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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 Mīrzā 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 Shaybānīd 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 Mīrzā 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 Mīrzā 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