



The significance of the translation and publication of the work “travelogue” in the study of the legacy of ibn Battuta

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Abstract: This article is about the work of Ibn Battuta, a famous Arab traveler, geographer and ethnographer who lived in the 14th century, and that this work has been translated into different languages of the world. There is ample information that researchers and orientalists have translated this work from the original source into their languages and published it in various journals and publications. In particular, it should be noted that the work “Travelogue” has been translated into the Uzbek language.

Keywords: Library Got, journal Asiatic, ta’lif, Russian vestnik, Rihlat Ibn Battuta, Journey of the great world.

Introduction: Ibn Battuta is a renowned Arab traveler who holds a distinguished place among medieval Arab geographers such as Ibn Khordadbeh, Al-Ya’qubi, Al-Istakhri, Al-Muqaddasi, Al-Mas’udi, and Ibn Hawqal, as well as travelers like Abu Hamid al-Gharnati, Ibn Fadlan, and Ibn Jubayr, due to his famous “Travelogue.” Academic scholar I. Yu. Krachkovsky recognized Ibn Battuta as “the last and greatest traveler who journeyed across all Muslim countries.”

Biographical information about Ibn Battuta himself is limited. Despite his widespread fame, only two brief references about him can be found in Arab historical sources: one in Ibn Khaldun’s famous “Muqaddimah” and the other in the biographical dictionary of Ibn Hajar al-Asqalani. Al-Asqalani, in discussing Ibn Battuta, mentions that he relied on information from Ibn al-Khatib (d. 1374) and Ibn Marzuq (d. 1448), who were Ibn Battuta’s contemporaries. Nevertheless, it must be emphasized that the primary source of information

about Ibn Battuta's life and personality remains his own work, the "Travelogue."

METHODS

Historical and cultural (providing information about each subject), comparative (data comparison), and systematic analysis (theoretical analysis of information).

Main body

Ibn Battuta's work "Travelogue" did not fail to interest world scholars with its interesting and rare information. At the end of the 17th century, Muhammad ibn Fathullah ibn Muhammad al-Bayluni published a travelogue entitled "al-Muntaqi min rihlat ibn Battuta al-Tanji al-Andalusi" ("Excerpts from the Rihla of Ibn Battuta al-Tanji al-Andalusi") with the intention of adapting it to the taste of a wide readership and making it popular. After the publication of Al-Bayluni's "Fragments", the full text of the "Journey" remained virtually unwritten. Most of the copies of the "Travelogue" that have come down to us are not the originals, but consist of Al-Bayluni's "Fragments".

European orientalists recognized Ibn Battuta from this copy of al-Bayluni. In 1808, the German traveler Zetstsen first drew attention to the travelogue. [1, 24] He bought the manuscript for the Gothic Library. On the basis of this manuscript copy of the "Fragment" of 1818, J.G. Kosegarten published a special study, translated and published into Latin the text of the "Travelogue" and three parts devoted to India, China and Sudan. The main focus was on the traveler's information about Sudan. Kosegarten uses other geographical sources to verify the reliability of Ibn Battuta's information, and in comparison with them the reader is even more convinced of the great historical and geographical value of Ibn Battuta's travelogue. In 1819, J.G. Kosegarten's student, Heinrich Apetz, published another fragment devoted to the Malabar Coast and the Maldives. Apetz's work, consisting of a translation, notes and a short preface, was a continuation of J.G. Kosegarten's research in style and character.

In the same year, the book by the famous tourist I. L. Burghardt, "Journey to Nubia", was published. At the end, there was an article about the journey, based on fragments of al-Bayluni, as well as three manuscripts acquired by Burghardt during his journey through the Maghreb. Although Burghardt did not fully understand the work of his predecessor, he was able to appreciate its essence. He died in Cairo two years before the publication of his book, after his death, the manuscripts of an abridged copy of the story of the journey ended up in the library of Cambridge

University.

The English orientalist Samuel Lee translates al-Bayluni's full text into English, entitled "Excerpts from the Travels of Ibn Battuta". But his translations were not exact and in places were a free description of the original.

The first complete translation of the travelogue was made in Lisbon in 1840. The Portuguese priest A. Moura, while in Fes in 1790, found the manuscript of the travelogue and decided to translate it into Portuguese. The first volume of Moura's translation was published in 1840 by the Lisbon Academy Press. It contained impressions of Ibn Battuta's travels through Egypt, Syria, Yemen, Mecca, Asia Minor and the Golden Horde. However, due to Moura's death, this work was not completed.

Portions of the travelogue, translated into French from the original text by Baron de Slane, were published in the Asiatic Journal in 1843. Slane also included in this edition notes sent to Reynaud in a personal letter about the translation.

In 1848, the French Arabist Édouard Leuge-Dulaurier republished in the same Asian Journal the text and translations of the chapters about the journey, dedicated to the Malay Islands and the journey of Tavalisi. This publication was written by the French orientalist Ch. Defremery was intrigued, and he translated the chapters describing his travels in Iran and Central Asia from the complete manuscript into French and published them in 1848. Two years later, the "Narrative of a Journey to the Crimea and Kipchak", "Journey to Asia Minor" and "Narrative of the Mongol Sultan Abu Said of the Two Irak's and Khorasan" were published.

From those publications, orientalists fully realized the need to prepare and publish a complete critical text of the travelogue and its thorough study. Sh. Defremery together with B. R. Sanguinetti undertake this work.

By the mid-19th century, along with the experience of working on the monument, several copies of the full text of the original manuscript had been discovered. Most of these manuscripts, found after the French conquest of Algeria, were collected in the National Library of Paris (the Imperial Library). This made comparison of the texts much easier. Of the five manuscripts available to the publishers, only two were perfect. The third copy was made from two more, and the fifth had many missing passages. The first copy of these manuscripts, preserved in the National Library of Paris under number 967, is an autograph of Ibn Juzayy, made in 1356, according to de Slane and Ch. Defremery. The description of this manuscript given by De Slane was copied without changes by Defremery and Sanguinetti in the preface to their edition. Here is the description:

"The paper is thin in some places, but mostly aged and yellowing with time. The writing has faded in some places and is barely visible. Updated later to restore pages from which several pages were removed. Pages 1, 2 are like this; Pages 19 to 39 also seem to have been updated later. The rest of the manuscript was written mainly by one person, and the letter is a good example of Maghrebi-Spanish writing; it shows skill, grace and boldness, indicating a high art of calligraphy, which is very rare in pure African writing. On the last page, the calligrapher states that he finished his work in the month of Safar, 757 (February 1356). The manuscript is incomplete, consisting only of the second half of the text of the work". [2, 41]

De Sleng, and later Defremery and Sanguinetti, seem to lack evidence to claim that this copy is Ibn Juzay's signature. As their only proof, they cite the following inscription in the colophon: وكانت الفروق من تأليفها في شهر صفر عام سبعة وخمسين وسبعمائة. [2, 42]

But this appendix does not prove that the manuscript was copied by Ibn Juzay. First of all, it should be said that Ibn Juzay died at the end of 1356, that is, a few months after the work on Ibn Battuta's book was completed, and he was unable to prepare a new copy of the book in this short time, which was copied "skillfully, gracefully and boldly". Secondly, the word "talif" is not used in the sense of transfer. The above appendix is quoted by Ibn Juzay to indicate the time of completion of the "Travelogue", so it should be understood as follows: "The compilation (of the book) was completed in the month of Safar 757 (February 1356)".

The second manuscript used by Ch. Defremery and B. Sanguinetti to reconstruct the text under number 908 is also not complete, it is only the first part of the "Travelogue". It was copied in the month of Safar 1134 (1721, end of January). Moreover, most of the text of this copy was lost. The publishers chose copies 909 and 911 as the most complete texts at that time. One of these copies (number 909) is not dated, and on the colophon there is a rather curious inscription: "وَكُتِبَ مِنْ - نُسخة في غاية الضعف" - "(This copy) was copied from a very damaged manuscript". Another manuscript (number 911) is also undated, but the publishers claim that it "appears to be much older". Of the manuscripts, number 910 is incomplete, containing only part of the text of the work. Translated in June 1766, the colophon contains a comment about the calligrapher: "most of it was lost in copying the hard tobi".

"All the manuscripts we have", the publishers write, "the most perfect, if not free from copyist errors and minor omissions, then certainly the most accurate, is 911". We used most of all, first of all, this manuscript,

which formed the basis of the entire previous part of the text, and in the second part we retained the possibility of replacing with the interpretation of Ibn Juzay's signature under the number 967.

After comparing all these manuscripts, the publishers prepared and published the first complete Arabic text of the work in four volumes (1853-1857). Each volume is provided with a special introduction and footnotes.

Undoubtedly, Ch. Defrémery B. Sanguinetti did a great job in restoring, discovering and explaining the text of Ibn Battuta's travels, and between 1849 and 1853, together with the Arabic critical text, they published an annotated translation into French. This edition became the basis for numerous subsequent translations of the work into European and Eastern languages, as well as all Arabic editions of the text. Later, dozens of publications appeared in different parts of the Arab world.

It is worth noting that the problem of restoring the original text of Ibn Battuta's work is still on the agenda. As we have seen above, the publishers had only two full-text manuscripts of the work at their disposal, and neither of them, in the publisher's opinion, was free of numerous defects, extraneous additions and "reworkings". Not having a full-text copy, the publishers were forced to show variations and differences in reading and writing only selectively, where the completeness of the text allowed, and not systematically.

In addition, due to technical difficulties, one of the main rules of preparing scientific critical texts was violated in this edition - the publishers completely rejected the copies they rejected and various other interpretations of the text. This is what they write about it: "We carefully compared manuscript number 911 with three others, including only those parts that we considered the most accurate and perfect of the remaining copies. As in the early stages of work on this publication, we could have provided many different versions of the published text. However, the sizes and printing rules adopted by the Bureau of the Asiatic Society for works of this kind did not allow this, so we removed almost all the versions that did not add anything to the author's opinion ... The remaining versions are listed at the end of each volume with a symbol and page number".

It is clear that the publishers, for objective reasons, were unable to create a perfect critical text close to the author's original.

The text of "Travelogue", published by Ch. Defremery and Sanguinetti, has been published many times. It served as the basis for a large number of complete and abridged, popular and school editions in Arab countries at different times. The most complete editions published in the East using the Paris edition are: the

Cairo editions of 1287/1870, 1322/1904 and 1964; the 1962 edition in Baghdad, 1962 in Beirut. In addition, there are adaptations, the most widespread of which is the Cairo edition of 1934.

The Paris edition remains the most famous and most scientific. That is why it was used as a basis for many European and Asian translations.

In addition to the above, there are also translations into Swedish, Italian, German, English, Polish, Czech and Hungarian. The most accurate, thorough and scientifically substantiated of these are the translations of G. Mdziec into German and H. Gibb into English.

In the 20th century, the famous English Arabist Hamilton Gibb studied and translated travel notes into English. As early as 1929, he published an abridged translation of the travelogue in London, complete with brief but very informative comments. After that, he continued his research and in 1956 completed his major work on translating and annotating the work. His first volume, complete with a preface and literal explanations, is devoted to Ibn Battuta's travels across Egypt, Syria and the Arabian Peninsula. This volume was published in 1958. The second volume, published in 1962, included impressions of Asia Minor, Crimea and Central Asia. The third volume was published in 1971.

It is clear that G. Gibb's work had great importance in subsequent translations into European languages.

The translation of Muhammad Sharif into Turkish (1897-1901) should be mentioned as the first translation made in the East. [1, 25] In 1970, the Persian translation by Mohammad Ali Muwahhid was published in Tehran.

Ibn Battuta's travels and the valuable information they contained were also viewed with great interest in Russia. As early as 1841, excerpts from Ibn Battuta's travels were translated in the magazine "Russian Herald" (Vestnik) under the rubric "Russia through the eyes of foreigners". Russian scholars became acquainted with Moroccan travel stories in 1864-65. In the complex "Medieval tourists", an unknown author wrote a large article about Ibn Battuta's "Travelogue" and cited some excerpts from it, explaining the content of the work. The author of this article, like the author of the first translation published in the above-mentioned "Russian Herald" (Vestnik), used the English text by S. Lee. However, by that time an excellent edition and its translation by Ch. Defremery and B. R. Sanguinetti had appeared. The above translation and the article, which has now lost its scientific significance, played an important role at that time and attracted the attention of Russian historians.

Twenty years later, for the first time, a relatively accurate translation of large fragments of Ibn Battuta's work appeared in the "Complex of Sources on the History of the Golden Horde" written by Ernst Woldemar Baron von Tiesenhausen. It is also worth noting that part of Ibn Battuta's travelogue about Dashti Kipchak was translated into Tatar. This translation, made by the expert in Arabic Rezauddin ibn Fakhruddin, was published in Orenburg in 1917 as a separate brochure.

Despite the fact that Ibn Battuta and his work "Travelogue" have been fully translated and published in English, French, German, Latin, Italian, Czech, Polish and even Portuguese, although it contains extremely rare information related to the history of our country and the century to which it belongs, it has not yet been fully translated into Uzbek. Only parts of "Travelogue" related to Central Asia have been translated, while attention has been drawn to the unique significance of Ibn Battuta's work in studying the history of our country. A complete translation of the Journey into Uzbek was carried out by a group of Arabists. The translation was based on the two-volume book *Rihlat ibn Battuta*, published in Arabic in 2008 by the "Asr Library" publishing house in Beirut. Also, Ch. Defremery and B. Sanguinetti annotated Arabic text published in Paris between 1849-1853, the six-volume study *Rihlat ibn Battuta* (The Journey of Ibn Battuta) by Abdulhadi at-Tazi, published in 1997 by the "Royal Academy of the Maghreb" in Morocco, as well as the Turkish translation by Muhammad Sharif Poshsho, published in 1907 in Istanbul. Mumin Chevik's abbreviation "Büyük dünya seyahatnamesi" was also comparatively studied, compared and used in the translation process. During the translation, the Uzbek text was enriched with many comments, historical and geographical places and scientific comments on terms.

CONCLUSION

The academic translation of Ibn Battuta's travelogue into Uzbek and other languages serves as an important historical resource for historians, ethnographers, geographers, orientalists, linguists, literary scholars, and all readers studying the history of the peoples who lived in the Middle Ages, their way of life, historical geography, culture, art, spiritual and educational life, and traditions.

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