects see A. M. Benedictsen, A. Christensen, *Les dialectes d’Awroman et de Pawā* (København, 1921); D. N. McKenzie, *The Dialect of Awroman (Hawrāmān-i Luhōn)* (København, 1966).
11. For another Kurdish manuscript of *Shāh-nāma* regarding the wars between Irān and Tūrān see MS 9504 (i. e. *Kitāb-i Zardāhang, manzūma dar sharḥ-i jang-hā-yi Irān wa Tūrān* (The Book of Zardāhang, Compiled for Description of the Wars between Irān and Tūrān)), Islamic Consultative Assembly Library I, Tehrān.

### Illustrations

Fig. 1. Muṣṭafā b. Maḥmūd Gūrānī, *Kitāb-i Jawāhirpūsh* (“The Book of Jawāhirpūsh”), 17×11cm. Rajab AH 1307. Malek National Library and Museum, call No. 4616, fol. 1r. Courtesy of the Library.

Fig. 2. The same MS, fol. 197v.

## IN MEMORIAM

### “FROM RUSSIA WITH LOVE”: PROF. SERGIO NOJA NOSEDA (1931—2008)

On January 31, Prof. Sergio Noja Noseda, member of the Editorial Committee of our journal, was tragically killed in a traffic accident. He was one of the leading European specialists in Islamic and Arabic studies, a person who had many friends in Russia. He lived a truly fantastic life. At the age of 10, this son of the Italian general over Italy's air force who had fought against Russians in Spain's civil war, had started studying Russian with the aim to help Soviet war prisoners kept in Italian camps. When he was 12 he declared his personal war against the Nazis and was nearly captured by a roving guard of the SS with six grenades he had just stolen from a German military truck. In July 1944, at 14, he ran away from home, crossed the battle line, declared in the military camp that he was 19 already, and came into the Italian Army fighting against the Germans. The only problem was his voice: it was not loud enough for the bombardier corporal of the 3 inch mortar. His 68th line infantry regiment was fighting against the “Green Devils”, the German paratroopers, which took part in the liberation of Cassino, Florence and Bologna. He could never forget the moment when a German soldier gave him his “Luger” saying: “So ended ein Krieg”. On August 15, 1945 when his real age was discovered accidentally he was disbanded from the Italian Army. His colonel told him: “You can stay in the army all your life but let me give you some advice — go home, return to the Lyceum, and after... after... you should come back”.

He chose this other way and was able to combine a successful business career with thorough studies of Middle Eastern languages and cultures. His first scholarly work “La lingua nelle Sacre Scritture” was written eight years before he graduated from the university (1956). He had started his scholarly career at the Biblioteca Ambrosiana and in 1964 together with Monsignor Giovanni Galbiati, Prefect of the library, published the facsimile of the manuscript *Ahkām al-‘aṭīqa* and its translation (“Canoni giuridico-morali per arabi cristiani”). Later the Ambrosiana presented him with another discovery: a hitherto unknown copy in Arabic of the apocryphal Gospel attributed to Thomas.

In 1967 he was appointed to the University of Turin and for ten years was teaching there a course devoted to the Muslim Law. One of the results of the thorough study of the topic was the publication of the “Detti e fatti del Profeta dell'Islam raccolti da al-Buhari” (Turin, 1983). He prepared also the “Catalogo dei manoscritti arabi, persiani e turchi” of the Biblioteca nazionale di Torino (Roma, 1974) and ten years later the “Catalogo dei manoscritti arabi” of the Biblioteca Reale di Torino (Roma, 1984).

The broad scholarly experience obtained by Sergio Noja by this time made it possible to start the research series devoted to the history of Islamic civilization in general. In 1975 he published the biography of Muḥammad widely using in his work the pre-Islamic Arabic poetry and the archaeological data obtained by this time. The work was followed by four volumes of “Storia dei popoli dell'Islam” published by “Mondadori”, Milano (“Maometto, Profeta dell'Islam”, 1990; “L'Islam dell'espansione, dalla morte del Profeta all' invasione mongola, 632—1258”, 1993; “L'Islam dell'immobilismo, caduta di Bagdad allo sbarco di Napoleone in Egitto, 1258—1798”, 1994; “L'Islam moderno, dalla conquista napoleonica dell'Egitto all'ultima guerra del Golfo”, 2003 — revised edition of the volume published in 1995). The series is not only the most important work in Italian on the topic. As one of the serious results of twentieth century Arabic and Islamic studies in Europe it brought to the author the reputation of being a new Leone Caetani. The “Breve storia dei popoli arabi” (Milano, 1997) was his last book devoted to the general problems of the Arabic and Islamic history.

Following the proposal of Francesco Gabrieli, he was appointed to teach Arabic language and literature at the Università Cattolica di Milano. For many years he was the Professor at the University and it was characteristic that he organized his official farewell university meeting in the student discotheque (2001).

In 1991 he was elected member of the Istituto Lombardo, Academy of Science and Literature. Cardinal Martini also nominated him as Curator of the Biblioteca Ambrosiana. In 1998 he received the title of Grand Ufficiale of the “Ordine al Merito della Repubblica”.

But even with these achievements, perhaps the greatest of the life-works of Prof. Noja can be said to be the enormous international research and publication project he pioneered devoted to the earliest existing Qur'anic manuscripts. In 1999 he founded the Fondazione Ferni Noja Nosedà di Studi Arabo-Islamici as a headquarters for the project. The first two volumes were devoted to the most important Qur'anic MSS stored in Paris and London and were published by him together with Prof. Fr. Déroche in 1999 and 2001 respectively. Seven more volumes of the series are projected under the new title, "Early Qur'āns. The Era of the Prophet, the Rightly-Guided Caliphs and the Umayyades". These are currently in different stages of preparation.

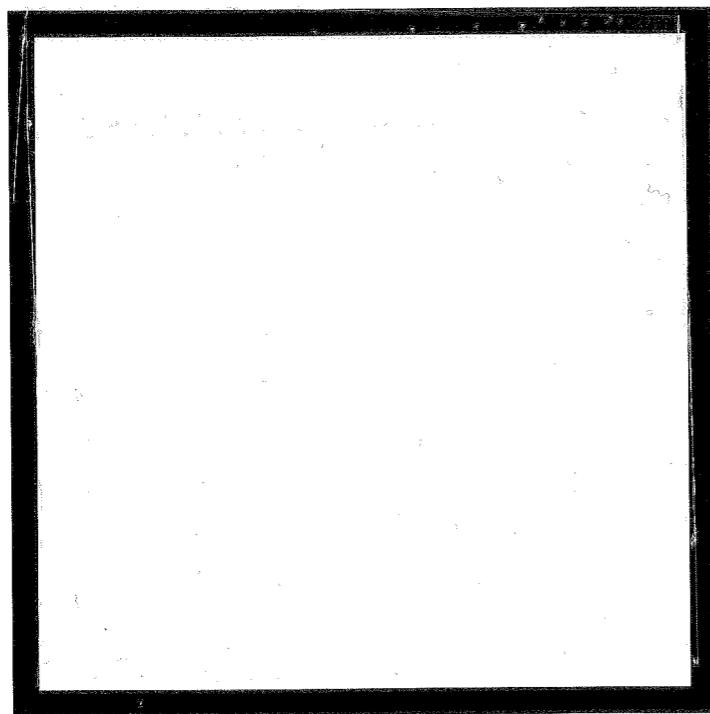
He was especially proud of the success of his attempts to organize collaboration between Arab-Muslim and non-Muslim specialists in the early Qur'anic MSS tradition. The "Centro internazionale per l'identificazione, la catalogazione e lo studio dei più antichi manoscritti arabi" was founded and two scholarly sessions were held in Cairo in 2006 and 2007.

One of his last achievements is the partnership contract devoted to the publication of the series of the Qur'anic manuscripts including the famous Qur'anic palimpsest kept in Ṣan'ā' "Dār al-Makḥḥūḥat". It was supported by the President of the Yemeni Republic, financed by the French Academy and co-organized by Prof. Christian Robin. Sergio Noja was caught by the idea of the "virtual restoration" of the palimpsest and the publication of the *scriptio inferior*. We were preparing to jointly produce a documentary devoted to this project.

I met Prof. Noja for the last time in Tallinn where we took part in the opening of the exhibition "They were fighting for our freedom" devoted to the joint struggle against the Nazis and organized by our museum with the help of our American and Dutch partners. Prof. Noja finished his short speech with the following: "...I am the young man of the White Nights in my love for Russia. Also, if you will not be married with your first love you can never forget it. So, this evening I found it again. She is a serious lady, no more the girl on a bridge of Saint-Petersburg, but I love her like 60 year ago. Russia, my love!"

In the summer of 2007 we started shooting a documentary devoted to Sergio Noja, his fantastic life and scholarly career. On my table there is the last article of Sergio entitled "Laying the foundations of a study in the textual transmission: the project of the Fondazione Ferni Noja Nosedà". On the screen of my PC is his last message dated January 28th and it is full of jokes as usual. I still can't believe he has left us.

*Efim Rezvan*



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## Notes to Contributors

Manuscripts must be written in English.

Manuscripts must be clearly typewritten with numbered pages, double linespacing and wide margins throughout. The title should be as brief and informative as possible. The institute at which the work has been done should be indicated at the head of each paper. Authors are requested to include their e-mail address if one is available.

## Submissions

Manuscripts should be sent in duplicate to the Editor-in-Chief: Dr. Efim A. Rezvan, Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), Russian Academy of Sciences, 3 Universitetskaya nab., 199034, St. Petersburg, Russia, e-mail: rezvan@kunstkamera.ru.

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Plate 1. Qur’ān B 2, beginning of *sūra* “al-Baqara”. Paper, 43×33 cm, 499 ff. 1777/8. The British Library, BL Or. 16127, ff. 2v. Courtesy of the Library.

Back cover:

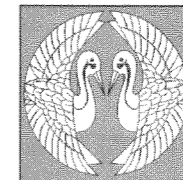
Plate 2. Qur’ān A 2. Paper, 42×32 cm, 277 ff. Şabah, [ca. 1800]. The British Library, BL Or. 15913, ff. 1v—2r. Courtesy of the Library.

Plate 3. Qur’ān B 2. Ff. 497v—498r.

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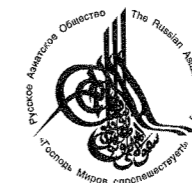
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