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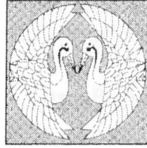
### Front cover:

Portrait of the Georgian translators of “Kalila and Dimna”, king Vakhtang VI, and of the poet and scholar Saba Sulhan Orbeliani. Manuscript P 2 in the collection of the St. Petersburg Branch of the Institute of Oriental Studies, fol. 3a, 22.0×19.0 cm.

### Back cover:

Illustration to the story “Disservice”, the same manuscript, fol. 97a, 19.0×22.5 cm.

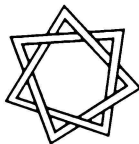
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## EDITORIAL BOARD

### IN MEMORIAM OF MUḤAMMAD TAQĪ DĀNESHPAZHŪH

1911—1996\*

From his earliest years, Muḥammad Taqī Dāneshpazhūh (1290—1375/1911—1996) came into contact with the academic method thanks to his father and the teachers of the ancient *madrasas* of Amul, Qum and Tehran. Later, he continued his education at the University, and upon completing the Faculty of Theology at Tehran University, first became a teacher in primary school. However, afterwards, drawn by books and research, he became librarian of the Juridical Faculty. Already head of the library at age 25, he plunged into bibliographic work, and during his time at the library, Dāneshpazhūh was first charged with drawing up the card catalogue. Somewhat later, he was entrusted with the management of the reconstituted library, which owed its basic collection to a gift received by Tehran University from the late Sayyid Muḥammad Mishkāṭ. The valuable manuscripts he donated formed the basis of the library known as the Central University Library. Dāneshpazhūh remained at that post until 1341/1962.

Accepted as a lecturer on the Faculty of Theology and Islamic Sciences in 1969, he left his position with the Juridical Faculty and began teaching and conducting scholarly research. But since bibliographic work at the University required his profound knowledge and expertise, the Central Library requested his services from the rector. As a result, he received the title of academic advisor to the library. He fulfilled that important function, often going above and beyond it, until the end of his life.

Estimating Dāneshpazhūh's contributions to bibliographic science, we note that his main efforts were concentrated on the compilation of manuscript catalogues. The most important among these are the catalogues of: the Central Library, the Juridical Library, the Literary Library, the libraries of the Majlis and the former Senate, the Sipāhsālār (in collaboration with 'Alī-Naqī Munzawī), the State Library (together with Aḥmad Munzawī and Dr. Hujjatī), the regional library in Qum, the library of Los-Angeles, and the private library of Mujtabā Mīnuwī. Furthermore, while on the Juridical Faculty he took part in the compilation of reference anthologies on Iranian studies, textology, and various aspects of Islam. These were based on the study and selection of manuscripts from the collections of the Central University Library, the library of the Majlis and former Senate, and the collections of regional libraries. The informative and scholarly nature of these materials was

a boon to the manuscript repositories of these libraries, which benefited enormously from his efforts. Future users are indebted to him.

From 1335/1956 onward, Dāneshpazhūh was a member or participant in the following organizations: the Society of Bibliophiles, the National Committee of Bibliographers, the National Committee on State Archives, The Philosophical-Anthropological Society, the Congress of Iranian Scholars, the journal *Rāhnāmā-yi kitāb* ("Guide to Books"), the Society of the History of Medicine and Science, councils for the evaluation of manuscripts at the Central University Library, the Majlis and former Senate, and several other scholarly societies. He was an enthusiastic and active participant in many scholarly societies, as well as in Iranian studies conferences and sessions on the culture, literature, and history of Iran. Moreover, he delivered original scholarly papers at conferences and in academic societies in Afghanistan, Pakistan, Uzbekistan, and Paris.

The bulk of Dāneshpazhūh's travels, both within the country and abroad, were connected with his work on manuscripts — seeking them out and microfilming them. He made enormous personal sacrifices, journeying extensively and enduring numerous hardships, in order to familiarise himself with newly discovered or previously unknown manuscripts and then to introduce them to others. He visited Afghanistan, the former Soviet Union (Moscow, St. Petersburg, Dushanbe, Tashkent, and Baku), Germany, Holland, the USA, France, and China. He brought back from these countries valuable gifts and regularly published catalogues or detailed descriptions of manuscript copies in journals. Most of his publications were in the manuscript editions of the Central Library, of which he was one of the founders. By way of example, we cite the manuscript catalogue he prepared for the library of the University of Los Angeles. To this day, the catalogue remains the basis source for any work scholars conduct in the library's manuscript collection.

It would not be an exaggeration to say that Dāneshpazhūh examined and studied approximately one-hundred thousand manuscripts. He tirelessly presented manuscripts he deemed worthy in articles, catalogues, and introductions to other works. A glance at the four-volume *Barrasī-yi nuskhahā-yi khaṭṭ-i islāmī* ("World Survey of Islamic

\* The current material was prepared on the basis of Īrej Afshār's article on the activities and works of Muḥammad Taqī Dāneshpazhūh published in *Nāme-ye Farhangestān* (II/3, Tehran, 1375/1996).

Manuscripts"), published by the al-Furqān foundation, is sufficient to convey the extent of Dāneshpazhūh's endeavours and the importance of his research on manuscripts.

Thanks to his wide-reaching activities, Dāneshpazhūh attained great fame and popularity in the world of Muslim Oriental studies. One can state without doubt that he did more than compile card catalogues — he put together analytical, research- and description-oriented catalogues. The third volume of the catalogue of the Central Library of Tehran University is an obvious and telling example of this. It seems that it was precisely in recognition of the love with which Dāneshpazhūh approached his work that he was made an honorary member of the Société Asiatique (France).

The shift toward cataloguing manuscripts and his long experience in this field allowed Dāneshpazhūh to move forward and extend his interests and research to bibliography and the serial publication of books in this area. In fact, he came to orient himself toward the history of science and scholarship. His bibliographic research in numerous areas testifies in each case to his great capacity for work and his broad erudition. Such research encompassed Persian-language *fiqh* (a separate catalogue on this topic), music (a separate catalogue), philosophy and logic (which he examined in the introductions to several books, among them a detailed introduction to the Persian translation of Shahrizūrī's *Nuzhat al-arwāh*), ethics and politics (published both in articles and in introductions to other works on this topic), a bibliography on sects and religious beliefs in the *Farhang-i Irānzamīn*, on encyclopaedias and branches of science, manuals of letter-writing and epistolary works, and on the art of book miniatures — in a serious article entitled *Ganjūr* ("Guardian of Treasures"). Each of his bibliographic or descriptive publications is a reference work for the inquisitive scholar who plans to conduct research in that area. They are all instructive and abound in new approaches.

Before undertaking a catalogue of the manuscripts donated by Sayyid Muḥammad Mishkāt and familiarising himself with the collection, Dāneshpazhūh began his scholarly career with a series of articles on famous individuals, philosophical questions, logic, and *kalām* in the journals *Jilwa*, *Dāneshnāma*, *Mihr*, and *Dānesh*. He also translated two texts, the *al-Nukat al-i'tiqādiyya* by Shaykh Muḥid and *Muṣādaqat al-ikhwān* by Shaykh Ṣadūq. But once he had immersed himself in the multi-layered treasure trove of manuscripts, each of which represented a potential object of study, he came into contact with other branches of knowledge. He displayed interest in and conducted research on each new subject while continuing to publish reference materials across the spectrum of new and familiar materials. In particular, he was compelled to turn to manuscript catalogues from London, Berlin, Paris, St. Petersburg, Vienna, Madras, Cairo, among others, in order to find what had

been done and said before him. He owed his success at this stage to his scrupulous notes on what he saw and read, recording everything in its proper place.

Dāneshpazhūh chose the difficult task of editing and publishing purely Persian texts and newly discovered manuscripts, exerting worthy efforts in the publication of various commented texts, the majority of which were unknown and appeared for the first time. He also edited and published around one-hundred short *risālas*, an unusual novelty in the world of Islamic-Iranian studies. When he republished a previously published text, it was only because he had turned up a new copy of the text which surpassed previous copies. His edition of the *Bayān al-adyān* will soon be published; it is superior to the edition of the late 'Abbās Iqbāl Bābī. Similarly, Rashīdī's *Sawānīh al-afkār* will also be republished.

A brief glance at the texts he published allows one to demonstrate with greater clarity just how many scholarly pursuits he aided and which of them were dearest to him.

The first step he took in editing and publishing was on



**Muḥammad Taqī Dāneshpazhūh**

the occasion of the Khwāja Naṣīr al-Dīn Ṭūsī conference in 1335/1956, when he enthusiastically prepared and published six short *risālas* by this scholar. He also published a facsimile of Ṭūsī's *Risāla-yi mu'īniya* on astronomy and the interpretation of related problems. His interest in the publication of Persian-language scientific texts was spurred by a desire to acquaint the scholars who took part in the conference with the potential of the Persian language and with the accomplishments of scholars from ancient Iran. During those years he exerted astounding efforts in the publication of *Rasā'il-i Ikhwān al-Ṣafā*, striving in particular to gather copies of the Persian translations of the *risālas* with the aim of publishing exceptional texts among them. Today, forty years later, the result of this work — the *Mujmal al-ḥikma* — has still not been published.

After making a profound study of logic, Dāneshpazhūh turned his gaze to mathematics, astronomy, and the natural sciences. He frequently spoke of the necessity of publishing mathematical texts (on arithmetic, astronomy, and astrology, too). The same considerations led him to undertake serious, concerted efforts in the editing and publication of multi-purpose works (branch encyclopaedias). The *Bahr al-fawā'id*, *Yawāqūt al-'ulūm*, *Nawādir al-tabādir*, and *Mujmal al-ḥikma* are four works which contain sections on these branches of science; all four were published thanks to Dāneshpazhūh. Additionally, we note two treatises — *al-Risālat al-sanjariya* by Ibn Sahlān Sāwī and another by Sharaf al-Dīn Ma'sūdī — which are dedicated to the knowledge of heavenly signs and are the first Persian-language works on the nature of the firmament. Dāneshpazhūh also published an Arabic work by Muḥammad b. Zakariyā Rāzī, the *Sirr al-asrār*. He was also responsible for editing and publishing another scientific text by Abū Naṣr Fārābī, who

interprets the problems raised by Euclid. In the area of medicine, his assistance led to the appearance of two books of the ten which make up the Persian-language *Dhakhīra-yi khwārazmshāhī* and the Arabic *Miftāḥ al-ṭibb* by Ibn Hindūs (in collaboration with Dr. Maḥdī Muḥaqqaq).

He considered the views of Muslim authors on the principles of dividing the sciences extremely important. He carefully read known works on this topic and himself published two previously unknown treatises: *al-Risālat al-sharafiyya* by Abū 'Alī Salmāsī and *Aṣnāf al-'ulūm* by Abū Sahl 'Isā Masḥī. In serious introductions to these editions, he discussed the importance of the division of the sciences. Independent of the editions which appeared thanks to Dāneshpazhūh and the works which were made known to others through his catalogues, one result of his labours was an article by the well-known historian of Muslim mathematics, Rushdī Rāshid, on the mathematician Mullā Muḥammad Bāqir Yazdī. Rāshid dedicated his article to Dāneshpazhūh, the publisher, and presented it to him as a gift.

His energetic labours resulted in the publication of many works on *kalām*, *fiqh* and the Islamic sciences, and, in particular, on the history of religions, nations, and religious dogmas. On *fiqh*, he introduced into circulation: early Persian translations of the *Nihāyat* by Shaykh Tūsī, *Mukhtaṣar-i nāfi* by Muḥaqqaq Ḥillī, *Mu'taqid al-imāmiyya* by an unknown author, *Shar'ayī* 'al-islām; on *kalām* and the traditions: a Persian interpretation of the *Shihāb al-akhbār*, a translation of the *Milāl wa-nuḥāl* by Muḥammad b. Zakariyā Rāzī, the treatises *Imāmat wa fuṣūl* by Khwāja Naṣīr and four other *risālas* by him on questions of *kalām*, *al-Kaṣf 'an manāḥij aṣnāf al-khawārij* by Ṣāhib b. 'Ibbād, *Majdūl-i 'itrat-i nabī* by Niẓām al-Dīn Shāmī, *Risāla-yi tawḥīd* by Ya'qūb b. Mūsā Mutatabbāb, *Iḥbāt-i wāḥib* by Khufri, *Fuṣūl* by Rashīd al-Dīn Maybadī; on the history of religion and the *madhāhib*: two treatises on 72 groups, and one on 73 (by 'Abd al-Wāḥid Kirmānī), the treatise *Bayān al-madhāhib wa-l-firaq*, and a lost chapter from the *Bayān al-adyān*. The entire text of the *Bayān al-madhāhib*, as was noted above, was prepared under his editorship and in collaboration with Qudrat Pishnamāzẓāde on the basis of a newly discovered copy. It will soon appear in print. The *Ma'ārij nahj al-balāgha* is another work on the Islamic sciences which appeared in print thanks to his efforts. He also published several treatises on figures of state and *shaykhs*: *Mashāyikh al-shī'a* by Ardakānī, *Tārīkh-i mashāhīr-i imāmiyya* by Raḍī Qazwīnī, and two untitled, lost treatises on statesmen.

Dāneshpazhūh had an even greater affection for research on philosophy and logic than for research on other branches of knowledge. A fine example of his erudition and stature in this area is his introduction to the Persian translation of *Nuḥḍat al-arwāḥ* by Shahrizūrī, the text of which was published by him in collaboration with Muḥammad Sarwar Mullā'i. It can be asserted that the article remains unsurpassed in scope and significance among the Persian-language literature on the bibliography of Islamic sources on philosophy.

The editing of the Arabic work *al-Najāt*, by Ibn Sīnā, became one of his major works. He published the first translation of *al-Taḥṣīl* by Bahmanyār, entitled *Jām-i Jahān-nāma*, in collaboration with Shaykh 'Abdallāh Nūrānī. Furthermore, Dāneshpazhūh discovered one by one many other works in the back corners of libraries and went

on to publish them. He did this with the intention of writing his own history of logic. He collected and read dozens of books in French, English, German, and Arabic with for the sole purpose of completing this task.

In the area of ethics and politics, his efforts led to first editions of a number of valuable books, among them *Akhḷāq-i muḥtashimī* by Khwāja Naṣīr (together with three *risālas* by other authors), a Persian translation of *Jāwidān-i khirad* and *Ḥadā'iq al-sayr* by Abū 'Alī Salmāsī, *Makārim al-akhḷāq* by Raḍī al-Dīn Nishābūrī, *Gushāyish-nāma*, *Tuḥfa* (both by unknown authors), *Tuḥfat al-mulūk* by al-Ghazālī, *al-Risālat al-siyāsi* by Salmāsī, two *risālas* on ethics, written by the author of *Shurūq al-anwār*, the Persian translation *Firmān-i Mālik-i Ushtr* by Āwī. The last book in this field, the Persian translation of *al-Aḥkām al-sultāniyya* by Māwardī, was prepared by him in collaboration with Chingīz Pahlawān. The first volume will soon be released.

In the area of mysticism, Sūfism and related disciplines, Dāneshpazhūh edited and published texts, the best known of which is the *Rūzbihān-nāma* (a collection of texts about the life and deeds of Rūzbihān Baqlī). He was also responsible for: works by Darwīsh Muḥammad Ṭabasī (Timūrid era), *Kaṣr aṣnām al-jāhiliyya* by Mullā Ṣadrā, the treatises devoted to the trials over Sūfīs, two interpretations of "*Kunt kanzan makhfiyyān*", *Silsilat al-awliyā'* and *al-Aḥādīth al-arba'in*. Additionally, he prepared a text about the life and deeds of Bāyazīd Bisṭāmī at the request of the Shāhriyār 'Adl. It will appear in print shortly.

In the area of historical texts, Dāneshpazhūh began his work with the history of Ismā'īlism, Bāṭiniyya, and Nazāriyya, publishing in two volumes of separate appendices excerpts on these currents from two well-known books, *Jāmi' al-tawārīkh* and *Zubdat al-tawārīkh*. At the same time, in collaboration with Yaḥyā Dhakā' he completed the publication of *Wazārat dar 'ahd-i salājiqa* by 'Abbās Iqbāl. His reedition of the *Sawāniḥ al-afkār* (by Rashīd al-Dīn Faḍlallāh) represents a significant improvement over the first edition. He edited two other important books. The first is in Persian, the *Tārīkh wuzarā-yi Qumī*; the second is in Arabic, and was one of Dāneshpazhūh's final works, the *Nihāyat al-arab fi-akhbār al-fars wa-l-'arab*. The latter is of considerable merit as a source on the pre-Islamic history of Iran.

One should not forget that in the area of Kulturgeschichte and disciplines related to sociology, Dāneshpazhūh rendered a great service by publishing texts which include: *Jāmi' al-hidāya* by Niẓām Bayhaqī on the art of the bow, two *risālas* on perfumery and the production of scents, a *risāla* on music by Muḥammad Nishābūrī, *Tāwūs-khāna-yi Isfahān*, two *risālas* on paper-colouring, *Qānūn al-suwar* on minting coins, albums with poetry, drawings, and *muraqqa'*, the *Dasṭūr al-mulūk* by Rafī'a, *Hidāyat al-taṣṭīq* by Faḍlallāh Khunjī about the fire in Medina, and many other articles.

Dāneshpazhūh was always eager to broaden the horizons of the Persian language. In publishing ancient texts, his primary aim was always to enrich the Persian language. He was of the firm and frequently expressed conviction that terminology found in the texts of his nation's ancestors can be used to express concepts in modern science, culture and civilization. He believed in this with all his heart and considered his membership in the Iranian Academy of Language and Literature a means to achieve this goal and his cherished dream, no matter what efforts it might cost him. We know that he strove mightily to ensure that all

he wrote was expressed in genuinely Persian words and in expressions of the Darī language.

Dāneshpazhūh, who published about 50 books, about 50 catalogues, and approximately 400 articles, stands above his predecessors in presenting to us many well-known individuals as well as in introducing to us many names and works, both unknown and forgotten, which had previously gone unmentioned.

All of Dāneshpazhūh's publications and articles are not enumerated here. Such an enumeration would itself require a long, separate list. Such a list of works up through 1358/1979 was prepared; it appeared in the eighteenth volume of the "Guide to Books" journal. And 'Ināyatallāh

Majīdī and Qudrat Pīshnamāzzāde have already finished the remaining part, which, one hopes, will soon be published as a separate booklet.

Dāneshpazhūh was an outstanding scholar who devoted immense energies to studying and publishing numerous pearls of Muslim literature. His profound knowledge of Muslim written tradition was truly surprising. At the same time, he was a modest and hard-working person whose labours brought so fruitful a result in the field of Iranian, and broader, Muslim studies. Dāneshpazhūh's unique contribution to the study of Islamic literature, history, and philosophy was universally recognised.

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