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Auteurs

Rosabel P. ANSARI, Georgetown University, Department of Arabic and Islamic Studies, Poulton Hall 200, 1437 37th Street, N.W., Washington D.C. 20057, USA.
rpm87@georgetown.edu

Maroun AOUAD, CNRS, Centre Jean Pépin (UMR 8230), 7 rue Guy Môquet, BP n°8, 94801 Villejuif Cedex, France.
aouad@vjf.cnrs.fr

Amos BERTOLACCI, IMT School for Advanced Studies Lucca, Piazza San Francesco 19, Stanza T99, 55100 Lucca, Italia.
amos.bertolacci@imtlucca.it

Cécile BONMARIAGE, Institut supérieur de philosophie, Collège Mercier, Université catholique de Louvain, Pl. Cardinal Mercier, 14, 1348 Louvain-la-Neuve, Belgique.
cecile.bonmariage@uclouvain.be

Ziad BOU AKL, Centre Jean Pépin (UMR 8230 – CNRS/ENS), 7 rue Guy Môquet, BP N°8, 94801 Villejuif Cedex, France.
bouakl@vjf.cnrs.fr

Pierre CAYE, CNRS, Centre Jean Pépin (UMR 8230), 7 rue Guy Môquet, BP n°8, 94801 Villejuif Cedex, France.
caye@vjf.cnrs.fr

Gaia CELLI, Scuola Normale Superiore (SNS) di Pisa et École Pratique des Hautes Études (EPHE), Paris ; Scuola Normale Superiore (SNS) di Pisa, Piazza dei Cavalieri 7 – 56125 Pisa, Italia.
gaia.celli@sns.it

Cristina D'ANCONA, Università di Pisa, Dipartimento di Civiltà e forme del sapere, via P. Paoli 15, 56126 Pisa, Italia.
cristina.dancona@unipi.it

Stefano DI PIETRANTONIO, Université catholique de Louvain et École Pratique des Hautes Études (EPHE) Paris ; IMT School for Advanced Studies Lucca, Piazza San Francesco 6, 55100 Lucca, Italia.
stedipietrantonio@gmail.com

Silvia DI VINCENZO, Scuola Normale Superiore (SNS) di Pisa et École Pratique des Hautes Études (EPHE), Paris ; Scuola Normale Superiore (SNS) di Pisa, Piazza dei Cavalieri 7 – 56125 Pisa, Italia.

silvia.divincenzo@sns.it

Charles GENEQUAND, Université de Genève, Faculté des Lettres, Département des langues et des littératures méditerranéennes, slaves et orientales (MESLO), Unité d'arabe, 22 bvd des Philosophes, 1205 Genève, Suisse.

charles.genequand@unige.ch

Jawdath JABBOUR, ENS Lyon, Laboratoire Triangle (UMR 5206), 15, Parvis René Descartes, BP 7000 69342 Lyon, Cedex 07 France.

jawdath.jabbour@gmail.com

Balqis AL-KARAKI, University of Jordan, Faculty of Arts, Department of Arabic Language and Literature, Amman 11942, Jordan.

b.alkaraki@ju.edu.jo

M. Cüneyt KAYA, Istanbul University, Faculty of Letters, Department of Philosophy, Ordu St. no. 6, Laleli 34134 Fatih, Istanbul, Turkey.

mckaya@istanbul.edu.tr

Teymour MOREL, Université de Genève (et École Pratique des Hautes Études), Faculté des Lettres, Département des langues et des littératures méditerranéennes, slaves et orientales (MESLO), Unité d'arabe, 22 bvd des Philosophes, 1205 Genève, Suisse.

teymour.morel@gmail.com

Lévon NORDIGUIAN, Université Saint-Joseph, Photothèque, Bibliothèque Orientale, Rue de l'Université Saint-Joseph, BP 16-6775 Achrafieh, Beyrouth, 1100 2150 – Liban.

levon.nordiguian@usj.edu.lb

M. Sait ÖZERVERLI, Yıldız Technical University, Humanities and Social Sciences Dept., Davutpaşa Campus, 34220 Esenler, Istanbul, Turkey.

sozervar@yildiz.edu.tr

Nadjet ZOUGGAR, Aix-Marseille Université, CNRS, IREMAM, Aix-en-Provence, France.

nadjet.zouggar@univ-amu.fr

Commentaries on Avicenna's *Qaṣīdat al-nafs*: An Inventory¹

Cécile BONMARIAGE

INTRODUCTION

The many commentaries on the *Poem on the soul* attributed to Ibn Sīnā, while listed in modern bibliographies of Avicenna's works by Anawati and Maḥdavi, are still virtually unexplored, save for one or two exceptions.² Their importance, due among other things to the fact that they are mainly the work of non-philosophers and reflect thus the pervasiveness of Avicenna's œuvre in a wider audience, has been highlighted by De Smet and Madelung, both writing on an Ismaili commentary by Ibn al-Walīd (d. 612/1215).³ Our aim in this paper is to provide a comprehensive inventory of existing commentaries, update the data provided in previous works and clarify some confusions (while undoubtedly leaving others). But first a quick word on how and why the *Qaṣīda* met such a success, and on our method in establishing this inventory.

¹ This research was made possible by a grant from the FRS/FNRS (Belgium; Crédit aux chercheurs 1.5182.12F "Réception d'Avicenne en Orient: Commentaires du Poème de l'âme"), and is part of the broader project "Avicenna East & West." Pauline Froissart and Dr Nadjet Zouggar contributed to this inventory at various stages of its elaboration.

² See ANAWATI Georges C. (1950), *Essai de bibliographie avicennienne*, Dar al-Maaref, Cairo, n° 93, and MAḤDAVĪ Yaḥyā (1333/1954), *Fihrist-i nuskah'hā-yi muṣannaḥāt-i Ibn-i Sīnā (Bibliographie d'Ibn Sina)*, Dānīshgāh-i Tīhrān, Tehran, p. 195-196, n° 99. A more recent attempt at listing the commentaries can be found in AYDIN Fatih (2006), *İbn Sina'nın ruh ile ilgili kasidesi ve yorumları*. Yüksek lisans tezi, Marmara Üniversitesi, İstanbul, p. 72-76. The commentary which has drawn the most attention so far is that by the Ismaili Ibn al-Walīd (see references in the inventory under Ibn al-Walīd, n° 9). The text of a commentary attributed to Jurjānī was recently edited by M. Çıfçı (see inventory n° 20, under Samarqandī), as well as Anṭākī's commentary (see inventory n° 4) and that of 'Abd al-Wājid (see inventory n° 1). Carra de Vaux edited and translated a commentary found in the BnF (Paris) as early as 1899 (see n° 20, under Samarqandī).

³ DE SMET Daniel (2002), "Avicenne et l'ismaélisme post-fatimide, selon la *Risāla al-mufīda fī ṭdāh mulğaz al-qaṣīda* de 'Alī b. Muhammad b. al-Walīd (ob. 1215)," in JANSSENS Jules and DE SMET Daniel (eds.), *Avicenna and his Heritage*. Acts of the international colloquium, Leuven/Louvain-la-Neuve, Sept. 8-11, 1999, Leuven University Press, Leuven, p. 8-9 (art. p. 1-20); MADELUNG Wilferd (2005), "An Ismaili Interpretation of Ibn Sīnā's *Qaṣīdat al-Nafs*," in LAWSON Todd (ed.), *Reason and Inspiration in Islam. Theology, Philosophy and Mysticism in Muslim Thought. Essays in Honour of H. Landolt*, I.B. Tauris Publishers and The Institute of Ismaili Studies, New York and London, p. 157-168.

The *Qaṣīda* and its Popularity

The *Qaṣīdat al-naḥs* (a poem in ‘*ayn* also known as *Qaṣīdat al-rūḥ*, *al-Qaṣīda al-‘aynīya*, *al-Qaṣīda al-naḥsīya*, among other titles)⁴ raises a number of questions, in particular regarding the authenticity of its attribution to Ibn Sīnā. It is not mentioned in the early lists of his works,⁵ and its underlying teaching is problematic, —in particular the idea of a descent of the soul expressed already in the first verse, ‘It descended upon thee from the regions above, That exalted and glorious Dove,’ which seems to suggest (as do the hints to the soul’s recollection of its original state throughout the text) the pre-existence of the soul, contrary to Avicenna’s advocacy for its co-appearance with the body in his main works. Gutas, who strongly denies the authenticity of the text, sees in the fact that the earliest known commentary is due to an Ismā‘īlī *dā‘ī*, ‘Alī b. Muḥammad Ibn al-Walīd (d. 612/1215), an indication that it is in a Ismā‘īlī milieu that the poem emerged.⁶ But elements, such as the proximity of the *Qaṣīda* with the *Risālat al-Ṭayr*, brought forward by others, —most recently Toby Mayer in the introduction to a translation of Ibn al-Walīd’s commentary he co-authored with Madelung—, question the outright rejection of the authenticity of Avicenna’s authorship.⁷ While it seems obvious to us that the issue of the authorship of the *Qaṣīdat al-naḥs* is at least debatable, few questions about the authenticity of its attribution are found in the sources: the only author mentioned in this context is al-Sharīshī (d. 619/1222), known mainly for his commentary on the *Maqāmāt*

⁴ Anawati mentions the following synthetic title: *al-Qaṣīda al-‘aynīya al-rūḥīya fī al-naḥs*. See ANAWATI, *Essai*, n° 93. Other titles are provided in MAHDAVĪ, *Fihrist*, p. 195-196, n° 99 and in GUTAS Dimitri (2014), *Avicenna and the Aristotelian Tradition. Introduction to Reading Avicenna’s Philosophical Works*. Second, revised and enlarged edition, including an inventory of Avicenna’s authentic works, (Islamic Philosophy, Theology, and Science 89) Brill, Leiden/ New York/ Köln, p. 453 (GP-Ps 4).

⁵ GUTAS, *Avicenna and the Aristotelian Tradition*, p. 454. On the lists, see *Ibid.*, p. 400-410 (“Synopsis of the four lists of Avicenna’s works”).

⁶ *Ibid.*, p. 453-456 (GP-Ps 4).

⁷ Introduction to MADELUNG Wilferd and MAYER Toby (2016), *Avicenna’s Allegory on the Soul. An Ismaili Interpretation*. An Arabic edition and English translation of ‘Alī b. Muḥammad b. al-Walīd’s *al-Risāla al-muḥīda*, Arabic ed. by MADELUNG W., tr. and intro. by MAYER T., I.B. Tauris Publishers in association with The Institute of Ismaili Studies, London, p. 32-33. On the question of the authorship of the *Qaṣīda*, see also KHOLEIF Fathallah (1974), *Ibn Sīnā wa-madhhabuhu fī al-naḥs. Dirāsa fī al-qaṣīda al-‘aynīya*, Jāmi‘a Bayrūt al-‘arabīya, Beirut, p. 131-137. On Ibn Sīnā’s understanding of the nature of the soul and its relationship with Ismā‘īlī doctrine, central to this debate, see DE SMET Daniel (2001), “La doctrine avicennienne des deux faces de l’âme et ses racines ismaéliennes,” *Studia Islamica* 93, p. 77-89, which considers also another important text for the debate, namely Ibn Sīnā’s commentary on the first *mīmar* of the *Uthūlujiyā* (*Theology of Aristotle*). For a general discussion on Avicenna’s pseudepigraphs, see REISMAN David (2004), “The Pseudo-Avicennan Corpus, I: Methodological Considerations,” in MCGINNIS Jon (ed.), *Interpreting Avicenna: Science and Philosophy in Medieval Islam. Proceedings of the Second Conference of the Avicenna Study Group*, with the assistance of REISMAN David C., (Islamic Philosophy, Theology and Science. Texts and studies, 56) Brill, Leiden/ Boston, p. 3-21.

al-Ḥarīrī, who is said by an indirect source to have denied it.⁸ In the tradition of commentaries that concerns us here, the question is hardly present, a fact in itself worthy of note. One commentary however provides an important element for the debate, namely a chain of transmission of the text of the *Qaṣīda* given by Dā'ūd al-Anṭākī (d. 1008/1599) in the introduction of his commentary. The transmission, Anṭākī claims, went as follows: himself from Jalāl al-Samarqandī, from Ghiyāth al-Dīn Maṣṣūr al-Shīrāzī, from Faḍl Allāh b. Aḥmad b. 'Alī al-Ṭūsī, from Raḍī al-Dīn b. Ṭāwūs al-Sharīf, from Abū al-Qāsim Hibat Allāh b. Idrīs al-Khurasānī, from Sitt al-'Ajam bint Mas'ūd b. 'Alī al-Jazā'irī, from her brother Shāhī Dawlāt Muḥammad b. Ismā'il al-Tabrīzī, from 'Abd al-Raḥmān b. 'Abd al-Wāḥid b. Qāsim al-Qazwīnī, from Ibn Sīnā.⁹ Why al-Anṭākī felt the need to give such a line of transmission, and what is the value of the information provided, are questions that should be taken into account in the discussion on the poem.

Unlike the origins of the text of the *Qaṣīda*, its ongoing popularity from the 13th century on is undisputable. This is to do in part with its transmission through various channels. The earliest known copies of the text date back to the late 6th/12th and the 7th/13th century.¹⁰ But perhaps more important for its diffusion are the

⁸ Mentioned by Gutas without references (see GUTAS, *Avicenna and the Aristotelian Tradition*, p. 454-455). The source for this anecdote is Ibn Qayyim al-Jawzīya (691-751/1292-1350) in his *Rawḍat al-muḥibbīn* (the name is given in what could be seen as a gloss): "This is based on their false claim that souls pre-exist the bodies; it is on this claim that Ibn Sīnā built his well-known *Qaṣīda*: 'It descended upon thee from the regions above.' I heard our shaykh say about one of the worthy of the Maghrib, —this is Jamāl al-Dīn al-Sharīshī, the commentator of the *Maqāmāt*—, that he denied that this *qaṣīda* was his. He said: 'It is against what he maintained in his books, that the coming to be of the rational soul is simultaneous with the body.'" IBN QAYYIM AL-JAWZĪYA (1431/2009), *Rawḍat al-muḥibbīn wa-nuzhat al-mushitāqīn*, ed. SHAMS Muḥammad 'Uzayr, (Athār al-Imām ibn Qayyim al-Jawzīya wa-mā laḥiqahā min a'māl, 23) Dār 'Ālam al-fawā'id li-al-nashr wa-al-tawzī', Makka, p. 215 (in Bāb 10).

⁹ Text in BREICHE Khaled (1995), *Dāwūd al-Anṭākī, disciple d'Avicenne. Son commentaire de la Qaṣīda al-'Aynīya*. Présenté par Khaled Breiche pour une thèse de Doctorat Nouveau Régime sous la direction du Prof. Pierre Thillet. Université de Paris I (Panthéon-Sorbonne). UFR de Philosophie, Paris, p. 300.

¹⁰ The earliest copies of the text itself are mss. Tehran, Millī, 992 (dated 659/1260-61) and Istanbul, Üniversite, Araḥça yazma 4755 (= Yıldız hususı 889, dated 688/1289; according to Anawati and Mahdavi, dated 588/1192); see also ms. Istanbul, Aya Sofya 4849. For other mss. of the poem, see ANAWATI, *Essai*, n° 93; MAHDAVI, *Fihrist*, p. 195-196, n° 99; AYDIN, *İbn Sina'nin*, p. 70-71. Tentative essays at establishing the text of the poem can be found in AYDIN, *İbn Sina'nin*, p. 77-79 and 89-92; DE SMET, "Avicenne," p. 8-9; KSOLEIF, *Ibn Sīnā*, p. 129-131; NADER Albert (Albīr Nādir) (1968), *al-Nafs al-bashariya 'inda Ibn Sīnā*, 3rd ed., Dār al-Mashriq, Beirut, p. 113-114; JAHIER Henri and NOUREDDINE Abdelkader (1960), *Anthologie de textes poétiques attribués à Avicenne*, Université d'Alger, Faculté de médecine et pharmacie d'Alger – Librairie Ferraris, Algiers, p. 30-36; MAHFŪZ Ḥusayn 'Alī (ed.) (1373/1954), *Sharh 'Ayniyat Ibn Sīnā, li-al-Sayyid Ni'mat-Allāh al-Jazā'irī al-Shūstārī al-Mūsawī al-Ḥusaynī (al-mutawaffā 1112 h.) wa-Qaṣīdah fī al-Radd 'alā Ibn Sīnā, li-al-Shaykh 'Abd-'Alī al-Ḥuwayzī (al-mutawaffā 1053 h.)*, Maṭba'at al-Ḥaydarī, Tehran, p. 11-15. The text of the poem can also be found in other sources, with no particular attempt at editing the text; see for instance the introduction to the 1910 edition of Ibn Sīnā's *Manṭiq al-mashriqiyyīn* (IBN SĪNĀ [1328/1910], *Manṭiq al-mashriqiyyīn wa-al-qaṣīda al-muzdawīja fī al-manṭiq*, [al-Maktaba

quotations found in the entry on Avicenna in two major bibliographical dictionaries of the 7th/13th century: Ibn Abī ‘Uṣaybi‘a’s *‘Uyūn al-anbā’* (d. 668/1270)¹¹ and the *Wafayāt al-a‘yān* by Ibn Khallikān (d. 681/1282).¹² The poem appears again, in its entirety or through a few verses, in a series of works belonging to the same genre in the 8th/14th century: Dhahabī (673-748/1274-1348),¹³ Ibn Faḍl Allāh al-‘Umarī (700-749/1301-1349),¹⁴ Ṣafadī (696-764/1297-1363),¹⁵ Yāfi‘ī (d. 768/1367),¹⁶ Ibn Kathīr (d. 774/1373),¹⁷ all quote Avicenna’s *Qaṣīda* (Ibn Kathīr, the three first verses only).

For the most part, these texts reuse the same material, the poem included (the passage on Avicenna in al-‘Umarī’s *Masālik al-abṣār* for instance consists almost entirely of a long quotation of Ibn Abī ‘Uṣaybi‘a). But sometimes a little more is added: thus Ṣafadī (696-764/1297-1363) alludes to a number of *takhmīs* and poems

al-salafiya] Maṭba‘at al-Mu‘ayyad, Cairo, p. xxii-xxiii). The latest attempt at translating the poem in English is that by Toby Mayer in MADELUNG and MAYER, *Avicenna’s Allegory on the Soul*, p. 116-117. For earlier translations in English, see DE SMET, “Avicenne,” p. 9, n. 32. For a French translation, see *Ibid.*, p. 9-11 and the following earlier translations : CARRA DE VAUX Bernard (1899), “La qaṣīdah d’Avicenne sur l’âme,” *Journal asiatique* 9/14, p. 166-168; MASSÉ Henri (1951), “Le poème de l’âme attribué traditionnellement à Avicenne,” *Revue du Caire* 27, n°141 (= Millénaire d’Avicenne (Abou Ali Ibn Sina). Numéro d’hommage), p. 7-9; and JAHIER-NOUREDDINE, *Anthologie*, p. 30-36. Miguel Cruz Hernandez provided a translation in Spanish in Avicenna (1998), *Tres escritos esotéricos*. Estudio preliminar, traducción y notas de CRUZ HERNÁNDEZ Miguel, Tecnos, Madrid, p. 49-52. For a translation in German (along with the Arabic text) see VON HAMMER-PURGSTALL Joseph (1937), “Avicenna’s Gedicht: ‘An die Seele.’” *Wiener Zeitschrift für Kunst, Literatur, Theater und Mode* 94, p. 745-747. For a bibliography on the poem, see also other references provided in DAIBER Hans (1999), *Bibliography of Islamic Philosophy*, 3 vol., Brill, Leiden/ Boston, vol. II: *Index of names and topics*, p. 287, s.v. “al-Qaṣīda al-‘aynīya fī al-naḥs,” and *id.* (2007), *Bibliography of Islamic Philosophy. Supplement*, Brill, Leiden/ Boston, p. 368, under the same entry.

¹¹ IBN ABĪ UṢAYBI‘A (1299/1882), *‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’*, 2 vol., ed. MÜLLER August, Cairo, vol. II, p. 10-11.

¹² IBN KHALLIKĀN (1310 /1892), *Wafayāt al-a‘yān*, 2 vol., Maṭba‘at Bulāq, Cairo, vol. I, p. 153-154; *id.* (1414/1994), ed. ‘ABBĀS Iḥsān, 8 vol., Dār Ṣādir, Beirut, vol. II, p. 160-161 (entry: 157-162).

¹³ AL-DHAHABĪ Shams al-Dīn (1424/2003), *Tārīkh al-islām wa-wafayāt al-mashāhīr wa-al-a‘lām*, ed. MA‘RŪF Bashār ‘Awwād, 18 vol., Dār al-Gharb al-islāmī, Beirut, vol. IX, p. 445-446 (entry on Avicenna: p. 438-446; *ṭabaqa* 42, *wafayāt* of the year 428, under al-Ḥusayn b. ‘Abd Allāh).

¹⁴ IBN FADL ALLĀH AL-‘UMARĪ Shihāb al-Dīn (2010), *Masālik al-abṣār fī mamālik al-amṣār*, ed. AL-JUBŪRĪ Kāmil Salmān, 27 vol. in 15, Dār al-Kutub al-‘ilmīya, Beirut, vol. IX, p. 64-65 (under al-Ḥusayn b. ‘Abd Allāh).

¹⁵ AL-ṢAFADĪ Khalīl b. Aybak (1420/2000), *Kitāb al-Wāfi bi-al-wafayāt*, ed. AL-ARNĀ‘ŪṬ Aḥmad and MUṢṬAFĀ Turkī, 29 vol., Dār Iḥyā’ al-turāth al-‘arabī, Beirut, vol. XII, p. 252-253.

¹⁶ YĀFI‘Ī ‘Abd Allāh b. As‘ad (1417/1997), *Mir‘at al-jinān wa-‘ibrat al-yaqẓān*, Dār al-Kutub al-‘ilmīya, Beirut, vol. III, p. 39 (events of the year 428).

¹⁷ IBN KATHĪR Ismā‘īl b. ‘Umar (1419/1998), *al-Bidāya wa-al-nihāya fī al-tārīkh*, ed. AL-TURKĪ ‘Abd Allāh, al-Hujar, Gizah, vol. XV, p. 668 (deceased of the year 428; 3 first verses only, quoting Ibn Khallikān). Ibn al-Athīr (555-630/1160-1233) in his *al-Kāmil fī al-tārīkh*, often used as a basis by Ibn Kathīr (see for instance on the year 617, concerning the Mongols), mentions only briefly the death of Avicenna in the year 428 (see IBN AL-ATHĪR ‘Alī b. Muḥammad [1407/1987], *al-Kāmil fī al-tārīkh*, ed. al-DAQQAQ Yūsuf, 10 vol., Dār al-Kutub al-‘ilmīya, Beirut, vol. VIII, p. 225).

inspired by the *Qaṣīda*, referring to a few verses by Shihāb al-Dīn Suhrawardī.¹⁸ In another of his works, the *Nuṣrat al-thā'ir*,¹⁹ the same Ṣafadī mentions, in addition to the *takhmīs*, commentaries made on Ibn Sīnā's *Qaṣīda* by the learned (*al-fuḍalā'*). Ṣafadī is not the only one who speaks about commentaries on the *Qaṣīda* in this period: in the entry on Avicenna in *al-Ṭabaqāt al-ḥanaḥīya* by Ibn Abī al-Wafā (d. 775/1373), it is said that "people are passionately eager to comment on it."²⁰ This passage is reproduced two centuries later by Shams al-Dīn Ibn Ṭulūn (d. 953/1546) in the entry on Ibn Sīnā in *Inbā' al-umarā'*.²¹

In later centuries, bibliographical dictionaries keep including the text of the *Qaṣīda*. One example from the 9th/15th century is the *Ghirbāl al-zamān* by Yaḥyā b. Abī Bakr al-ʿĀmirī al-Ḥaradī (d. 893/1488), an abridgment of al-Ahdal's (d. 855/1451) *Tuḥfat al-zamān*.²² For the 10th/16th century, we mentioned already Ibn Ṭulūn (d. 953/1546), who quotes the first verse only. The poem is quoted in its entirety in the *al-Ṭabaqāt al-sanīya fī tarājim al-ḥanaḥīya* by Taqī al-Dīn al-Tamīmī (d. 1010/1601), an entry heavily dependent on al-Dhahabī's *Tārīkh al-Islām*, but adding about the poem that "people are enthusiastic to comment on it, find the key to its symbols, and bring to light

¹⁸ AL-ṢAFADĪ, *al-Wāfi bi-al-wafayāt*, ed. AL-ARNĀ'ŪT and MUṢṬAFĀ, vol. XII, p. 253. The verses alluded to are included in the entry on Suhrawardī (ibid, vol. II, p. 237 [entry: vol. II, p. 236-239]). They read as follows:

وصبت لمعناها القديم تشوقًا	خلعت هياكلها بجرعاء الحمى
ربع عفت أطلاله فتمرّقا	وتلفتت نحو الديار فشاقتها
رجع الصدى أن لا سبيل إلى البقا (أو: اللقا)	وقفت تسائله فردّ جوابها
ثم انطوى فكأته ما أبرقا	فكأنها برق تألق بالحمى

Al-Ṣafadī adds a short comparative comment between these verses and Avicenna's poem: "There is a great distance between the two: the verses of the *Ra'īs* have more strength, they are more pleasant and eloquent, and longer too." Suhrawardī's verses were already said to be composed "in the manner of the verses in '*ayn* by Ibn Sīnā" by Ibn Khallikān (d. 681/1282) in his *Wafayāt al-a'yān* (entry on Suhrawardī; no allusion to these verses in the entry on Ibn Sīnā; see IBN KHALLIKĀN, *Wafayāt al-a'yān*, vol. I, p. 261-263 (poem: p. 262); ibid, ed. 'ABBĀS, vol. VI, p. 270-271 (entry: p. 268-274).

¹⁹ AL-ṢAFADĪ Khalīl b. Aybak (1972), *Nuṣrat al-thā'ir 'alā al-Mathal al-sā'ir*, ed. SULTĀNĪ Muḥammad 'Alī, Maṭbū'āt Majma' al-lughā al-'arabīya, Damascus, p. 122.

²⁰ IBN ABĪ AL-WAFĀ' AL-QURASHĪ (1413/1993), *al-Jawāhir al-muḍīya fī ṭabaqāt al-ḥanaḥīya*, ed. AL-ḤULUW 'Abd al-Fattāḥ Muḥammad, 2 vol., 2nd ed., Dār Hujar, Riyāḍ, vol. II, p. 64 (in the entry on Ibn Sīnā, here with forename al-Ḥasan, n° 453). Only the first verse is quoted, and the *Qaṣīda* is said to be comprised of sixteen verses (the *Qaṣīda* as we know it has about twenty verses).

²¹ IBN ṬULŪN Shams al-Dīn Muḥammad (1418/1998), *Inbā' al-umarā' bi-anbā' al-wuzarā'*, ed. MUHANNĀ M., Dār al-Bashā'ir al-islāmīya, Beirut, p. 125 (in the entry on Ibn Sīnā).

²² 'ĀMIRĪ AL-ḤARADĪ Yaḥyā b. Abī Bakr (1405/1985), *Ghirbāl al-zamān fī wafayāt al-a'yān*, ed. ZU'BI Muḥammad Nājī, Zayd b. Thābit, Damascus, p. 352-354 (in the deceased of the year 428). On the author, see AL-SAKHAWĪ Muḥammad b. 'Abd al-Rahmān (1992), *al-Daw' al-lāmi' li-ahl al-qarn al-tāsi'*, 12 vol. in 6, Dār al-Jīl, Beirut, vol. X, p. 224.

what is concealed in it.”²³ In the 11th/17th and 12th/18th century, *al-Kashkūl* by Bahā’ al-Dīn al-‘Āmilī (953-1030/1547-1621)²⁴, *Shadharāt al-dhahab* by Ibn al-‘Imād (1032-1089/1623-1679), who quotes extensively Ibn Khallikān,²⁵ *Nuzhat al-jalīs* by ‘Abbās b. ‘Alī al-Makkī al-Ḥusaynī al-Mūsawī (d. ca. 1180/1766), who refers to the same Ibn Khallikān,²⁶ contribute to the circulation of the *Qaṣīda*.

Biographical dictionaries and historical writings in general are not the only genre where the poem appears. It is found *in extenso* in the *Muḥāḍarat al-abrār* by Ibn ‘Arabī (d. 638/1240), with no indication of its author (the *Qaṣīda* is said to be famous among the ‘*ulamā*’).²⁷ In the ‘*Ajā’ib al-makhlūqāt*, Qazwīnī (d. 682/1283) quotes the *Qaṣīda*, here associated with the name of the *Shaykh al-Ra’īs*.²⁸ In the late 8th/14th century, Damīrī (d. 808/1405) includes the *Qaṣīda* in his *Ḥayāt al-ḥayawān al-kubrā* in the entry on *warqā*.²⁹ The earliest use made of the poem known to us in such a context, if the attribution of the text is correct,³⁰ is the quotation in the

²³ AL-TAMĪMĪ Taqī al-Dīn b. ‘Abd al-Qādir (1403/1983), *al-Ṭabaqāt al-sanīya fī tarājim al-Ḥanaḥfiya*, ed. AL-ḤULW ‘Abd al-Fattāh, 4 vol., Dār al-Rifā‘ī, Riyāḍ, vol. III, p. 144-145, in the entry on Ibn Sīnā.

²⁴ ‘ĀMILĪ Bahā’ al-Dīn (1288/1872), *al-Kashkūl*, Cairo, p. 245-246.

²⁵ IBN AL-‘IMĀD ‘Abd al-Ḥayy b. Aḥmad (1986-1995), *Shadharāt al-dhahab*, ed. AL-ARNĀ’ŪT ‘Abd al-Qādir and Maḥmūd, 11 vol., Dār Ibn Kathīr, Damascus/Beirut, vol. V, p. 135-136.

²⁶ MŪSAWĪ ‘Abbās b. ‘Alī (1417/1997), *Nuzhat al-jalīs wa-munyat al-adīb al-anīs*, 2 vol., Intishārāt al-Maktaba al-Ḥaydariya/ Maṭba‘a Amīr, Qom (reprint of al-Maṭba‘a al-Ḥaydariya, Najaf, 1386/1967), vol. II, p. 344 (in a passage devoted to the biography of the *Shaykh al-Ra’īs*).

²⁷ IBN ‘ARABĪ Muḥyī al-Dīn (1388/1968), *Muḥāḍarat al-abrār wa-musāmarat al-akhyār fī al-adabīyāt wa-al-nawādir wa-al-akhbār*, 2 vol., Dār al-Yaqza al-‘arabiya, Damascus, vol. I, p. 287-288; *id.* (1422/2001), Dār al-Kutub al-‘ilmīya, Beirut, vol. I, p. 204 (in a passage explaining the use of *warqā* to allude to the soul in a poem by Ibn al-Dumayna): “He calls the soul “dove,” like the philosophers (*ḥukamā*) do. About this, one of them said the *Qaṣīda* that is famous among the learned (‘*ulamā*’): “There came down to you from the highest place an ash-grey dove, endowed with pride and defiance, etc.”

²⁸ AL-QAZWĪNĪ Zakariyyā b. Muḥammad (1849), ‘*Ajā’ib al-makhlūqāt*, ed. WÜSTENFELD F., Verlag der Dieterichschen Buchhandlung, Göttingen, p. 304-305; *id.* (1421/2000), Mu’assasat al-‘Ālamī li-al-maṭbū‘āt, Beirut, p. 253 (in the section *Nazar 3: Fī al-ḥayawān*, naw‘ 1: *al-Insān*; *Nazar 2: Fī al-naḥs al-nāṭiqā*).

²⁹ AL-DAMĪRĪ Muḥammad b. Mūsā (1306/1888), *Ḥayāt al-ḥayawān al-kubrā*, 2 vol., al-Maṭba‘a al-‘Āmira al-Sharafiya, Cairo, vol. II, p. 328; *id.* (1424/2003), 2nd ed., 2 vol., Dār al-Kutub al-‘ilmīya, Beirut, vol. II, p. 540.

³⁰ Even if the attribution is not correct, or if the quotation is an interpolated gloss, this would still be the earliest known use (albeit not with the same significance for the debate on the authenticity of the attribution of the *Qaṣīda* to Ibn Sīnā), since the text can not be later than the 6th/12th century: the earliest manuscript is dated 522/1128, a date given in a statement at the end of the copy referring to the reading of the text by the person who copied it, ‘Abd al-Wadūd al-Andalusī the physician, resident of Bagdad, in front of ‘Ubayd Allāh b. al-Muẓaffar al-Marīnī (see introduction to Ḥammūdī’s edition: AZDĪ AL-ṢAḤĀRĪ ‘Abd Allāh b. Muḥammad (1416/1996), *Kitāb al-mā*, ed. ḤAMMŪDĪ Hādī Ḥasan, 3 vol., Wizārat al-turāth al-qawmī wa-al-thaqāfa, Oman, vol. I, p. 14-15). This date is confirmed by what we know from other sources about these two personages. Both ‘Imād al-Dīn (519-597/1125-1201) and Ibn al-Qifī (568-646/1172-1248) mention ‘Abd al-Wadūd al-Andalusī. See ‘IMĀD AL-DĪN Muḥammad b. Muḥammad (1986), *Kharīdat al-qaṣr wa-jarīdat al-‘aṣr. Qism shu‘arā’ al-maghrib*. Edition critique avec introductions et index par MARZOUKI M’hamed, METOUÏ Mohamed Laroussi, BEN AL-HADJ YAHIA Jilani, 3rd ed., Maison tunisienne de l’édition, Tunis,

lexicon of medical terms attributed to ‘Abd Allāh b. Muḥammad al-Azdī, known as Ibn al-Dhahabī (d. Valencia, 456/1064), the *Kitāb al-mā’*, in the entry on *warqā’*, under the radical WRQ.³¹

These quotations are not only made with respect to the content of the poem, as shown in the examples mentioned above: the *Qaṣīda* is also mentioned in reference to its poetic form, as exemplified by Ṣafadī’s *Nuṣrat al-thā’ir ‘alā al-mathal al-sā’ir*, a commentary on Ibn al-Athīr’s work of literary criticism, where the elegance of Avicenna’s *Qaṣīda* is given as proof of the inauthenticity of the attribution to the *Shaykh al-Ra’īs* of another inelegant poem.³²

The *Qaṣīda* is not always presented in a positive (or neutral) light as in the examples enumerated so far. In his *Tārīkh al-Islām*, al-Dhahabī (673-748/1274-1348) relates the following anecdote, in which an important element is probably the public setting of the episode (the anecdote reflecting thus a distinction between the private and public spheres): the poem pronounced during a mourning ceremony in the Jāmi‘ of Damascus in 617/1220, caused the preacher who recited it to be immediately rebuked by the qadī Jamāl al-Miṣrī, who said: “These verses are the saying of a *zindīq*.”³³

vol. I, p. 302, in the *Bāb fī dhikr jamā’a wāfidīn ilā Miṣr wa-ghayrihā min al-Maghrib* (where he is said to be from Valencia and to have emigrated to Iraq and Khurasan in the time of Malikshāh (the first of the name, r. 1072-1092, or the second, r. 1105?)) and IBN AL-QIFĪ (1903), *Tārīkh al-ḥukamā’ (Ikhbār al-‘ulamā’ bi-akhyār al-ḥukamā’)*, ed. LIPPERT, Dieterichsche Verlagsbuchhandlung, Leipzig, p. 228; *id.* (1426/2005), ed. SHAMS AL-DĪN Ibrāhīm, Dār al-Kutub al-‘ilmīya, Beirut, p. 176 (entry similar to that in the *Kharīdat al-qaṣr*, except for the name of the sultan, here given as Muḥammad b. Malikshāh (r. 1105-1118), a more likely proposition). On the physician al-Marīnī, see ‘IMĀD AL-DĪN, *Kharīdat al-qaṣr*, vol. I, p. 289-299 (where he is said to be a companion of ‘Imād al-Dīn’s uncle, ‘Azīz al-Dīn, an influent person at the court of the Seljuks until his execution in 525 or 526/1130-1132 (see IBN KHALLIKĀN, *Wafayāt al-a’yān*, under “Abū Naṣr Aḥmad b. Hāmid”: vol. I, p. 75; *ibid.*, ed. ‘ABBĀS., vol. I, p. 188-190); the only date given in this entry is 540/1145-46, the date of a poem, see p. 291), and IBN AL-QIFĪ, *Tārīkh al-ḥukamā’*, under Abū al-Ḥakam al-Maghribī (ed. LIPPERT, p. 404-405; ed. SHAMS AL-DĪN, p. 298-299), where the name is given as “al-Mursī”; this entry has more details than that by ‘Imād al-Dīn.

³¹ AZDĪ AL-ṢAHĀRĪ, *Kitāb al-mā’*, ed. ḤAMMŪDĪ, vol. III, p. 486-487; *id.* (1387/2008), *Kitāb al-mā’*, Intīshārāt-i Dānīshgāh-i ‘ulūm-i pazashkī-i Īrān; Mu’assasah-i muṭāla’āt-i tārikh-i pazashkī, Tehran, p. 1323-1325. The author praises Avicenna as “our *Shaykh* the most learned” (*shaykhunā al-‘allāma*) throughout the text. The introduction of the edition is not clear as to why the attribution to al-Azdī is made. On the author, see IBN ABĪ UṢAYBI‘A, *‘Uyūn al-anbā’*, ed. MÜLLER, vol. II, p. 49, where the name is given as Abū Muḥammad ‘Abd Allāh b. Muḥammad al-Azdī, known as Ibn al-Dhahabī. He is presented as a physician who studied the books of the philosophers and was interested in the art of *kīmīyā’*. One work is mentioned: a *Maqāla fī anna al-mā’ lā yaqhdū*.

³² AL-ṢAFADĪ, *Nuṣrat al-thā’ir*, ed. ṢULTĀNĪ, p. 122.

³³ AL-DHAHABĪ, *Tārīkh al-islām*, ed. MA’RŪF, vol. XIII, p. 287 (*ṭabaqa* 62, events of the year 617, about the mourning ceremony of *Shaykh al-shuyūkh* Ibn Ḥamūyah, who died in Mosul in J. I or II of that year; see *wafayāt* of the same year, under M. b. ‘Umar b. ‘Alī b. M. b. Ḥamūyah [*ibid.*, vol. XIII, p. 527-528]). Anecdotes involving Avicenna’s *Qaṣīda* seem scarce. Another (less significant) example is found in the *Tārīkh* of a contemporary of al-Dhahabī, Ibn al-Jazarī (d. ca. 739/1338), where it is reported with no further

In view of all the above, it is not surprising that the text of the *Qaṣīda* was known and read beyond the usual channels of transmission of Ibn Sīnā's texts.³⁴ Its popularity is visible in the number of (often short) commentaries identified in the inventory below. But it is also noticeable in the numerous references to the poem found in various texts. We mentioned already the presence of Avicenna's *Qaṣīda* in Ibn 'Arabī's *Muḥāḍarat al-abrār* and in medical and zoological lexicons. An example of a shorter reference can be found in Ibn 'Arabshāh (791-854/1392-1450), who refers to the first verse of the poem when discussing human nature in his *Fākihat al-khulafā' wa-mufākharat al-zurafā'*.³⁵ Oftentimes, authors only briefly hint at the *Qaṣīda*, with no reference to its source or its doctrinal content, and this in a variety of contexts, as is the case in a poem in praise of the Prophet Muḥammad reported in the *Dīwān* of Jamāl al-Dīn Ibn Nubāta (Cairo, 686-768/1287-1366).³⁶ The allusions to the *Qaṣīda* are not limited to the first verse or the first few verses: in Qayṣarī's commentary on the *Fuṣūṣ* (dated 732/1332), it is the verse *wa-aẓunnuhā nasiyat...* ("I think she forgot," verse n° 5) that is quoted.³⁷ The most striking example we found, due to its occurrence in the prologue of the text, is the *Maqṣad al-iqbāl-i sulṭāniya wa-marṣad al-āmāl-i ḥāqāniya*, a text by Aṣīl al-Wā'iz (Aṣīl al-Dīn Va'iz Haravī, d. 883/1478),

comments that a *shaykh* who died in 734/1334 recited these verses in private in Damascus, probably in 717/1317-1318. Ibn al-Jazarī takes this opportunity to add biographical details on Avicenna quoted from Ibn Khallikān. See IBN AL-JAZARĪ Muḥammad b. Ibrāhīm (1419/1998), *Tārīkh ḥawādīth al-zamān wa-anbā'ihī wa-wafayāt al-akābir wa-al-a'yān min abnā'ihī al-ma'rūf bi-Tārīkh Ibn al-Jazarī*, ed. TADMURĪ 'Umar, 3 vol., al-Maktaba al-'Aṣṭīya, Beirut, vol. II, p. 709-714 (*wafayāt* of the year 734; n° 891: Badr al-Dīn M. b. 'Abd al-Raḥmān al-Dimashqī al-Suyyūfī). On Ibn al-Jazarī, see ROSENTHAL Franz (1968), *A History of Muslim Historiography*, 2nd ed., Brill, Leiden, p. 415.

³⁴ It should be noted however that al-Jazā'irī, who writes in 1103/1691, says that the text of the poem is not widely available. See AL-JAZĀ'IRĪ Ni'mat Allāh (1373/1954), *Sharḥ 'Aynīyat Ibn Sīnā*, ed. MAHFŪZ Ḥusayn 'Alī, Maṭba'at al-Ḥaydarī, Tehran, p. 4: نقلناها (فقلناها) لقلة وجودها مع لطافة الفاظها.

³⁵ IBN 'ARABSHĀH Aḥmad b. Muḥammad (1421/2001), *Fākihat al-khulafā' wa-mufākhirat al-zurafā'*, ed. AL-BUḤAYRĪ A., Dār al-Āfāq al-'arabiya, Cairo, p. 320.

³⁶ IBN NUBĀTA Muḥammad b. Muḥammad (s.d.), *Dīwān Ibn Nubāta al-Miṣrī*, Dār Iḥyā' al-turāth al-'arabī, Beirut, p. 292, ll. 23-24 (poem p. 290-293; the poem starts with: يا دار جبرتنا بسفح الأجرع; these are the verses 67-68):

بعد الحواميم التي بثنائها هبطت إليك من المحل الأرفع
من كل حرف عن سواك بمدحها ورقاء ذات تعزز وتمنع

On the history of the text of Ibn Nubāta's *Dīwān*, see BAUER Thomas (2008), "Ibn Nubāta al-Miṣrī (686-768/1287-1366): Life and Works. Part II: The *Dīwān* of Ibn Nubāta," *Mamluk Studies Review* 12/2, p. 25-69 (especially, p. 42).

³⁷ AL-QAYṢARĪ Dāwūd (1375/1996), *Sharḥ Fuṣūṣ al-ḥikam*, ed. ASHTIYĀNĪ J., Sharikat-i intishārāt-i 'ilmī wa-farhangī, Tehran, p. 585; *id.* (1382/2003), ed. AL-ĀMLĪ Ḥasan Ḥasanẓādah, 2 vol., Bustān-i Kitāb, Qom, vol. I, p. 532 (in the *Faṣṣ ḥikma muḥayyamīya fī kalima ibrahīmīya* = Faṣṣ 5). On the date of composition of this text, see BONMARIAGE Cécile (forthcoming), "Dā'ūd al-Qayṣarī in Ilkhanid Iran: New Evidence."

dedicated to the Timurid Abū Saʿīd Gūrkan of Herat.³⁸ There are other examples, such as Sibṭ Ibn al-Jawzī (d. 654/1256) in his *Tadhkirat al-khawāṣṣ*,³⁹ Sulaymān al-Ṭūfī (d. 716/1316) in his *al-Iksīr fī ʿilm al-tafsīr*,⁴⁰ ʿAbd al-Wahhāb al-Shaʿrānī (898-973/1492-1565) in his *Lawāḥiq al-anwār al-qudsīya*,⁴¹ and in 17th century Iran, Ṣadr al-Dīn Shīrāzī in his *Tafsīr*.⁴² The continuing success of the poem is attested by references found in the 18th and 19th century, such as in Aḥsāʾī's (1753-1826) commentary on the *Mashāʾir* by the same Ṣadr al-Dīn Shīrāzī,⁴³ the *Rūḥ al-maʿānī fī tafsīr al-Qurʾān* by the Iraqi exegete Maḥmūd b. ʿAbd Allāh al-Ālūsī (d. 1270/1854),⁴⁴ and, again in a 19th century tafsīr, the *Tafsīr al-ṣirāṭ al-mustaqīm* by Ḥusayn b. Muḥammad-Riḍā al-Burūjirdī (1238-1276?/1823-1860).⁴⁵ In some cases, the quotation is briefly discussed. This is what is done by the 15th century translator of ʿAṭṭār's *Tadhkirat al-awliyāʾ*, who, in a personal addition to ʿAṭṭār's text, quotes the first verse of the *Qaṣīda*, and explains its meaning as referring to the endless movement of the mind upwards and downwards.⁴⁶

The *Qasīda*'s popularity is reflected also in poems inspired by its verses, often as responses to or refutations of Ibn Sīnā's text, some very short, like the four lines by Suhrawardī mentioned earlier,⁴⁷ others more developed, —for instance, the *qasīda* by Abū al-Ḥusayn al-Ḥasan b. al-Ḥusayn al-Ṣanʿānī (1044-1112?/1634-1700 or 1701), quoted by Yūsuf b. Yaḥyā al-Ṣanʿānī (1078-1121/1667-1709) in his *Nasmat al-saḥar bi-dhikr man tashayya ʿa wa-sha ʿar*.⁴⁸

³⁸ WĀʾIẒ AṢĪL (1351/1972), *Maqṣad al-iqbāl-i sulṭāniya wa-marṣad al-āmāl-i ḥāqānīya*, ed. HARAVĪ Māyil N., Bunyād-i farhang-i Irān, Tehran, p. 3 (dedication, p. 4).

³⁹ SIBṬ IBN AL-JAWZĪ (1376/1997), *Tadhkirat al-khawāṣṣ*, Manshurāt al-Sharīf al-Raḍī, Qom, p. 136-137; *id.* (1900), Iṣḍār Maktabat Nīnawā al-Ḥadītha, Tehran, p. 147.

⁴⁰ AL-ṬŪFĪ Sulaymān b. ʿAbd al-Qawī (s.d.), *al-Iksīr fī ʿilm al-tafsīr*, ed. ḤUSAYN ʿA., Maktabat al-Ādāb, Cairo, p. 316.

⁴¹ AL-SHAʿRĀNĪ ʿAbd al-Wahhāb b. Aḥmad (1426/2005), *Lawāḥiq al-anwār al-qudsīya fī bayān al-ʿuhūd al-muḥammadīya*, ed. IBRĀHĪM M., 2nd ed., Dār al-Kutub al-ʿilmīya, Beirut, p. 431-432.

⁴² AL-SHĪRĀZĪ Ṣadr al-Dīn (1361-1372/ 1982-1993), *Tafsīr al-Qurʾān al-karīm*, ed. KHAWĀJAWĪ M., 7 vol., Bīdār, Qom, vol. VII, p. 351 (Tafsīr sūrat Ṭāriq, Quran 86:12). First verse only, attributed to “some sage.”

⁴³ AL-AḤSĀʾĪ Aḥmad b. Zayn al-Dīn (1428/2007), *Sharḥ al-Mashāʾir*, ed. under Muʿassasat al-Aḥqāq, 2 vol., Muʿassasat al-Balāgh, Beirut, vol. II, p. 367-368.

⁴⁴ ĀLŪSĪ Maḥmūd b. ʿAbd Allāh (s.d.), *Rūḥ al-maʿānī fī tafsīr al-Qurʾān al-ʿaẓīm wa-al-sabʿ al-mathānī*, ed. AL-ĀLŪSĪ Muhammad Shukrī, 30 vol., Dār Iḥyāʾ al-turāth al-ʿarabī, Beirut, vol. XV, p. 199 (beginning of sūrat al-Kahf).

⁴⁵ AL-BURŪJIRDĪ Ḥusayn b. Muḥammad-Riḍā (1422/1995), *Tafsīr al-ṣirāṭ al-mustaqīm*, ed. AL-BURŪJIRDĪ Ghulām-Riḍā b. ʿAlī Akbar, 5 vol., Muʿassasat al-maʿārif al-islāmīya, Qom, vol. III, p. 578.

⁴⁶ ʿAṬṬĀR Farīd al-Dīn (2009), *Tadhkirat al-awliyāʾ*, [Arabic tr. by Muḥammad al-Uṣaylī AL-WAṢṬĀNĪ (9th/15th c.)], ed. JĀDIR M., Dār al-Maktabī, Damascus, p. 802-803 (section on Abū Saʿīd b. Abī al-Khayr).

⁴⁷ See here p. 23 and n. 18.

⁴⁸ First verse: لجمال ذاتك في الوجود تطلعي ولنيل وصلك في الحياة تطمعي. See AL-ṢANʿĀNĪ Yūsuf b. Yaḥyā (1420/1999), *Nasmat al-saḥar bi-dhikr man tashayya ʿa wa-sha ʿar*, ed. AL-JABBŪRĪ Kāmil Salmān, 3 vol., Dār al-Muʿarrikh al-ʿarabī, Beirut, vol. I, p. 508 (entry: p. 506-515). The author comments briefly on

The poem remains a classic: its presence on internet today testifies to its ongoing popularity. It has inspired poets well into the 20th century, as exemplified by the poem on the soul written in 1924 by Ahmad Shawki (1870-1932),⁴⁹ the short poem written against the “*habatat ilayk*” by Muḥammad-Jawād Balāghī (1865-1933),⁵⁰ and ‘Ādil Ghaḍbān’s (1905-1972),⁵¹ Muḥammad-Taqī Ja‘farī’s (1923-1998),⁵² or ‘Alī Naṣūḥ al-Ṭāhir’s (1906-1982) poems, to name only a few.⁵³ It is quoted today as it was in the past, in studies on Avicenna and editions of his œuvre, —as in the introduction to the text of the *Manṭiq al-mashriqiyyīn*⁵⁴—, or in studies on other topics, particularly on human nature.⁵⁵

The Commentaries

A discussion on the contents of the commentaries and what they say about the penetration of Avicenna’s influence in a broader milieu will be addressed in another

Ibn Sīnā’s poem and narrates at length a poetical dispute in which he was a protagonist. In the entry on al-Ḥasan b. al-Ḥusayn al-Ṣan‘ānī in M. b. ‘Alī al-Shawkānī’s (1759-1839) biographical dictionary, the first two verses are quoted with no mention of the link between this poem and Ibn Sīnā’s *Qaṣīda*. See AL-SHAWKĀNĪ Muḥammad b. ‘Alī (1427/2006), *al-Badr al-ṭālī ‘bi-mahāsini man ba’d al-qarn al-sābi‘*, ed. HALLĀQ Muḥammad Ḥasan, Dār Ibn Kathīr li-al-ṭibā‘a wa-al-nashr wa-al-tawzī‘, Damascus/ Beirut, p. 233 (n° 128). Another example of a poem in response to Ibn Sīnā’s *Qaṣīda* is found in the Manuscripts catalogue, Mu’assasat al-Imām Zayd b. ‘Alī (IZbACF, Yemen), 29/1/5, fol. 224 (another text in the *majmū‘a* is dated Ramaḍān 1080/Jan.-Feb. 1670), described as a versified answer by Muḥammad b. Ibrāhīm al-Wazīr, starting with the verse: دعوى الهبوط من المحل الأربع للنفس زور فاضح للمدعي (reference from an unpublished Handlist of mss. in private collections described and partially digitized by IZbACF; we could not trace any publication with this information). The refutation by ‘Abd ‘Alī al-Ḥuwayzī (d. 1053/1643-4) published with al-Jazā‘irī’s commentary on the ‘*Aynīya* by Ḥusayn ‘Alī Maḥfūz is a refutation of Avicenna in general, not this particular *Qaṣīda*. See ḤUWAYZĪ ‘Abd ‘Alī, “al-Radd ‘alā Ibn Sīnā,” in AL-JAZĀ‘IRĪ, *Sharḥ ‘Aynīyat Ibn Sīnā*, ed. MAHFŪZ, p. 26.

⁴⁹ SHAWQĪ Ahmad (1988), *al-A‘māl al-shi‘rīya al-kāmila* I, Dār al-‘Awda, Beirut, juz’ 2, p. 60-63 (1st ed., Cairo, 1948-1951). First published in *al-Muqtataf* 64 (Cairo, 1924); reprinted in *al-Kitāb* (Cairo, 1371/1952). See also references in n. 53.

⁵⁰ 7 verses. Text in the introduction of AL-BALĀGHĪ Muḥammad-Jawād (1416 /1995-1996), *al-Radd ‘alā al-Wahhābiya*, ed. AL-ḤAKĪM Muḥammad-‘Alī, Mu’assasat Āl al-Bayt li-ihyā’ al-turāth, Qom, p. 22. The text is also found in SUBḤĀNĪ TABRĪZĪ Ja‘far (1388/2009), *Tadhkirat al-a‘yān*, Mu’assasat al-imām al-Ṣādiq, Qom, vol. II, p. 290.

⁵¹ First published in *al-Kitāb* (1952); see also n. 53.

⁵² Starting with: طلعت اليك النفس احسن مطلع مشعوفة وهو ذات تلوع. See SHARĪF RĀZĪ M. (1352-/1973-), *Ganjīmah-i dānishmandān*, Kitābforūshī-‘i islāmīya, Tehran, vol. IX, p. 112.

⁵³ Text of the poem available here: http://www.almoajam.org/poet_details.php?id=7665#22373. In a paper written on the occasion of the millenary of Avicenna, ‘Abd al-Karīm al-Yāfī provides the text of the poems by Ahmad Shawki and by ‘Ādil Ghaḍbān, and adds his own versified answer to the *Qaṣīda*. See YĀFĪ ‘Abd al-Karīm (1981), “al-Qaṣīda al-‘aynīya fī al-nafs wa-mu‘āraḍātuhā,” *al-Turāth al-‘arabī* 2/5-6, p. 179-187.

⁵⁴ IBN SĪNĀ, *Manṭiq al-mashriqiyyīn*, p. xxii-xxiii.

⁵⁵ See for instance BINT AL-SHĀṬĪ ‘Ā’isha ‘Abd al-Rahmān (1389/1969), *al-Qur‘ān wa-qaḍāyā al-insān*, Dār al-Ma‘ārif, Cairo, p. 186-188.

publication. We will only point here to a few facts worth of note. First, the inventory shows the continuity of the tradition of commenting on Ibn Sīnā's poem over the centuries. This is attested from the 12th century on as shown in the following table (only authors whose dates are known are here listed; a '?' indicates an author whose identification is not certain).

<i>Authors by date when known</i>
'Alī b. Muḥammad Ibn al-Walīd (d. 612/1215)
Jamāl al-Dīn 'Alī b. Sulaymān al-Baḥrānī (d. 672/1274)
'Afīf al-Dīn al-Tilimsānī (610-690/1213-1291)
'Āmir b. 'Āmir al-Baṣrī (7 th -8 th /13 th -14 th century)
? Dā'ūd al-Qayṣarī (d. 751/1350)
? 'Abd al-Wajīd b. Muḥammad Mudarris Kutāhya (d. 838/1434 or 35)
'Alā' al-Dīn Muṣannifak (803-ca. 875/1400-ca. 1470)
Abū al-Baqā' al-Aḥmadī (15 th -16 th century)
'Umar b. Muḥammad b. 'Alī al-Aswad(?) (before 1590)
Dā'ūd b. 'Umar al-Anṭākī (d. 1008/1599)
Muḥammad b. Aḥmad b. 'Īsā al-Maghribī al-Mālikī (16 th -17 th century)
'Abd al-Ra'ūf al-Munāwī (952-1031/1545-1621)
Ni'mat Allāh al-Jazā'irī al-Shūshtarī al-Mūsawī al-Ḥusaynī (d. 1112/1700 or 1701)
Abdullah Paşa b. Mustafa Paşa Köprülüzâde (d. 1148/ 1735 or 36)
? Abū al-Futūḥ Muḥammad Khalīl (fl. 1155/1743?)
Mūsā b. Faḍl Allāh Ḥusaynī Hamadhānī (fl. 1278/1861-1862)
Aḥmad b. Muḥammad Ḥusayn al-Nahāvandī (d. 1280/1863-1864)
Hādī Sabzawārī (1212-1295 or 1298/1797-1878 or 1881)
Abdūlaziz Mecdi Tolun (1865-1941)

Not only were commentaries written over the years, but they were read. Most of the commentaries here inventoried did not remain confined to a single autograph copy; they are known through a number of manuscripts, witness to their relative circulation, even though the commentary with the largest diffusion (that attributed to Samarqandī, inventory n° 20)⁵⁶ is not the most extensive one, but rather one of the shortest.

⁵⁶ The reference is to the numbers given to the commentaries in the inventory below.

The commentators do not usually restrict their analysis to lexical explanations: these are indeed present, often overwhelmingly so, but most of the texts engage in some theoretical discussions. These remain however, most of the time (but not always), at the level of a rather superficial reading of the poem.

Some of the commentaries are written by authors who expressly distance themselves from Avicenna's views on human nature, usually in favor of what they present as the Sunnī position on the matter, as is the case with Aḥmadī and Maghribī, who reproduces Aḥmadī's words (see inventory n° 12 and 3).

A number of texts respond to each other, as is the case with the twin commentaries attributed to Qaysarī (n° 16) and to Sam'ānī (or Simnānī, n° 19), both responding to Samarqandī (n° 20). Quotations of previous commentators are commonly found. For instance Munāwī quotes and discusses al-Anṭakī's commentary (see n° 13), and most copies of Tilimsānī's commentary include the text of the commentary here ascribed to Samarqandī (see n° 22). Another type of interconnection between texts appears in the cluster of texts written around Baḥrānī's commentary: the commentaries by Aḥmadī (15th/16th century, n° 3), Abū al-Futūḥ (12th/18th century, n° 2), anonymous 2 and 3 (n° 24 and 25) all reuse and rewrite material from 'Alī b. Sulaymān al-Baḥrānī's commentary (d. 672/1274, n° 7).⁵⁷ These texts, in which pieces from Baḥrānī's commentary are rearranged in a different order and mixed with original parts, convey the impression that, regardless of whether their authors had some interest in commenting Ibn Sīnā's poem, they were rather pedagogical exercises, or 'de bon ton,' rather than reflecting a deep involvement with the text or the issues raised.

Some commentaries stand out by their length: the commentary by Munāwī (n° 13), that by Anṭakī (n° 4) one century earlier, or that by Maghribī (n° 12). In these texts, the authors provide a *mise au point* on the main questions at stake in the poem (especially the issue of the nature of the self) and for some of them, a sketch of Ibn Sīnā's biography, in an introduction or in digressions sprinkled throughout the text. Tilimsānī's commentary (n° 22) is remarkable by its structure: instead of using the verses of the *Qaṣīda* as dividers for his text, Tilimsānī organized his commentary in chapters, each with a title conveying the topic related to a verse or a group of verses (chap. 1: "On the reason for the fall of the soul into the body and (why) it is called "dove";" on the first verse: "There came down to you from the highest place an ash-grey dove, endowed with pride and defiance;" chap. 2: "On what is meant by

⁵⁷ Maghribī (who adds a lengthy introduction and numerous digressions to Aḥmadī's commentary), can also be counted among the satellites of Baḥrānī's text. The length of this text sets it however apart from the others. See inventory, n° 12.

its veiling and its perception,” on verse 2: “Veiled from every staring eye – she being the one who bared her face and wore no veil,” etc.).⁵⁸

An analysis of the texts bound with the commentaries in the copies that came down to us still needs to be done. What we noted so far (but this is at the moment more of an impression than a verified fact) is that the commentaries do not often appear with what could be labeled as technical philosophical texts. But this is not always the case: a counterexample is provided by ms. Istanbul, Nuruosmaniye 2692, a copy dated to the 8th/14th century, in which the commentary here ascribed to Shams al-Dīn Samarqandī (n° 20) and a commentary on a response to Ibn Sīnā's poem, known as *Sharḥ al-Qaṣīda al-rūḥānīya* (T6), follow Samarqandī's commentary on Ibn Sīnā's *Ishārāt*, the *Bishārāt al-Ishārāt*.⁵⁹ In ms. Tehran, Mahdavi 475, a *majmū'a* including texts copied in 654/1256, the commentary attributed to al-Ṣūfī (n° 21) follows the text of the *Ishārāt*.⁶⁰

The Inventory: What We Did and What We Did Not

The inventory provided below includes only pre-modern commentaries. In the 19th century, a number of commentaries were produced that will not be considered here. We could trace the following titles: the commentary by Hādī Sabzawārī (Sabzawār, 1212-1295 or 1298/1797-1878 or 1881)⁶¹ in his *Asrār al-ḥikam* (in Persian),⁶² and with an apparently smaller diffusion, Mūsā b. Faḍl Allāh Ḥusaynī Hamadhānī's commentary written in 1278/1861-1862, known through an autograph

⁵⁸ Translation of the poem by T. Mayer, in MADELUNG and MAYER, *Avicenna's allegory on the soul*, p. 116.

⁵⁹ See n° 20 and n. 299.

⁶⁰ See n° 21 and n. 378.

⁶¹ On the author, see NEWMAN A. (1995), “Sabzawārī,” in *EF*, vol. VIII, p. 695; NASR Hossein Sayyed (2002-2012), “Hādī Sabzavārī,” in *Encyclopedia Iranica* 11/4, p. 437-441, available online at <http://www.iranicaonline.org/articles/hadi-sabzavari>. DINĀ gives the following dates: 1212-1289.

⁶² SABZAWĀRĪ Hādī (1960), *Asrār al-ḥikam*, ed. SHA'RĀNĪ M., Čāp-i Islāmīya, Tehran, p. 358-374. On this text, see MOHAQQEQ M. (1987), “Asrār al-Ḥekam,” in *Encyclopaedia Iranica* 2/8, p. 799-800 (last updated 2011), available online at <http://www.iranicaonline.org/articles/asrar-al-hekam-fil-moftatah-wal-moktatah-the-title-of-a-book-written-for-naser-al-din-shah-qaar-by-the-philos>. The commentary is listed in MAHDAVĪ, *Fihrist* (commentary n° 21) and seems to have been circulating also as an independent work, as evidenced by ms. Tehran, Malīk 2549, fol. 12v-16v (copy dated 1299/1882). See AFSHĀR Īraj and DĀNISH-PAJŪH Muḥammad Taqī (1361- /1982-), *Fihrist-i nuskhah-hā-'i khaṭṭī-'i Kitābkhānah-'i millī-'i Malik vābastah bah Āstān-i Quds*, Kitābkhānah-'i Āstān-i Quds, Tehran, vol. VI, p. 41, n° 596, and online catalogue Bank-i iṭtilā'āt at <http://www.aghabozorg.ir/showbookdetail.aspx?bookid=139108>. See also DIRĀYATĪ Muṣṭafā (1389/2010), *Fihristvārah-'i dastnivisht'hā-'yi Īrān (Dinā)*, Kitābkhānah Mūzih va Markaz-i Asnād-i Majlis-i Shūrā-yi Islāmī, Tehran, vol. VI, p. 945, n° 172018. The beginning of the text and the beginning of the commentary of the first verse are as follows.

Beginning of text: وشيخ رئيس را که مروج حکمت مشائيه است قصيده عينيه است در اين باب چون لفظا ومعنا تماميت دارد
 Commentary on verse 1: ورفاء در زبان اهل معنى کبوتر نفس ناطقه است سيما نفس کليه الهيه وهبوط آن فيضان آن است
 از محل ارفعى

copy in ms. Qom, Fayḍīya 1960;⁶³ the *Talkhīs al-Nahj al-mustaqīm* by Aḥmad b. Muḥammad Ḥusayn al-Nahāvandī (d. 1280/1863-1864),⁶⁴ and a commentary in Turkish by Abdülaziz Mecdi Tolun (1865-1941), preserved in a copy written by Osman Ergin in a ms. of his collection (Istanbul, İBB Atatürk Kitaplığı, Osman Ergin Yazmaları n° 102/5 [p. 38-43]).⁶⁵

Earlier bibliographies on Avicenna's poem were taken as our starting point: Brockelmann's *Geschichte der arabischen Litteratur*,⁶⁶ Anawati's *Essai*,⁶⁷ Mahdavi's *Fihrist*,⁶⁸ Ergin's *Bibliographie*,⁶⁹ as well as Fatih Aydın's thesis.⁷⁰ Initially, our aim was to clarify some confusion and add new manuscripts to those already identified. We ended up revisiting the dossier more extensively than we first intended. Yet, we kept earlier bibliographies as the basis of our own work, and tried to include in our inventory the data they provided. The method here preferred is not without its problems: we tried to see at least one witness of each text indicated in earlier bibliographies, but we were not able to check all the manuscripts mentioned: those manuscripts that we did not see ourselves may not necessarily be copies of the text in question. A commentary indicated with a single witness to which we could not gain access will still appear in the inventory, even though we were not able to check the description given (see n° 15, Muştafā Efendi). Another issue was raised by manuscripts that we found reproduced on the internet but with no indication of their provenance. We did not include these copies, even though we know they exist.

We do not claim exhaustivity and our inventory is certainly not definitive. This is particularly true of the manuscripts here mentioned: we only collected data from the most accessible catalogues, and only copies within reach were checked. This

⁶³ USTĀDĪ Riḍā (1396/1977), *Fihrist-i nuskhāt-hā-yi khaṭṭī-'i Kitābkhānah-yi Madrasah-yi Fayḍīyah-'i Qum*, Mīhr, Qom, vol. III, p. 155, n° 1960 (1).

⁶⁴ ḤABASHĪ 'Abd Allāh (1425/2004), *Jāmi' al-shurūḥ wa-al-ḥawāshī*, 3 vol., al-Majma' al-thaqāfī, Abu Dhabi, vol. II, p. 1255; КАҺҺĀЛА 'Umar Riḍā (1957-1961), *Mu'jam al-mu'allifin*, Maṭba'at al-Taraqīq, Damascus, vol. II, p. 95. Not verified by us.

⁶⁵ *Atatürk Kitaplığı Osman Ergin Yazmaları alfabetik kataloğu*. Vol. II, T.C. İstanbul Büyükşehir Belediye Başkanlığı, Kütüphane ve Müzeler Müdürlüğü, İstanbul, 2003, n° 1093. There is also M. 'Izz al-Dīn b. AMĪN (1325/1907-1908), *al-Faṭḥ al-mubīn*, Damascus, (34 p.), whose title is known through Sarkīs' *Mu'jam al-maṭbū'āt* (1928-1930), but we were not able to locate a copy of this book. See SARKĪS Yūsuf (1346-1349/1928-1930), *Mu'jam al-maṭbū'āt al-'arabiya wa-al-mu'arraba*, Maktabat al-Thaqāfa al-dīniya, Cairo, vol. II, p. 1681. 'Abd Allāh al-Ḥabashī refers to this book on the basis of Sarkīs' bibliography. See SARKĪS, *Jāmi' al-shurūḥ*, vol. II, p. 1255.

⁶⁶ BROCKELMANN Carl (1943-1949), *Geschichte der arabischen Litteratur*, vol. I-II, E.J. Brill, Leiden [1st ed. 1898-1902]; *id.* (1937-1942), *Geschichte der arabischen Litteratur*. Supplement I-III, Brill, Leiden.

⁶⁷ ANAWATI, *Essai de bibliographie avicennienne*, n° 93.

⁶⁸ MAHDĀVĪ, *Fihrist-i nuskhāt-hā-yi muşannafāt-i Ibn-i Sīnā*, p. 195-196, n° 99.

⁶⁹ ERGIN Osman (1956), *Ibni Sina bibliyografyası. Bibliographie d'Avicenne*, Osman Yalçın Matbaası, İstanbul, p. 106-111, n° 71-86.

⁷⁰ AYDIN, *İbn Sina'nın ruh ile ilgili kasidesi ve yorumları*, p. 72-76.

leaves opportunities for further discoveries in the future (including yet unidentified commentaries).⁷¹

We focused on commentaries and glosses written on the *Qaṣīda* itself. As for the poems inspired by the *Qaṣīda* (most often written against it), and for translations, we only mentioned those that generated commentaries on their own or that we found in the manuscripts we checked for other texts (T1-T11).

The entries are sorted according to the author's name; anonymous texts are left at the end of the list. The entries on translations, *takhmīs* and poems inspired by Ibn Sīnā's *Qaṣīda*, and commentaries thereof, follow the entries on commentaries of the *Qaṣīda*. We added a section on commentaries erroneously mentioned in earlier bibliographies at the end of the inventory. An asterisk (*) before the name of the author marks commentaries mentioned in earlier bibliographies for which we could not find a copy or that are said to be lost. Author names marked by (°) are considered to be mistakes. To emphasize that these two types of entries do not refer to actually available texts, they do not have a separate number.

Each entry provides the following information: reference in earlier bibliographies, brief description of the text and comment on the author when known, incipit and beginning of the commentary on the first verse, edition when available, known copies. An asterisk (*) marks manuscripts not directly checked by us, but mentioned in previous bibliographies and studies or found in catalogues. Indexes of manuscripts cited in the inventory, incipits, commentary on the first verse and titles of commentaries and poems, follow.

⁷¹ A number of mss. found in catalogues and in previous scholarship but not checked by us can already be mentioned here: mss. *Amasya, Beyazıt İl Halk Kütüphanesi, 1520, fol. 105v-108v (online catalogue, 05 Ba 1520/5); *Cairo, Dār al-kutub, 24 m (Muṣṭafā b. Ḥusām. *Risāla dhawqīya*; mentioned in Kholeif 1974, p. 174, n° 19); *Istanbul, Süleymaniye Ktp., Ayasofya 4327, fol. 83v-87r (Fatih Aydın n° 12); *Rabat, al-Maktaba al-waṭāniya li-al-Mamlaka al-maghribiyya (Bibliothèque nationale du Royaume du Maroc), 658K (online catalogue) ; *St-Petersburg, Museum, 939 (GAL, SI, zu p. 455 (= p. 818), 35/Cmtre f. anon.; An. p. 6); *Tehran, Majlis, 13740 (DINĀ, vol. VI, p. 946, n° 172030); *Tehran, Malik 4693, fol. 101r-109r (DINĀ, vol. VI, p. 946, n° 172024); *Tunis, Dār al-kutub al-waṭāniya, A-MSS-00744 (attributed in catalogue to Ibn Kamāl Pāshā); *—, A-MSS-04510; *—, A-MSS-22642 (from online catalogue: <http://www.bnt.nat.tn>); *Zeytinoğlu İlçe Halk Kütüphanesi, Zeytinoğlu Koleksiyonu 1020, fol. 16v-18v (online catalogue, 43 Ze 1020/6).

Abbreviations Used in the Inventory

Ahlwardt	AHLWARDT Wilhelm (1887-1899), <i>Verzeichniss der arabischen handschriften der Königlichen Bibliothek zu Berlin</i> , A. W. Schade – A. Asher, Berlin.
An.	ANAWATI G. C. (1950), <i>Essai de bibliographie avicennienne</i> , Dar Al-Maaref, Cairo. In each entry of the inventory, the number following immediately “An.” in the section on previous references is the order number of the text in the entry on <i>al-Qaṣīda al-‘aynīya al-rūhīya fī al-nafs</i> in Anawati’s <i>Essai</i> (n° 93), sections ‘ <i>al-shurūh</i> ’ and ‘ <i>takhmīs</i> ’ (p. 153-155).
Aumer (1866)	AUMER Joseph (1866), <i>Die arabischen Handschriften der K. Hof- und Staatsbibliothek in München</i> , Palm, München.
Bank-i iṭṭilā‘āt Berlin, SB	Online database Bank-i iṭṭilā‘āt-i nusakh-i khaṭṭī (http://www.aghabozorg.ir/). Berlin, Staatsbibliothek.
Cairo 1301-1308	<i>Fihrist al-kutub al-‘arabīya al-mahfūza bi-al-Kutubkhāna al-khidīwīya</i> , Cairo, 7 vol., al-Maṭba‘a al-‘Uthmānīya, 1301-1308/1884-1891.
Cairo 1924	<i>Fihris al-kutub al-‘arabīya al-mawjūda bi-al-Dār li-ghāyat sanna 1921</i> , Maṭba‘at Dār al-kutub al-miṣrīya, Cairo, 1342/1924.
Cairo, Dar al-Kutub, online catalogue	http://41.33.22.69/uhtbin/cgiisirsi.exe/x/SIRSI/0/57/60/502/X?user_id=WEBSERVER
<i>Dharī‘a</i>	ĀGHĀ BUZURG ṬIHRĀNĪ Muḥammad Muḥsin (1936-), <i>Al-Dharī‘a ilā taṣānīf al-shī‘a</i> , 26 vol., Maṭba‘at al-Gharrā, Najaf.
DINĀ	DIRĀYĀTĪ Muṣṭafā (1389/2010), <i>Fihristvārah-‘i dastmiviṣht‘hā-‘yi Īrān (Dinā)</i> , Kitābkhānah Mūzih va Markaz-i Asnād-i Majlis-i Shūrā-yi Islāmī, Tehran.
<i>EF</i>	<i>The Encyclopaedia of Islam. New edition</i> , ed. by BEARMAN P., BIANQUIS TH. <i>et al.</i> , Brill, Leiden, 1960-2009.
<i>EF</i>	<i>Encyclopaedia of Islam. Three</i> , ed. by FLEET K., KRÄMER G. <i>et al.</i> , Brill, Leiden, 2007-.
Erg.	ERGIN Osman (1956), <i>İbni Sina bibliyografyası. Bibliographie d’Avicenne</i> , Osman Yalçın Matbaası, Istanbul. In the entries of the inventory, the number following immediately “Erg.” in the section on previous references, is the order number of the text in the list given by Ergin, <i>ibid.</i> , p. 106-111, unless otherwise specified.
FA	AYDIN Fatih (2006), <i>İbn Sina’nın ruh ile ilgili kasidesi ve yorumları</i> . Yüksek lisans tezi, Marmara Üniversitesi, Istanbul. In each entry of the inventory, the number following immediately “FA” in the section on previous reference, is the order number of the text in the list of commentaries given by Aydın, <i>ibid.</i> , p. 72-76.
GAL I	BROCKELMANN Carl (1943-1949), <i>Geschichte der arabischen Litteratur</i> , vol. I-II, Brill, Leiden [1 st ed. 1898-1902].
GAL SI and SII	BROCKELMANN Carl (1937-1942), <i>Geschichte der arabischen Litteratur</i> . Supplement vol. I-III, Brill, Leiden. If not specified otherwise, GAL SI refers to p. 818 (zu 455).

- JSh HĀBASHĪ ‘Abd Allāh (1425/2004), *Jāmi‘ al-shurūḥ wa-al-ḥawāshī. Mu‘jam shāmīl li-asmā’ al-kutub al-mashrūḥa fī al-turāth al-islāmī wa-bayān shurūḥi-hā*, al-Majma‘ al-thaqāfī, Abu Dhabi. In the entries of the inventory, the number following immediately “JSh” in the section on previous references, is the order number of the text in the entry on *al-‘Aynīya (Qaṣīdat al-nafs)* in *Jāmi‘ al-shurūḥ* (juz’ 2, p. 1253-1256).
- Khiyamī (1981) KHIYAMĪ Ṣalāḥ (1981), “Muṣannifāt Ibn Sīnā al-makḥṭūṭa fī Dār al-kutub al-waṭaniya al-zāhirīya,” *al-Turāth al-‘arabī* 2/5-6, ‘*Adad khāṣṣ yaṣḍuru bi-munāsabat al-dhikrā al-alfīya li-Ibn Sīnā*, Appendix, p. 91-112.
- Kholeif (1974) KHOLEIF Fathalla (1974), *Ibn Sīnā wa-madḥhabuhu fī al-nafs. Dirāsa fī al-qaṣīda al-‘aynīya*, Jāmi‘at Bayrūt al-‘arabīya, Beirut.
- KZ KĀTĪP Çelebi (Hājjī Khalīfa) (1017-1068/1609-1657), *Kashf al-zunūn ‘an asāmī al-kutub wa-al-funūn*. The edition used for reference is KĀTĪP ÇELEBĪ (1835-1858), *Kashf al-zunūn ‘an asāmī al-kutub wa-al-funūn. Lexicon bibliographicum et encyclopaedicum a Mustafa ben Abdallah Katib Jelebi dicto et nomine Haji Khalfa celebrato compositum*, ed. FLUEGEL Gustav, 7 vol., R. Bentley for the Oriental Translation Fund of Great Britain and Ireland, London/Leipzig. In the entries of the inventory, the number following immediately “KZ” in the section on previous references, is the order number of the text in the list of commentaries under the entry on *al-Qaṣīda al-‘aynīya* in *Kashf al-zunūn*, ed. FLUEGEL, vol. IV, p. 543-545.
- M. Muḥammad.
- Mh. MAHDAVĪ Yaḥyā (1333/1954), *Fihrist-i nuskhah’hā-yi muṣannaḥāt-i Ibn-i Sīnā (Bibliographie d’Ibn Sina)*, Dānishgāh-i Tīhrān, Tehran. In the entries of the inventory, the number following immediately “Mh.” in the section on previous references is the order number of the text in sections ‘shurūḥ,’ ‘takhmīs,’ and ‘tarjamah’ in the entry on *al-Qaṣīda al-‘aynīya* (n° 99) in Mahdavi’s *Fihrist*, p. 196-197.
- OUC Turkey online union catalogue of mss. (<http://www.yazmalar.gov.tr/>). This can also be found in part (2016) here: <https://dijital-kutuphane.mkutup.gov.tr/tr/manuscripts/catalog/advancedsearch>
- Pertsch PERTSCH Wilhelm (1878-1880), *Die orientalischen Handschriften der herzoglichen Bibliothek zu Gotha*. Dritter Theil: Die arabischen Handschriften, Friedr. Andr. Perthes, Gotha.
- Sayyid SAYYID Fu‘ād (1381-1383/1961-1963), *Fihrist al-makḥṭūṭāt. Nashra bi-al-makḥṭūṭāt allatī iqtanat-hā al-Dār min sanat 1936-1955*, 3 vol., Dār al-Kutub, Cairo.
- TDV İslâm ansiklopedisi TÜRKİYE DIYANET VAKFI (1988-), *TDV İslâm ansiklopedisi*, Türkiye Diyanet Vakfı, Istanbul.
- Uri (1787) URI Johannes (1787), *Bibliothecae Bodleianae codicum manuscriptorum orientaliū ... catalogus*. Pars 1, Oxford.
- VOHD Verzeichnis der orientalischen Handschriften in Deutschland.

COMMENTARIES ON *AL-QAṢĪDA AL-‘AYNĪYA*

1. ‘Abd al-Wājid (or ‘Abd al-Wāḥid) b. Muḥammad (= ? ‘Abd al-Wājid b. M. Mudarris Kutāhya, d. 838/1434 or 35)

- KZ 11; GAL (I, p. 455/35. Cmtre. a; SI); Erg. 77; An. 1; Mh. 1; FA 3; JSh 10
- Incipit⁷²
 الحمد لله الذي ابدع بحكمته النفوس والارواح واخترع بقدرته الابدان والاشباح ... وبعد قد قال افقر خلق
 الله اليه عبد الواحد⁷³ بن محمد ختم الله له بالحسنى لما نظرت في قصيدة الشيخ الرئيس ابي علي <بن>⁷⁴
 عبد الله بن سينا التي عملها في كيفية تعلق النفس بالبدن وتأملت في الدقائق المودعة فيها رأيت في بعض
 مواضعها صعوبة ودقة
- Commentary on the first verse⁷⁵
 الهبوط النزول من الاعلى الى الاسفل الورقاء الحمامة التي لونها سواد مع قليل بياض التعزز كون الشيء ذا
 عزة التمتع الاستقامة والقوة
- Source(s) of identification: The name ‘Abd al-Wājid (or ‘Abd al-Wāḥid depending on the copy) b. Muḥammad is mentioned in the preamble of the text. KZ mentions this name as the author of a commentary beginning with the incipit recorded here (see below). Brockelmann identifies this author with ‘Abd al-Wajīd b. Muḥammad *mudarris* Kutāhya (the teacher of Kutāhya), following ms. Vienna, 461,⁷⁶ contrary to Ahlwardt who identifies the author of this commentary with ‘Abd al-Wāḥid b. Muḥammad al-Jūzjānī, the disciple of Ibn Sīnā.⁷⁷ This latter identification is unlikely.⁷⁸
- Description in KZ
 ومن شروحيها شرح عبد الواحد بن محمد وهو متوسط أوله الحمد لله الذي ابدع بحكمته النفوس والارواح
 الخ

⁷² Reference copy: ms. Istanbul, Süleymaniye Ktp., Halet Efendi 799, fol. 302r, l. 2-7. We keep the mention of the variants to a minimum in the notes (for instance here, a number of mss. add “رحمه الله” after “Ibn Sīnā”).

⁷³ عبد الواحد [عبد الواحد] mss. Ankara, Millî Kütüphanesi, Arabi 3438; Munich, Bayerische Staatsbibliothek, Cod. arab. 675; Princeton, PUL, Islamic mss., Garrett 4602Y.

⁷⁴ *om.* ms. Istanbul, Süleymaniye Ktp., Halet Efendi 799.

⁷⁵ Reference copy: ms. Istanbul, Süleymaniye Ktp., Halet Efendi 799, fol. 302r, l. 13-15.

⁷⁶ GAL, SI, zu p. 455 (= p. 818), 35. Cmtre. a.

⁷⁷ AHLWARDT, vol. IV, p. 548, n° 5348 (description of ms. Berlin or. oct. 73).

⁷⁸ Anawati mentions this commentary under Jūzjānī’s name but alludes to Brockelmann’s remark. Mahdavi is more cautious. On the question of the identity of the author of this commentary, see DE SMET, “Avicenne,” p. 7 and n. 27.

- On the author: On 'Abd al-Wājid *mudarris* Kutāhya, see entry in Bābānī Baghdādī (d. 1920), *Hadīyat al-'arīfīn*: “al-Kūtāhiyawī (الكوتاهيه وي): 'Abd al-Wājid ... b. Muḥammad b. Muḥammad al-Mashhadī al-'Ajamī thumma al-Kūtāhiyawī al-Ḥanafī, d. 838.”⁷⁹ See also Taşköprüzade (1495-1561), *al-Shaqā'iq al-nu'mānīya fī 'ulamā' al-dawla al-'uthmānīya*, where the only date mentioned is the date of completion of a commentary on the *Kitāb al-Nuqāya* by al-Maḥbūbī (d. 747/1346), given as Jumādā I 806/Dec. 1403.⁸⁰ There is no indication of a commentary on Avicenna's *Qaṣīda* in the entry in the *Shaqā'iq* but Taşköprüzade mentions another text by our author, a poem on the science of the astrolabe.⁸¹ The date 838/1434 or 35 for this author's death comes from the entry on this poem in the *Kashf al-zunūn*, here with the title *Ma'ālim al-awqāt* (said to be completed mid-Rabī' I 802/Nov. 1399), where the author is named 'Abd al-Wājid b. Muḥammad al-Mashhadī.⁸²
- Known copies
Mss. Ankara, Millî Kütüphane, Arabi 3438/5, fol. 158v-163r;⁸³ Berlin, SB, Ms. or. oct. 73⁸⁴ (23 fol.; *GAL*; An.; JSh); *Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 342;⁸⁵ Istanbul, Süleymaniye Ktp., Halet Efendi 799, fol. 302r-305v⁸⁶ (FA); —, Lala İsmâil 536, fol. 89v-97v; —, Murat Molla 1647 M, fol. 83v-88v; —, Şehit Ali Paşa 57⁸⁷ (Erg.; An.; Mh.); —, Yozgat 613, fol. 140v-143r (incomplete) (FA); Jerusalem, Khālīdīya 1778 (previously: 1145/1), fol. 1v-15v;⁸⁸ Kayseri, Râşid Efendi 529/5, fol. 24v-31v;⁸⁹ Munich, Bayerische Staatsbibliothek, Cod. arab. 675/2, fol. 18v-21r⁹⁰ (An.); *—, Cod. arab. 676/2,

⁷⁹ AL-BĀBĀNĪ Ismā'īl Bāshā (1951-1955), *Hadīyat al-'arīfīn*, 2 vol., Wikālat al-ma'arīf, Istanbul, vol. I, p. 632.

⁸⁰ Same date of completion in KZ, vol. VI, p. 373, under “Kitāb al-Nuqāya.”

⁸¹ TAŞKÖPRÜZADE Aḥmad b. Mustafā (1975), *al-Shaqā'iq al-nu'mānīya fī 'ulamā' al-dawla al-'uthmānīya*, Dār al-Kitāb al-'arabī, Beirut, p. 30.

⁸² KZ, vol. V, p. 610-611. Fatih Aydın gives the name as Abdulvacid b. M. *el-Leysi* el-Kütahī (see FA 3).

⁸³ See online catalogue of Ankara Millî Kütüphane at <http://mksun.mkutup.gov.tr/F> and OUC (under 06 Mil Yz A 3438/5, with access to a reproduction of the ms.).

⁸⁴ See ALHWARDT, n° 5348. This corresponds to ms. Berlin 5348 mentioned in *GAL*, An. and JSh.

⁸⁵ Online catalogue.

⁸⁶ Another text written by the same hand in the ms. is dated Wednesday 11 Sha'bān 1022/Sept. 26, 1613. This ms. contains also a copy of commentary n° 20 (Samarqandī).

⁸⁷ Recent copy.

⁸⁸ See online catalogue at <http://digital-library.alquds-manuscripts.org/>. The text is followed by the text of Avicenna's *Qaṣīda*. Recent copy; worm-eaten.

⁸⁹ The text is followed by the text of Avicenna's *Qaṣīda* (fol. 32r). Recent copy. See KARABULUT Ali Rıza (1995), *Kayseri Râşid Efendi Eski Eserler Kütüphanesindeki Yazmalar Katalogu*, 2 vol. in 1, Mektebe Yayınları, Kayseri, n° 1935.

⁹⁰ See AUMER (1866), p. 305, n° 675.

fol. 40r-50r⁹¹ (*GAL*); Oxford, Bodleian, Marsh 35/2, fol. 49v-55v;⁹² Princeton, PUL, Islamic mss., Garrett 4602Y, fol. 142v-149v; Vienna, Österreichische Nationalbibliothek, 461/2, fol. 21r-26v⁹³ (*GAL*; An.; Mh.).

2. **Abū al-Futūḥ** Muḥammad Khalīl (fl. 1155/1743?)

- *GAL* SI, 35/Cmtre I; An. 11; JSh 20
- Title: *Lawāmi‘ al-taqdīs fī sharḥ ‘Aynīyat al-Ra’īs*
- Incipit
الحمد لله الذي انزل الارواح من غيب ملكوته بأمره وقدرته ... اما بعد فهذا شرح بديع جليل فتح الفتح به على عبده الدليل ابي الفتوح محمد خليل ... وضعته على القصيدة العينية الكاملة في محاسنها
- Commentary on the first verse
قال الشيخ الرئيس ذو العلم الانيس هبطت اليك ايها الانسان والهبوط هو الحركة من العلو الى سفلى ممّن له شعورتنا والشعور يباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من تنكس بغير اختياره من اوج الجبل الى حضيضه سقط ولا يقال للنازل من الجبل باختياره سقط بل هبط ولا لجبريل سقط بالوحي من السماء بل هبط ويرادفه نزل وزناً ومعناً قال تعالى نزل به الروح الامين على قلبك وفي التحقيق كان هذا ذوق عرفي خصّص الوضع اللغوي حتى لو استعمل الهبوط موضع السقوط او بالعكس كان مجازاً بالنظر الى الجهتين العرفية واللغوية وقوله من المحل متعلق بهبطت
- Source(s) of identification: author's name and title from the preamble of the text. *GAL* and An. read Abū al-Futūḥ Khalīl.
- On the author: Another text by a Abū al-Futūḥ Muḥammad Khalīl, who is probably the same as the author of this commentary, is found in ms. Toronto, Thomas Fisher Rare Book Library, Arabic Collection, ms. 74: *al-Rawḍa wa-al-miqyās fī ḍurūb al-iqtibās* (the name of the author appears in the preamble of the text, fol. 2r). The author mentions in the beginning of this text a vision he had during the first night of Dhū al-Ḥijja 1155/Jan. 27, 1743.⁹⁴

⁹¹ Copy dated 10 Jumādā II 1202/March 18, 1788. *AUMER* (1866), p. 306, n° 676.

⁹² Other texts in the copy written by the same hand are dated 5 Dhū al-Ḥijja 1023/ Jan. 6, 1615 (fol. 48r) and 1033/ 1623-24 (fol. 58v). See *URI* (1787), n° 1258. It is mentioned by An. under "anonymous commentaries." This ms. contains also a copy of commentaries n° 13 (Munāwī) and 20 (Samarqandī), and of the *Qaṣīda* T8.

⁹³ Author's name in copy: 'Abd al-Wājid. The title at the top of the text has Ibn 'Abd al-Wājid (fol. 21r). See *FLUEGEL* Gustav (1865-1867), *Die arabischen, persischen und türkischen Handschriften der kaiserlichen und königlichen Hofbibliothek zu Wien*, Kaiserlichen und königlichen Hof- und Staatsdruckerei, Vienna, vol. I, p. 446-447.

⁹⁴ Date of copy: 1194/1780. For another copy, see Manisa, Manisa İl Halk Ktp. 2160, fol. 24v-32r (dated Ramaḍān 1194/1780; see *OUC* under 45 Hk 2160/2). In this latter copy, the date of the vision is Dhū al-Ḥijja 1158/ 1745-1746 (fol. 24v).

- Note: This text follows closely 'Alī b. Sulaymān al-Baḥrānī's commentary (n° 7), or the related commentary by al-Aḥmadī (n° 3). The comparison with Baḥrānī's text of the commentary on the first verse, given here more extensively, is sufficient evidence for the proximity of both texts.
- Known copy
Ms. Damascus, Assad Library (formerly Dār al-Kutub al-Ẓāhirīya), 3337 (24 fol.).⁹⁵

3. Abū al-Baqā' **al-Aḥmadī** (= Abū al-Baqā' M. b. 'Alī b. Khalaf al-Aḥmadī al-Miṣrī al-Shāfi'ī, 15th-16th century)

- KZ 5; JSh 29⁹⁶
- Title: *al-Ashī'ā al-bāriqa fī al-anwār al-shāriqa fī aḥwāl al-nafs al-nāṭiqa*
- Incipit⁹⁷
الحمد لله المتوحد بعظمته وكبريائه المنفرد بدوام عزه وبقائه... وبعد فانه لما كانت القصيدة المتوحدّة في نظمها المنفردة في دقّ فهمها للشيخ الرئيس العلامة ابي علي الحسين بن عبد الله بن سينا الملقّب بشرف الملك البخاري الحكيم الفيلسوف التي أولها هبطت اليك من المحل الارفع ورقاء ذات تعزّز وتمنّع⁹⁸ مغلوقة الابواب مسدولة الحجاب
- Commentary on the first verse⁹⁹
فنقول هبطت يعنى نزلت اذ الهبوط لغة الحركة من علو الى اسفل¹⁰⁰ ممن له شعور ما وبالشعور يباين السقوط وإن اشتركا في مطلق الحركة اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الى حضيض بلا شعور سقط فعلى هذا لا يقال لجبريل سقط بالوحي بل نزل وهبط قال تعالى نزل به الروح الامين وقال تعالى اهبطوا مصرا اليك اشارة الى المخاطب المحسوس الذي هو الانسان الحي الناطق
- Source(s) of identification: KZ (author's name and incipit; see below). The title appears at the end of the text (the reading of the first word is uncertain in ms. Damascus, al-Assad Library, 10342). The name of the author appears at the end of the text in mss. Damascus, al-Assad Library, 5433 ("*al-shaykh Abū al-Baqā' al-Aḥmadī*") and Bethesda (Maryland), National Library of Medicine, MS A2 (adding "al-Shāfi'ī").

⁹⁵ KHIYAMĪ (1981), under "*Lawāmi' al-taqdīs fī sharḥ 'Aynīyat al-Ra'īs*." This must correspond to ms. Damascus 91 (18) mentioned in An. and to ms. Damascus, 'Um. 91/18 mentioned in GAL.

⁹⁶ FA 17 describes a text with the same incipit as the takhmīṣ of Maṣṣūr al-Miṣrī (see T1).

⁹⁷ Reference copy: ms. Damascus, al-Assad Library, 10342, fol. 1v, l. 1-14.

⁹⁸ التي أولها هبطت اليك من المحل الارفع ورقاء ذات تعزّز وتمنّع [التي أولها يا سائلي عن كنه ذات البرقع ناظم ابن سينا اللبيب الاروع ms. Damascus, al-Assad Library, 5433.

⁹⁹ Reference copy: ms. Damascus, al-Assad Library, 10342, fol. 1v, l. 21-26.

¹⁰⁰ سفّل [اسفل] ms. Damascus, al-Assad Library, 5433.

- Description in KZ

وخمسة الشيخ منصور المصري وأول التخميس يا سائلا عن كنه ذات البرقع الخ وشرح هذا التخميس الشيخ أبو البقاء الأحمدي أوله الحمد لله المتوحد بعظمة كبريائه الخ

- On the author: The date given here for this author comes from two entries in KZ.¹⁰¹ The name Abū al-Baqā' al-Aḥmadī is mentioned in KZ as the author of a versification of Abū Ḥanīfa's *al-Fiḥ al-akbar* dated 23 Ramaḍān 918/Dec. 1512, with the title *'Iqd al-jawhar naẓm nathr al-Fiḥ al-akbar*.¹⁰² Ḥājī Khalīfa mentions also a commentary on Bukhārī's *Ṣaḥīḥ* attributed to a Abū al-Baqā' M. b. 'Alī b. Khalaf al-Aḥmadī al-Miṣrī al-Shāfi'ī, who is very likely the same author. This Aḥmadī is presented as a resident of Medina and the composition is said to have started in Sha'bān 909/1504.¹⁰³
- Note: KZ describes this text as a commentary on a *takhmīs* of the *Qaṣīdat al-naḥs* written by Maṣṣūr al-Miṣrī (see below T2). In mss. Damascus, al-Assad Library, 10342 and Bethesda, NLM, MS A2, the text commented upon is Avicenna's poem, but in ms. Damascus, al-Assad Library, 5433, the verses

¹⁰¹ Besides these two entries and the entry on the commentary on Avicenna's *Qaṣīda*, Abū al-Baqā' al-Aḥmadī is also mentioned in KZ for a commentary on *al-'Aqā'id al-Saybānīya* by Abū 'Abd Allāh Muḥammad al-Shaybānī (KZ, 4:215).

¹⁰² KZ, vol. IV, p. 458, under "*al-Fiḥ al-akbar*."

¹⁰³ KZ, vol. II, p. 532-533, under "*al-Jāmi' al-ṣaḥīḥ*." The text is found with the title *al-Bāri' al-faṣīḥ 'alā al-Jāmi' al-ṣaḥīḥ* in mss. Cairo, Dār al-Kutub, maǧmū' 521, risāla 1 ('umūmī 84308; microfilm n° 5066) and Istanbul, Millet, Feyzullah 269 (copy dated 1008/1599-1600). A note on fol. 1r of this ms. reproduces an autograph note left by the author, where he says that he finished to write down his work in Ṣafar 910 [1504], a work started, as stipulated in the *Kashf al-zunūn*, in the second half of Sha'bān 909/1582. Other texts are attributed to Abū al-Baqā' al-Aḥmadī by Brockelmann (*GAL SI*, p. 545), Ismā'īl Bāshā al-Bābānī (*Hadiyat al-'arīfīn*, vol. II, p. 224) and Zirikli (*ZIRIKLĪ Khayr al-Dīn* [2002], *al-A'lām. Qāmūs tarājīm li-ashhar al-rijāl wa-al-nisā' min al-'arab wa-al-musta'ribīn wa-al-mustashrifīn*, 15th ed., Dār al-'Ilm li-al-malāyīn, Beirut, vol. VI, p. 289). One of these is dated: a commentary composed in 902/1497 on the *Qaṣīda al-Khazraǧīya (al-Rāmīza al-shāfi'ya fī 'ilm al-'arūḍ wa-al-qāfiya)*, a work on prosody and metrics by Diyā' al-Dīn al-Khazraǧī (*GAL SI*, p. 545, with reference to ms. Paris, BnF, Arabe 4447; copy dated 1087/1676). The name Abū al-Baqā' al-Aḥmadī is again mentioned in another text dated to the late 9th/15th century: according to the preamble of the text, the *al-Futūḥāt al-rabbānīya fī maǧz al-ishārāt al-hamadānīya*, a commentary on Bābā Ṭāhir Hamadānī's sayings composed in Shawwāl 889/Oct.-Nov. 1484, was written at the request of a Abū al-Baqā' al-Aḥmadī who could be the same as our author. See MAQSŪD Jawād (ed.) (1354/1975), *Sharḥ-i ahvāl u āthār u dūbaytīhā-yi Bābā Ṭāhir*, Anjuman-i Āṣār-i Millī, Tehran, where the *al-Futūḥāt al-rabbānīya* is partially edited and translated, with a reproduction of ms. Paris, BnF, Arabe 1903, fol. 74-100 (copy dated 4 Sha'bān 890/Aug. 16, 1485). The dedication is mentioned at the beginning of the text (see p. 236 and p. 743, a reproduction of ms. Paris, BnF, Arabe 1903, fol. 74r, l. 9) and at the end (see p. 237 and p. 905, a reproduction of the same ms., fol. 100r, ll. 1-3; Aḥmadī is said to be the cause of the composition of the commentary here made, and to be in possession of a copy of Bābā Ṭāhir's sayings dated 853/1449-1450, that was dropped in the Bi'r Zemzem but was left almost untouched by the water except for its binding; for this anecdote, see also MINORSKY V. (1960), "Bābā Ṭāhir," in *EP*, vol. I, p. 841B). For the dating of the text, see MASHKŪR (ed.), *Sharḥ-i ahvāl*, p. 237 and p. 905, a reproduction of the same ms., fol. 100r (l. 14).

of the poem are replaced by a *takhmīs* not identified in the copy as being that by al-Miṣrī (T2). The text of the commentary is identical.

Significant portions of the text of this commentary are similar with 'Alī b. Sulaymān al-Baḥrānī's commentary (n° 7). Original parts are mixed with portions from Baḥrānī's text. The text of the commentary of the first verse is given here more extensively to show the close relation and the variations between the two texts. See also n° 2, a commentary by Abū al-Futūḥ very similar to 'Alī al-Baḥrānī's commentary. Note the close proximity of the beginning of Aḥmadī's text with the incipit of al-Maghribī's commentary (n° 12). Maghribī's text includes that by Aḥmadī but is much longer. In the introduction, Aḥmadī distances himself from Ibn Sīnā's *madhhab* (and from philosophers in general).

- Known copies

Mss. Bethesda (Maryland), National Library of Medicine, MSA2, fol. 1r-20v;¹⁰⁴ *Cairo, Dār al-Kutub, 'arabī 2608 wāw;¹⁰⁵ Damascus, al-Assad Library (formerly: Dār al-Kutub al-Zāhirīya), 5433, fol. 105r-123v¹⁰⁶ (JSh); Damascus, al-Assad Library, 10342¹⁰⁷ (12 fol.; JSh); *Tanta, al-Ma'had al-Aḥmadī, 2.¹⁰⁸

4. Dā'ūd b. 'Umar al-Ḍarīr (or: al-Akmah, "the blind") **al-Anṭākī** (d. Mekka, 1008/1599)

- KZ 9; GAL (I, p. 455/35. Cmtre d; SII, zu 364 (= 492), 3/31); An. 4; Mh. 8; JSh 15

- Title: *al-Kuḥl al-naḥs li-jalā' a'yun al-Ra'īs*

- Incipit¹⁰⁹

تقدّس نور الانوار عن حصر المرايا وتلألاً منعماً للاقطار بغرائب المزايَا ... وبعد فلما كان اعظم تنافس العقلاء
وغاية مرمى انظار الفضلاء ... العلوم الحكيمة والمباحث الفلسفية

¹⁰⁴ Copy dated Thursday 13 Jumādā I 1146/ 22 Oct. 1733. See online catalogue of Islamic medical mss. at the NLM, at <http://www.nlm.nih.gov/hmd/arabic/philosophy1.html>.

¹⁰⁵ Online catalogue.

¹⁰⁶ Copy dated 985/ 1577 or 8; according to a note next to the colophon, collated on an autograph copy. See KHIYAMĪ (1981), under "al-Ashī'a al-bāriqa fī aḥwāl al-naḥs al-nāṭiqa," and ḤASAN 'Abd al-Ḥamīd (1390/1970), *Fihris makḥṭūṭāt Dār al-Kutub al-Zāhirīya*. vol. VIII: *al-Falsafa wa-al-mantiq wa-ādāb al-baḥth*, Majma' al-lughā al-'arabīya bi-Dimashq, Damascus, p. 53. (with title: الاستغفة البارقة). In JSh, the call number of the ms. is given erroneously as 433.

¹⁰⁷ 13th/19th century. See KHIYAMĪ (1981), *ibid.*, and ḤASAN, *Fihris makḥṭūṭāt*, p. 52 (with title: الاستغفة البارقة).

¹⁰⁸ Online catalogue of Cairo, Dār al-Kutub.

¹⁰⁹ Reference copy: ms. Damascus, al-Assad Library, 6946, fol. 1v, l. 2-3 and 2r, l. 17-21.

- Commentary on the first verse (after a long introduction discussing among other topics, the basmala and the definition of the soul by Ibn Sīnā)¹¹⁰

فقوله هبطت يريد به نزولها من الاعلى الى الادنى الذي لا يستقيم الا في هذا الحيز

- Source(s) of identification: KZ (author's name, title and incipit). Al-Muḥibbī (1651-1699) mentions a commentary on Avicenna's *Qaṣīda* in the entry on al-Anṭākī in his *Khulāṣat al-āthār*, with a short quotation.¹¹¹ The title appears in the preamble of the text.¹¹²

- Description in KZ

وشرحها الشيخ داود الأنطاكي الأكمه المتوفى سنة ثمان وألف شرحاً ممزوجاً وسماه الكحل النفيس لجلء أعين الرئيس أوله تقدس نور الأنوار عن حصر المرابا الخ

- On the author: On al-Anṭākī, a physician born in Antioch, who lived in Damascus and Cairo and died in Mekka, see BROCKELMANN Carl and VERNET Juan (1960), "al-Anṭākī, Dā'ūd," in *EF*², vol. I, p. 516 and VEIT Raphaela (2010), "Dā'ūd al- Anṭākī," in *EF*³, s.v. and the references mentioned there.

- Note: The date evening of Sunday 15(?) Ramaḍān (= 3 Abīb) 999/July 7, 1591 appears at the end of three known copies: mss. Cairo, Azharīya 6378; Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 149; Damascus, al-Assad Library, 6946.¹¹³

This text is said by 'Abd al-Qādir b. 'Umar al-Baghdādī (1621-1682), in his *Khizānat al-adab*, to be the best commentary on the *Qaṣīda*.¹¹⁴

- Edition

BREICHE Khaled (1995), *Dāwūd al-Anṭākī, disciple d'Avicenne. Son commentaire de la Kaṣīda al-'Aynīya*. Présenté par Khaled Breiche pour une thèse de Doctorat Nouveau Régime sous la direction du Prof. Pierre Thillet. Université de Paris I (Panthéon-Sorbonne). UFR de Philosophie (based on mss. Paris, BnF, Arabe 2944 and Cairo, Dār al-Kutub, 3119 wāw).

¹¹⁰ Reference copy: ms. Damascus, al-Assad Library, 6946, fol. 8v, l. 17-19.

¹¹¹ AL-MUḤIBBĪ Muḥammad Amīn b. Faḍl-Allāh (1284/1868), *Khulāṣat al-āthār fī a'yān al-qarn al-ḥādī 'ashar*, 4 vol., al-Maṭba'a al-Wahbīya, Cairo, vol. II, p. 140-149. The commentary is mentioned p. 143, l. 27; for the quotation, see p. 144, ll. 25-27: الأرفع فيما يتعلق بخرق الأفلاك ما نضه أن جواز الخرق محال لا يقال.

¹¹² In ms. Damascus, al-Assad Library, 6946, fol. 3v, l. 9-10.

¹¹³ The text reads: نجز عشية الاحد لاربع عشر ليلة بقين من شهر رمضان موافقة لثالث ابيب من شهر سنة ٩٩٩.

¹¹⁴ AL-BAGHDĀDĪ 'Abd al-Qādir b. 'Umar (1406/1986), *Khizānat al-adab wa-lubb lubāb lisān al-'Arab*, ed. HĀRŪN 'Abdalsalām M., 13 vol., Maktabat al-Khanjī, Cairo, vol. XI, p. 168.

- Known copies

Mss. Cairo, Azharīya, 6378, fol. 1r-56v (JSh);¹¹⁵ *Cairo, Dār al-Kutub, 3119 *wāw* (66 fol.; JSh);¹¹⁶ *Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 21 (GAL; An.);¹¹⁷ Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 149 (defective at the beginning; 48 fol.);¹¹⁸ Damascus, al-Assad Library (formerly Dār al-Kutub al-Zāhirīya), 6946 (84 fol.; JSh);¹¹⁹ London, British Library, Or. 8188 (142 fol.);¹²⁰ —, Or. 11315 (77 fol.);¹²¹ Paris, BnF, Arabe 2944 (63 fol.; GAL; An.; Mh.);¹²² probably *?Ḥaydar Ābād, Āṣāfiya 2/1718, 127 (GAL; An.).¹²³

¹¹⁵ See *Fihris al-kutub al-mawjūda bi-al-Maktaba al-Azharīya*, 6 vol., Jāmi' al-Azhar, Cairo, 1946-1952, vol. III, p. 518. Recent copy. The text is followed, on fol. 57r-69r, without transition, by an acephalous copy of *al-Nahj al-mustaqīm 'alā ṭarīqat al-ḥakīm* by 'Alī b. Sulaymān al-Baḥrānī (beginning of text wanting, starts at the end of the preamble; see n° 7). The title is mentioned in the colophon (fol. 69r). This text is followed by a *takhmīs* of Avicenna's *Qaṣīda* (fol. 69r-70r) attributed to 'Alā' al-Dīn al-Ḥalabī (see T3). Compare with the contents of ms. Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 21 (see n. 117).

¹¹⁶ SAYYID, vol. II, p. 252, under *al-Kuḥl al-naḥs li-jalā' a'yun al-Ra'īs*, and online catalogue. This copy is used for the edition of the text of the *Qaṣīda* in KHOEIF (1974). See KHOEIF, *Ibn Sīnā*, bibliography, p. 174, n° 17. Description (from reproduction) and reproduction of fol. 2v-3r and fol. 65v-66r in BREICHE, *Dāwūd al-Anṭākī*, p. 23-26 and p. 287-288 respectively.

¹¹⁷ With the title *al-Nahj al-mustaqīm 'alā ṭarīqat al-ḥakīm*, according to online catalogue; this title corresponds to that of the commentary by 'Alī b. Sulaymān al-Baḥrānī (see here n° 7); the incipit given in the online catalogue is however that of the text described here. Apparently the same copy is mentioned in the catalogue Cairo 1924, Juz' 1, p. 256, with the title *al-Kuḥl al-naḥs li-jalā' a'yun al-Ra'īs*. In the catalogue Cairo 1301-1308, vol. VI, p. 101, the ms. appears to be comprised of a copy of both the *al-Kuḥl al-naḥs li-jalā' a'yun al-Ra'īs* by al-Anṭākī and the *al-Nahj al-mustaqīm 'alā ṭarīqat al-ḥakīm*, here described as a commentary of unknown authorship, with beginning wanting in the copy. This is followed by a *takhmīs* of Avicenna's *Qaṣīda* attributed to 'Alā' al-Dīn al-Ḥalabī. This description is very similar to, if not identical with, the contents of ms. Cairo, Azharīya 6378 (see here, n. 115). This ms. corresponds to the reference Cairo I VI, 101 in GAL, and Cairo 6/101 in An.

¹¹⁸ The date evening of Sunday 15(?) Ramaḍān (= 3 Abīb) 999 [July 7, 1591] appears at the end of this copy. The text begins in the middle of the commentary on الطول والمعالم وأصبحت بين المعالم والطلول الخضع (corresponding to fol. 30r in ms. Damascus, al-Assad Library, 6946). Beginning of text as extant: البرد فيه من البرد فيه من: الخصائص وعجائب الاسرار تنبيه جرت عادة الفلاسفة بتقديم الفاظ اصطلاحا عليها.

¹¹⁹ The same date as in ms. Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 149 (see n. 118) appears at the end of this copy. On this ms., see KHIYAMĪ (1981), under "*Sharḥ al-Anṭākī li-'aynīyat Ibn Sīnā*," and ḤASAN, *Fihris makhṭūṭāt*, p. 53.

¹²⁰ The text of the *Qaṣīda* appears before the commentary, fol. 1v-2r. Copy dated Wednesday 9 Dhū al-Ḥijja 1016/March 26, 1608 (fol. 142v). See BAKER C.F. (ed.) (2001), *Subject Guide to the Arabic Manuscripts in the British Library*. Compiled by P. Stocks, British Library, London, p. 153.

¹²¹ Dated Saturday 19 Ramaḍān 1001/June 19, 1593 (colophon, fol. 77r). Stamp of 'Alī b. Muḥammad Riḍā b. Mūsā b. Ja'far Kāshif al-Ghiṭā' (1850-1931) (see fol. 1r). See BAKER, *Subject Guide*, p. 153.

¹²² Dated Tunis, Thursday 19 Ṣafar 1080/July 19, 1669; copyist: Ḥusayn b. Ja'far al-Ḥanafī al-Tūnisī (colophon, fol. 63r). Date given erroneously in catalogue as 1200/1785 (BnF online catalogue and DE SLANE W. [1883-1895], *Catalogue des manuscrits arabes*, Imprimerie nationale, Paris). Script has Maghribī features.

¹²³ With the title *Nahj al-mustaqīm 'alā ṭarīqat al-ḥakīm* (possibly the title of the text directly following that described here; see description of mss. Cairo, Azharīya 6378 and Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 21, n. 115 and n. 117). Only the title is given in the catalogue (*Fihrist-'i kutub-'i 'arabī, farsī va-urdu-'i makhzunah-'i Kutubkhanah-'i Āṣāfiya-'i Sarkar-'i 'Alī*, Hyderabad, 1913-1928, vol. II, p. 1718); identification according to An. and GAL (where reference is given as 3(1)/1718).

5. ‘Umar b. Muḥammad b. ‘Alī **al-Aswad**(?) (before 1590)

- *GAL* SI, 35/Cmtre m; An. 12; JSh 9
- Title: *al-Kāshif*
- Incipit
الحمد لله الذي خلق نسبة بين الروح والجسد في عالم الشهادة وسماهما انساناً ... اقول اعلم انه لا بد من تمهيد مقدّمة فارقة بين حقيقة النفس الناطقة وحقيقة غيرها من الاشياء الموجودة
- Commentary on the first verse
قوله هبطت من الهبوط وهو الحركة من العلو الى السفلى كالنزول
- Source of identification: the title and the name of the author appear in the preamble of the text.
- Known copy
Ms. Florence, Riccardiana, 169, fol. 12v-2r (*GAL*; An.)¹²⁴

5b. Abū al-Futūḥ al-Āwī, Aḥmad b. Abī ‘Abd Allāh Bilkū (7th-8th/13th-14th century)

- JSh 6; *Dharī‘a*, vol. XIII, p. 363, n° 1474
- Incipit
الحمد لله على نواله والصلوة على محمد وعلى المعصومين من اله وسلم تسليماً كثيراً يقول الفقير المحتاج الى رحمه ربه ابو الفتوح احمد بن ابي عبد الله بلكو بن ابي طالب الاوي عفا الله عن زلاته هذه قصيدة شريفة أنشأها المولى الامام ... الشيخ ابو على بن سيناء ... التمس منى بعض اصدقائى ان اكتب له شرحا موجزا غير مخل ولا ممل فاجبت التماسه مع قلة البضاعة وشرعت فى ذلك ...
- Commentary of the first verse
هبطت اي نزلت وورقاء هي الحمامة التي شبه لونها لون الرماد وهي فاعل هبطت وذات صفة لورقاء
- Source(s) of identification: The name of the author is mentioned at the beginning of the text as Abū al-Futūḥ Aḥmad b. Abī ‘Abd Allāh Bilkū b. Abī Ṭālib al-Āwī.
- Note: In *Dharī‘a*, followed by JSh, a commentary attributed to Aḥmad b. Abī ‘Abd Allāh Bilkū is mentioned. The entry in *Dharī‘a* gives an incipit, but does not provide a reference for the ms.:

¹²⁴ Dated 999/1590-1591. See PINTO Olga (1935), “Manoscritti arabi delle biblioteche governative di Firenze non ancora catalogati,” *La Bibliofilia* 37, p. 238-239 (art., p. 234-246). Note that the foliation of this ms. runs from left to right. This corresponds to the reference Fir. Ricc. 3, 20 and Fir. 3, 20 in *GAL* and An. In JSh, we read Florence 1220.

الحمد لله على نواله والصلاة ... وبعد يقول العبد الفقير المحتاج ابو الفتوح احمد بن ابي عبد الله بلكو بن ابي طالب الأوي عفا الله عن زلاته هذه قصيدة شريفة أنشأها المولى الامام

Until recently, we thought there was no evidence that this is a commentary on Ibn Sīnā's *Qaṣīda*. No other source mentions this commentary, except the catalogue of the manuscripts in the library of the Faculty of Letters at Tehran University, in which it is said that in ms. Tehran, Dānishgāh, Adabiyāt, 90D, a note by a later hand on the margin of fol. 29v (beginning of the text of Samarqandī's commentary, n° 20) indicates that the writer of the note has a copy of the commentary by Abū al-Futūḥ Aḥmad b. Abī 'Abd Allāh Bilkū b. Abī Ṭālib Āwī.¹²⁵ Lately, we found a similar note, with the name probably reading al-Azī, in the margin of ms. Tehran, Majlis, 1807, p. 152 (copy of the same commentary n° 20). This name is known for the copy of a few manuscripts, the most renown being ms. Qom, Mar'ashī, 4, a copy of three texts of kalām dated 703/1304 and Sulṭāniya, 717 [1317], with an *ijāza* from al-'Allāma al-Ḥillī, and two from his son, Fakhr al-Dīn Muḥammad, dated Rajab 705/ 1306.¹²⁶

We now have to revise this statement: ms. London, British Library, Or. 14154 contains a copy of this commentary, dated Herat, 14 Dhū al-ḥijja 843/May 17, 1440. As we found this information when our article was already in press, we did not change the number of this entry.

- Known copy
Ms. London, British Library, Or. 14154, fol. 242v-245r

6. Sulaymān al-Māḥūzī **al-Baḥrānī** (Bahrain, Ram. 1075-Rajab 1121 / 1665-1709)

- GAL I, p. 455/35/Cmtre c; An. 3; Mh. 4
- Incipit
شرح هذه الابيات للشيخ الاجل الاكمل شيخ سليمان الماحوزي البحراني قدس الله سره العزيز وهو هذا هبطت اليك من المحل الارفع
- Commentary of the first verse
اشارة الى النفس الناطقة وحق لها التعزّز والتمتع اذ كان مركزها الافق العلوي وابناء جنسها الملاء الاعلى القدسي وماهيته مجردة عن ممازجة المواد وملزمة الكون والفساد

¹²⁵ See Bank-i iṭṭilā'āt.

¹²⁶ See ḤUSAYNĪ Aḥmad (1354 sh.-/1975-), *Fihrist-i nuskah-hā-yi khaṭṭī-i Kitābkhānah-i 'umūmī-i ... āyatallāh ... Najafī Mar'ashī*, Kitābkhānah-i Najafī Mar'ashī, Qom, vol. I, p. 18-20 and plates. The texts copied are Baḥrānī's *Qawā'id al-marām fī 'ilm al-kalām* and Ḥillī's *Mabādī' al-wuṣūl* and *Nahj al-mustarshidīn*. See also al-Lajna al-'ilmīya fī Mu'assasat al-Imām al-Ṣādiq (1418/1997), *Mawsū'at tabaqāt al-fuqahā'*, Mu'assasat al-Imām al-Ṣādiq, Qom, vol. VIII, p. 20-21, n° 2667.

- Source(s) of identification: The name of the author is mentioned in the beginning of the text.
- Note: This commentary seems to be an abbreviation or a compilation of portions of that attributed to ‘Alī b. Sulaymān al-Baḥrānī (see next entry, n° 7). The references in the Beirut copy of ‘Alī b. Sulaymān al-Baḥrānī’s commentary for the text here given as incipit are as follows: Beirut, USJ, Bibliothèque orientale, 788/4, fol. 34v, l. 8:

اشار بها الى النفس الناطقة

Ibid., fol. 35r, l. 20:

ثم وصفها بالتعزز والتمنع وحق لها ذلك اذ من كان مركزه الافق العلوي وابناء جنسه الملاء القدسي وماهيته
مجرد عن ممازجة المواد وملازمة الكون والفساد.

Another different text compiling portions of ‘Alī b. Sulaymān al-Baḥrānī’s commentary is found in two mss. (see Anonymous 2, n° 24).

- Known copy
Ms. London, British Library, Or. mss., Add. 16832, fol. 128r-131v (*in mg.*; GAL; An.; Mh.)¹²⁷

7. Jamāl al-Dīn ‘Alī b. Sulaymān **al-Baḥrānī** (d. 672/1274)

- GAL SI, p. 35/Cmtre k; Erg. 75; An. 10; Mh. 19 (anonymous); JSh 2 (Kamāl al-Dīn Maytham b. ‘Alī) and 13 (Ḥusayn b. ‘Alī b. Sulaymān)
- Title: *al-Nahj (al-minhaj) al-mustaqīm ‘alā ṭarīqat al-ḥakīm*
- Incipit

Texts with different incipits become identical or almost identical after a few lines (the most important variations appear in the preamble, not in the core of the commentary). These could be however texts claimed by different authors.

¹²⁷This ms. corresponds to the reference British Museum 886 (13) in GAL, An. and Mh. See CURETON William and RIEU Charles (1846), *Catalogus codicum manuscritorum orientalium qui in Museo Britannico asservantur. 2, Codices Arabicos amplectentem*, London (reprint 1998, Olms, Hildesheim), p. 402, n° 886. The text of the commentary follows the text of Avicenna’s poem (fol. 127v, *in mg.*). Texts in the ms. are dated 1165-1174/1752-1760. The next text copied in the margins is dated Raḥmat ---?, Hindustān, Ramaḍān 1173/April-May 1760 (fol. 136v). The main text around which the commentary is written is dated Šafār 1169/Nov. 1755 (fol. 137v). Mh. 4 adds ms. Koprülü 1587: this ms. (more precisely, ms. Istanbul, Köprülü Kütüphanesi, Fazıl Ahmed 1587) contains a copy of the commentary by ‘Alī b. Sulaymān al-Baḥrānī (see next entry).

Ms. Beirut, USJ, BO 788¹²⁸

الحمد لله الذي هدانا لمناهج السداد وساقنا الى مدارج الرشاد ... وبعد فاني لما تصفحت القصيدة المتوحدة في نظمها المتفردة في فهمها المنسوبة الى الشيخ الرئيس ... وهي التي أولها هبطت اليك من المحل الارتفاع وجدتها مغلقة الابواب مسدولة الحجاب مشتملة على عبارات شائقة منطوية على... فلما انتهيت الى غاية مقاصدها¹²⁹ ووقفت على نهاية مراصدها رايت ان اشير الى كشف تلك الاسرار... وقبل الشروع في بيان ما ذكره هذا الناظم من الاشارات والرموز وابرز ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة تكون من هذا البحث الخاص مكان الكلي من الجزئي تنبيهاً

Ms. Mashhad, Riḍawī *dād* 12024¹³⁰

الحمد لله رب العالمين والصلوة على سيد المرسلين محمد وآله اجمعين اقول وبالله التوفيق وقبل الشروع في بيان ما ذكر هذا الناظم من الاشارات والرموز وابرز ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة...

Ms. Fazıl Ahmed 1587¹³¹

قال الشيخ الامام جمال الدين علي بن سليمان البحراني قدس الله روحه بعد ان حمد الله تعالى واثني على نبيه محمد صلعم وبعد فاني تصفحت القصيدة المنسوبة الى الشيخ الرئيس... وهي التي أولها هبطت اليك من المحل الارتفاع فوجدتها مشتملة على عبارات شائقة وتلويحات رائقة فلما انتهيت الى غاية مقاصدها رايت ان اشير الى معانيها وانبه على الرموز المودعة فيها تكميلاً لمن ساقه التوفيق اليها وحمله التيسير عليها وقبل الشروع في بيان ما ذكر هذا الناظم لا بد من تقديم مقدمة عامة...

• Commentary on the first verse¹³²

الهبوط معروف وهو الحركة من العلو¹³³ الى السفلى¹³⁴ ممن له شعور ما وبالشعور تباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الجبل الى حضيضه سقط ولا يقال لجبريل سقط بالوحي من السماء بل يقال هبط¹³⁵ ولذلك قال¹³⁶ نزل به الروح الامين وفي التحقيق كان ههنا¹³⁷ ذوق عرفي خصص الوضع اللغوي¹³⁸ لو¹³⁹ استعمل الهبوط في موضع السقوط¹⁴⁰

¹²⁸ Ms. Beirut, Université Saint-Joseph, Bibliothèque orientale, 788, fol. 33v, l. 2, 7-13, 15-18; ms. Istanbul, Süleymaniye, Ragıp Paşa 707, fol. 88v, l. 2-3, 8-13, 15-17.

¹²⁹ om. ms. Istanbul, Süleymaniye, Ragıp Paşa 707.

¹³⁰ Ms. Mashhad, Riḍawī *dād* 12024, fol. 1v, l. 2-7.

¹³¹ Ms. Istanbul, Köprülülü Kütüphanesi, Fazıl Ahmed Paşa 1587, fol. 65v, l. 1-10.

¹³² Reference copy: ms. Beirut, Université Saint-Joseph, Bibliothèque orientale, 788, fol. 34r, l. 25 – 34v, l. 6.

¹³³ علو (العلو) mss. Istanbul, Süleymaniye, Ragıp Paşa 707 and Istanbul, Fazıl Ahmed 1587.

¹³⁴ سفلى (السفلى) mss. Istanbul, Ragıp Paşa 707 and Istanbul, Fazıl Ahmed 1587.

¹³⁵ هبط (هبط) add. mss. Istanbul, Ragıp Paşa 707 and Istanbul, Fazıl Ahmed 1587.

¹³⁶ رسول الله صلى الله عليه وسلم; add. ms. Istanbul, Ragıp Paşa 707; الله تعالى (قال) add. ms. Istanbul, Ragıp Paşa 707.

¹³⁷ ههنا ms. Istanbul, Ragıp Paşa 707 and ms. Istanbul, Fazıl Ahmed 1587.

¹³⁸ ذوق عرفي خصص الوضع اللغوي (ذوق) في تخصيص العرف اللغوي ms. Istanbul, Ragıp Paşa 707.

¹³⁹ لو ms. Istanbul, Ragıp Paşa 707; حتى اذا ms. Istanbul, Fazıl Ahmed 1587.

¹⁴⁰ في موضع الهبوط (السقوط) الهبوط في موضع السقوط ms. Istanbul, Ragıp Paşa 707.

- Commentary on the second verse¹⁴¹

أقول النفس الناطقة لما كانت في ماهيتها مبرأة عن ممازجة المواد منزهة الحقيقة عن الكون والفساد

- Source(s) of identification: The title is mentioned at the end of the text. The name of the author appears at the beginning of the text in only one copy, ms. Istanbul, Fazıl Ahmed 1587 (fol. 65v; ms. dated mid-9th/15th century), where the preamble presents a number of variations from the other copies. In ms. Beirut, USJ, BO 788 (a copy with texts dated 737/1337), it appears along with the title on the title page.

The commentary is mentioned in the entry on Baḥrānī in *Amal al-‘āmil* by al-Ḥurr al-‘Āmilī (1624-1693);¹⁴² a similar entry is found in the *Riyāḍ al-‘ulamā’ wa-ḥiyāḍ al-fuḍalā’* by ‘Abd Allāh Efendi al-Isfahānī (d. ca. 1130/1718).¹⁴³ Sulaymān al-Baḥrānī (d. 1121/1709, see previous entry) mentions the commentary in his entry on ‘Alī b. Sulaymān in his *Fihrist Āl Bābawayh wa-‘ulamā’ al-Baḥrayn*.¹⁴⁴ A few mss. give Kamāl al-Dīn Maytham al-Baḥrānī (d. ca. 679/1280 or 81, a disciple of ‘Alī b. Sulaymān) as the author (ms. Tehran, Majlis 1822, title-page, p. 65). *GAL* mentions the Beirut ms., and gives as author Jamāl al-Dīn ‘Alī b. Sulaymān al-Ḥarrānī following Cheikho’s catalogue (a misreading in Arabic for al-Baḥrānī, resulting from the omission of a *bā’*: البحراني for الحرائني).

- On the author: Shī‘ī philosopher and theologian active in Bahrain, known for his commentaries of Avicenna’s texts. See GLEAVE Robert M. (2009), “al-Baḥrānī, ‘Alī b. Sulaymān,” in *EF*, s.v. and BAḤRĀNĪ, *Anwār al-badrayn*, ed. AL-ṬĪBBĪ, p. 61-62.¹⁴⁵ The main sources on this author are al-Ḥurr al-‘Āmilī (1624-1693), *Amal al-‘āmil*¹⁴⁶ and ‘Abd Allāh Efendi al-Isfahānī (d. ca. 1718), *Riyāḍ al-‘ulamā’*.¹⁴⁷

¹⁴¹ Reference copy: ms. Beirut, Université Saint-Joseph, Bibliothèque orientale, 788, fol. 35v, l. 1-3.

¹⁴² AL-ḤURR AL-‘ĀMILĪ Muḥammad b. al-Ḥasan (1362/1984), *Amal al-‘āmil*, 2 vol., Dār al-Kitāb al-Islāmī, Beirut, vol. II, p. 189.

¹⁴³ AFANDĪ ‘Abd Allāh b. ‘Īsā (1401/1981), *Riyāḍ al-‘ulamā’ wa-ḥiyāḍ al-fuḍalā’*, ed. AL-ḤUSAYNĪ Aḥmad, 6 vol., Maktabat Āyat Allāh al-Mar‘ashī al-‘amma, Qom, vol. IV, p. 101-102.

¹⁴⁴ AL-BAḤRĀNĪ Sulaymān (1404/1984), *Fihrist Āl Bābawayh wa-‘ulamā’ al-Baḥrayn*, ed. AL-ḤUSAYNĪ Aḥmad, Maktabat Āyat Allāh al-Mar‘ashī al-‘amma, Qom, p. 68-69.

¹⁴⁵ AL-BAḤRĀNĪ ‘Alī b. Ḥasan (1407/1986), *Anwār al-badrayn fī tarājīm ‘ulamā’ al-Qaṭīf wa-al-Aḥsā’ wa-al-Baḥrayn*, ed. AL-ṬĪBBĪ Muḥammad ‘Alī Muḥammad Riḍā, Maktabat Āyat Allāh al-‘Uzmā al-Mar‘ashī al-Najafī, Qom (reprint of Maṭba‘at al-Nu‘mān, Najaf, 1377).

¹⁴⁶ AL-ḤURR AL-‘ĀMILĪ, *Amal al-‘āmil*, vol. II, p. 189.

¹⁴⁷ AFANDĪ, *Riyāḍ al-‘ulamā’ wa-ḥiyāḍ al-fuḍalā’*, ed. AL-ḤUSAYNĪ, vol. IV, p. 101-102 (where it is said that the author’s *laqab* is Jamāl al-Dīn or Kamāl al-Dīn; the author quotes al-Ḥurr al-‘Āmilī).

- Note: Portions of this commentary are similar with the text of al-Aḥmadī's commentary (n° 3). Two other commentaries seem to be compilations of extracts of Baḥrānī's commentary: see n° 6 (attributed to Sulaymān al-Māhūzī al-Baḥrānī) and n° 24 (Anonymous 2). We added here the commentary on the second verse in order to show the similarity and dissemblance between Baḥrānī's commentary and this latter text. The commentary by Abū al-Futūḥ Muḥammad Khalīl (fl. 1155/1743?) uses also the same material (n° 2). Another text with the same title given at the end, and with important portions identical to Baḥrānī's commentary, rearranged in another order and slightly changed in the wording, can be found in ms. Manisa, İİ Halk Kütüphanesi, 2994, fol. 34v-43v. See Anonymous 3 (n° 25).
- Known copies¹⁴⁸
Mss. Beirut, Université Saint-Joseph, Bibliothèque orientale, 788/4, fol. 33r-44v¹⁴⁹ (*GAL*; An.); —, Bibliothèque orientale, 562; *Berlin, SB, Wetzstein II 1736^a, fol. 51-56;¹⁵⁰ Cairo, Azharīya, 6378, fol. 57r-69r (beginning of text wanting);¹⁵¹ *Cairo, Dār al-Kutub, *Ḥikma wa-falsafa 'arabī* 21;¹⁵² *—, Majāmi' 3463, p. 19-28;¹⁵³ *—, *Ḥikma wa-falsafa Tal'at 'arabī* 341;¹⁵⁴ Istanbul, Köprülü Kütüphanesi, Fazıl Ahmed Paşa 1587, fol. 65r-89r (Erg.; An.; Mh. 4);¹⁵⁵ Istanbul, Süleymaniye, Ragıp Paşa 707, fol. 88v-102v; *Jerba, al-Maktaba al-Bārūniya

¹⁴⁸ The copies mentioned here present a few variations, and should be studied further to determine whether they are all copies of the same text.

¹⁴⁹ Another text in the *majmū'a* is dated end of Sha'bān 737/March 1337. See CHEIKHO Louis (1925), "Catalogue raisonné des manuscrits de la Bibliothèque orientale de l'Université Saint-Joseph, n° 337-467," *Mélanges de l'Université Saint-Joseph* 10, p. 105-179, under n° 410/4 (= n° 410/18 in *GAL* and An.).

¹⁵⁰ AHLWARDT, 5350; 12th/18th century.

¹⁵¹ Starts with: والرموز وابرار ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة. Similar preamble in ms. Mashhad, Riḍawī *dād* 12024. Recent copy. The ms. contains also a copy of the commentary by al-Anṭākī (n° 4) and of a *takhmīs* attributed to 'Alā' al-Dīn al-Ḥalabī (T3). See a description of the ms. n. 115.

¹⁵² In the catalogue Cairo 1301-1308, vol. VI, p. 101, the manuscript appears to be comprised of a copy of the *al-Kuḥl al-nafts li-jalā'a 'yun al-Ra'īs* by al-Anṭākī and the *al-Nahj al-mustaqīm 'alā tariqat al-ḥakīm*, here described as a commentary of unknown authorship, with beginning of text wanting in the copy. This is followed by a *takhmīs* of Avicenna's *Qaṣīda* attributed to 'Alā' al-Dīn al-Ḥalabī. This description is very similar to, if not identical with, the contents of ms. Cairo, Azharīya 6378.

¹⁵³ Copy dated 945/1538-1539. The text is attributed in this copy to Ibn 'Arabī. See SAYYID, vol. III, p. 180-181. This copy is used by KHOLEIF (1974). See KHOLEIF, *Ibn Sīnā*, bibliography, p. 174, n° 16.

¹⁵⁴ See online catalogue, with name of author: Ibn 'Arabī. This ms. is mentioned by An. (23) and Mh. (6) under "Ibn 'Arabī."

¹⁵⁵ Mh. 4, under Sulaymān al-Māhūzī al-Baḥrānī. Other texts in the ms. are dated Jumādā II 867/Feb.-March 1463. OUC (under 34 Fa 1587/10). The preamble of the text in this copy presents important differences with the text in other copies, these differences consisting mainly in an absence of ornaments present in the text in other mss. The text of the commentary proper is almost identical with the text in other copies. The name of the author appears at the beginning of the text; the title appears at the end.

76/2;¹⁵⁶ *Khuy, Namāzī, 601, p. 251-279;¹⁵⁷ *Khwānsar, Kitābkhānah-'i Fāḍil-i Khwānsarī, 220, fol. 268v-276v;¹⁵⁸ *Los Angeles, UCLA, Collection of Arabic mss. (Collection 895), 713;¹⁵⁹ *Mashhad, Riḍawī 5921, 81-90 (*in mg.*);¹⁶⁰ *Mashhad, Riḍawī ḍād 12024 (beginning of text slightly different, similar to Cairo, Azharīya 6378);¹⁶¹ *Tehran, Madrasah-'i 'Alī Shahīd Muṭahharī (formerly known as Kitābkhānah-'i Sipahsālār), 2919, fol. 10r-15v;¹⁶² Tehran, Majlis, 1822, p. 65-92;¹⁶³ *probably* *Ḥaydar Ābād, Āṣafīya 2/1718, 127.¹⁶⁴ Ms. Manisa, İl Halk Ktp., 2959, fol. 113v-119v (*in mg.*)¹⁶⁵ starts directly with the commentary of the first verse without preamble and offers a few small variations. The title *al-Nahj al-mustaqīm 'alā ṭarīqat al-ḥakīm* is given at the end of the copy.

Ms. Konya, Yusuf Ağa Yazma Eser Ktp., 5618 is mentioned by Mh., but the ms. with this call number is not a copy of the text by Baḥrānī.¹⁶⁶

7b. Jalāl al-Dīn al-Dawānī: see under Samarqandī (n° 20)

- Erg. 83; An. 19; FA 14
- This attribution is based on several mss. where the commentary here described as written by Samarqandī is attributed to Dawānī: mss. Leiden Or. 6292, Istanbul, Süleymaniye, Aşirefendi 459, and Istanbul, Giresun 3585 and 3645 (mss. Aşirefendi and Giresun, according to catalogue description).

¹⁵⁶ See *Fihris makhṭūṭāt al-Maktaba al-Bārūniya* (accessible online at <http://www.elbarounia.com/archive.htm>), n° 468.

¹⁵⁷ See DINĀ, n° 292570.

¹⁵⁸ See DINĀ, n° 292567: 13th/19th century.

¹⁵⁹ 11th-12th / 17th-18th century. See DĀNISHPAZHŪH Muḥammad Taqī (1362/1983), "Fihrist-i nuskhah-hā-yi khaṭṭī-'i 'arabī-'i dānishgāh-'i Los Angeles," *Nuskhah-hā-yi khaṭṭī. Nashriyah-'i Kitābkhānah-'i markazī-'i Dānishgāh-'i Tihirān* 11-12, p. 262, under "Sharḥ al-Qaṣīda al-'aynīya."

¹⁶⁰ Dated 1296/1879. See DINĀ, vol. VI, p. 946, n° 172026, and Āstān-i Quds Riḍawī digital library at <http://digital.aqlibrary.ir/index.aspx?pid=13&GID=134736&ID=85011>.

¹⁶¹ Elegant copy, dated 1092/ 1681. See DINĀ, vol. VI, p. 946, n° 172022, and Āstān-i Quds Riḍawī digital library at <http://digital.aqr.ir/index.aspx?pid=6&ID=85903>.

¹⁶² See DINĀ, n° 292569. Other texts in the mss. are dated 1033 to 1035/1623 to 1626.

¹⁶³ Copy dated Mashhad, Tuesday 8 Shawwāl 1233/Aug. 11, 1818. The title is given as "*al-Minhaj al-mustaqīm*" and the author as Kamāl al-Dīn Maytham al-Baḥrānī (title at top of text, p. 96). The commentary follows the text of the *Qaṣīda* (p. 64-65). See DINĀ, n° 292572.

¹⁶⁴ The colophon of the text bears apparently the title of Baḥrānī's text, and this copy could present the same sequence of texts as ms. Cairo, Azharīya 6378. The ms. is considered in *GAL* and *An.* as a copy of al-Anṭākī's commentary (n° 4).

¹⁶⁵ Following the foliation in pencil; according to another foliation in ink: fol. 135v-141v. Copy dated 20 Dhū al-Ḥijja 984/ March 10, 1577. See OUC (under 45 Hk 2959/11).

¹⁶⁶ Anonymous, with title. Checked by N. Zouggar in April 2013.

7c. **Fayḍ Allāh** Efendi (Feyzullah Efendi): see under Samarqandī (n° 20)

- Erg. 85; An. 21; Mh. 17 (Fayḍ Allāh Efendi); FA 5 (Şeyhülislam Feyzullah Efendi)
- In ms. Istanbul, Süleymaniye Ktp., Hamidiye 389, the author of the text of the commentary attributed here to Samarqandī is said to be Fayḍ Allāh Efendi (end of next text in the ms., fol. 65v). This is the source for the attribution of a commentary to Fayḍ Allāh Efendi by Erg. 85; An. 21; Mh. 17 and FA 5.

8. **Ḥusayn Kūçik**

- Description: Selections from a text referred to as “*sharḥ al-Qaṣīdat al-warqā’ li-Mawlānā Ḥusayn Kūçik, tilmīdh M-r--(?) Muḥammad Çelebi*” (see fol. 41r) are added on the margins by the copyist in ms. Istanbul, Atif Efendi, 2851, fol. 39v-43v, a copy of the commentary by al-Samarqandī (n° 20).

The text quotes and discusses the commentary by al-Sam‘ānī (n° 19, here with this name; see fol. 40v, 41r), and quotes from al-Ghazālī’s *al-Sirr al-Maṣūn* (see fol. 42r).

Whether this text exists separately is unsure. The first extract, written on the margin of the verse “*anifat wa-mā anisat fa-lammā wāṣalat alifat mujāwarat al-kharāb al-balqa’*,” reads as follows (fol. 40r):

معنى البيت النفس استنكفت ما له التعلق واستوحشت فلما واصلت اليه واستمرت المواصلة(?) بينهما
الفت وانست بمصاحبته وتبدلت

- Known copy
Ms. Istanbul, Atif Efendi, 2851, fol. 39v-43v (*in mg.*).¹⁶⁷

*8b. **Ḥusayn b. Ibrāhīm** b. Ḥamza b. Khalīl (fl. 1000/1592)

- KZ 9; JSh 14
- Incipit

الحمد لله فياض روادف (او: ذوارف) العوارف

- Description in KZ
وشرحها حسين بن ابراهيم بن حمزة بن خليل شرحاً ممزوجاً اوله الحمد لله فياض روادف (او: ذوارف)
العوارف الخ باسم السلطان مراد بن سليم خان

¹⁶⁷ OUC (under 34 Atf 2851/7).

- Note: According to Hajjī Khalīfa (1609-1657), this commentary was written for the sultan Murād b. Salīm Khān, presumably Murād III (953-1003/1546-1595), the twelfth Ottoman sultan, who reigned from 982/1574 until his death.¹⁶⁸

Another text attributed to Ḥusayn b. Ibrāhīm b. Ḥamza b. Khalīl is mentioned in *KZ*: a commentary on a *qaṣīda* by Sirāj al-Dīn al-Farghānī, “*yaqūl al-‘abd fī Bad’ al-amālī*,” entitled *al-La’ālī fī sharḥ Bad’ al-amālī*. In a copy of this text, ms. Çorum Hasan Paşa İl Halk Kütüphanesi 1027, the author is said to have completed the dictation (*imlā’*) of his work in Ramaḍān 999/1591 (fol. 143r).¹⁶⁹

In the entry on Ibn Ḥamza in the *Hadiyat al-‘ārifīn*, Bābānī mentions the commentary on Avicenna’s *Qaṣīda*, probably based on the information given in *KZ*. Another text is added to those mentioned in *KZ*: *Ghāyat al-amānī fī sharḥ taṣrīf al-‘Izzī li-al-Zanjānī*, said to have been completed in Ramaḍān 1000/1592.¹⁷⁰ This date is confirmed in a copy of this text, that is ms. Manisa, İl Halk Kütüphanesi 2534 (fol. 194v).¹⁷¹

°8c. **Ibn ‘Arabī** (560-638/1165-1240)

- An. 23; Mh. 6
- This attribution is based on ms. Cairo, Dār al-Kutub, Ṭal‘at *Ḥikma* 341, where the text of the commentary by ‘Alī b. Sulaymān al-Baḥrānī (n° 7) is attributed to Ibn ‘Arabī.

°8d. Aḥmad b. Dā’ūd known as **Ibn al-Ḥalāwī**

Mh. 10 mentions under this name ms. Cairo, Dār al-Kutub, *Ḥikma* Taymūr ‘*arabī* 159, that appears from the online catalogue description to be a copy of Tilimsānī’s commentary (n° 22). We did not check the ms. directly.

8e. **Ibn Kamāl**

The text here described under Samarqandī (n° 20) is ascribed by a later hand to Ibn Kamāl Pāshā in one ms.: Bratislava, Univerzita knižnica v Bratislave

¹⁶⁸ He was known for cultivating a strong interest in culture and spirituality. DE GROOT Alexander H. (1993), “Murād III,” in *EP*, vol. VII, p. 595-597.

¹⁶⁹ See OUC under 19 Hk 1027. The name of the author appears in the beginning of the text.

¹⁷⁰ AL-BĀBĀNĪ, *Hadiyat al-‘ārifīn*, vol. I, p. 360.

¹⁷¹ See OUC under 45 Hk 2534. The name of the author appears at the beginning of the text. Another text is published under the name Ḥusayn b. Ibrāhīm b. Ḥamza b. Khalīl al-Awlawī: AL-AWLAWĪ Ḥusayn b. Ibrāhīm (2005), *Ḍaw’ al-anwār fī sharḥ Mukhtaṣār al-Manār*, Al-Maktaba al-Azharīya li-al-turāth, Cairo.

TG 15. See also the catalogue description of ms. Tunis, Dār al-kutub al-waṭanīya, A-MSS-00744.¹⁷²

In his commentary, Munāwī (n° 13) makes a number of quotations from a previous commentator under the name “Ibn al-Kamāl.” These correspond to the text here described under al-Šūfī and Abdullah Paşa Köprülüzâde (n° 21).

9. ‘Alī b. Muḥammad Ibn **al-Walīd** (d. Sana’a, 612/1215)

- *Dharī‘a*, vol. XVII, p. 121-122, n° 643 (under “*al-Qaṣīda al-‘aynīya*,” with name: al-Sayyid ‘Alī b. M. al-Ismā‘īlī).
- Title: *al-Risāla al-muḥīda fī ṭīḥ mulghaz al-qaṣīda*
- Incipit
الحمد لله منور بصائر أتباع آل محمد بنور الرشاد ... اما بعد فان بعض الاخوان الفضلاء كثروهم الله تع ...
عثر على قصيدة منسوبة الى الرئيس ابي علي بن سينا ... اغمض معانيها
- Commentary on the first verse
فإنه عنى بذلك ما جرى من فتور من فتر عن قبول الاجابة فى عالم الابداع
- Source(s) of identification: catalogue description and secondary literature.
- On the author: See POONAWALA Ismail K. (1977), *Biobibliography of Ismā‘īlī Literature*, Undena, Malibu (CA), p. 159, n° 9. F. Daftary gives a list of known works by Ibn al-Walīd in DAFTARY Farhad (2004), *Ismaili Literature. A Bibliography of Sources and Studies*, I.B. Tauris in association with the Institute of Ismaili Studies, London, p. 118-119. See also *id.* (2012), *Historical Dictionary of the Ismailis*, Scarecrow Press, Lanham, Md., under “Ibn al-Walīd, ‘Alī b. Muḥammad.”
- Secondary literature
DE SMET Daniel (2002), “Avicenne et l’ismaélisme post-fatimide, selon la *Risāla al-muḥīda fī ṭīḥ mulghaz al-qaṣīda* de ‘Alī b. Muhammad b. al-Walīd (ob. 1215),” in JANSSENS Jules and DE SMET Daniel (eds.), *Avicenna and his Heritage*. Acts of the International Colloquium, Leuven/Louvain-la-Neuve, Sept. 8-11, 1999, Leuven University Press, Leuven, p. 1-20.
MADELUNG Wilferd (2005), “An Ismaili Interpretation of Ibn Sīnā’s *Qaṣīdat al-Naḥs*,” in LAWSON Todd (ed.), *Reason and Inspiration in Islam. Theology, Philosophy and Mysticism in Muslim Thought. Essays in Honour of H. Landolt*,

¹⁷² See above, n. 71.

I.B. Tauris Publishers & The Institute of Ismaili Studies, New York & London, p. 157-168.

- Edition & translation

IBN AL-WALĪD (2016), *Avicenna's Allegory on the Soul. An Ismaili Interpretation*. An Arabic Edition and English Translation of 'Alī b. Muḥammad b. al-Walīd's *al-Risāla al-muḥfida*, ed. by MADELUNG Wilferd, tr. and intro. by MAYER Toby, I.B. Tauris Publishers, in association with The Institute of Ismaili Studies, London. The edition is based on the three mss. held at the Institute of Ismaili Studies in London.

FEKI Habib (= al-Ḥabīb al-Faqī) (ed.) (1979), "*al-Risāla al-muḥfida fī sharḥ al-Qaṣīda*," *Ḥawliyat al-Jāmi'a al-Tūnisīya* 17, p. 117-182 (ed. p. 137-178). The edition is based on an otherwise unknown manuscript from a private collection, copied on Friday 6 Jumādā I 1350/Sept. 19, 1930.¹⁷³

- Known copies

Mss. London, Institute of Ismaili Studies, Ms. 140, fol. 1v-40r;¹⁷⁴ —, Ms. 673;¹⁷⁵ —, Ms. 875.¹⁷⁶

10. Ni'mat Allāh al-Jazā'irī al-Shūshtarī al-Mūsawī al-Ḥusaynī (d. 1112/1700 or 1701)

- Commentary on the first verse

التاء من قوله هبطت يعود الى الروح والمخاطب هو الهيكل المحسوس المعبر عن البدن والمحلّ الارتفاع هو عالم الارواح

- Note: This commentary is not an independent work, but a portion of al-Jazā'irī's *Maqāmāt al-najāh*, maqām 22.

- Edition

AL-JAZĀ'IRĪ Ni'mat Allāh (1373/1954), *Sharḥ 'Aynīyat Ibn Sīnā*, ed. MAHFŪZ Ḥusayn 'Alī, Maṭba'at al-Ḥaydarī, Tehran. The edition is based on a manuscript containing a copy of the first part of the *Maqāmāt al-najāh*, dated 1228

¹⁷³ FEKI, "*al-Risāla al-muḥfida fī sharḥ al-Qaṣīda*," p. 178.

¹⁷⁴ Mid 14th/20th century. See GACEK Adam (1984), *Catalogue of Arabic Manuscripts in the Library of the Institute of Ismaili Studies*, Islamic Publications Ltd., London, vol. I, p. 98 (n° 120).

¹⁷⁵ Ibid. 50 fol.; mid 14th/20th century.

¹⁷⁶ 44 fol.; Mumba'ī, 5 Jumādā I 1358/22 June 1939. CORTESE Delia (2000), *Ismaili and Other Arabic Manuscripts. A Descriptive Catalogue of Manuscripts in the Library of the Institute of Ismaili Studies*, I.B. Tauris, in association with The Institute of Ismaili Studies, London, p. 78, n° 127/875.

(1813), said to be copied on an autograph copy written in Shūshtar in 1103 (1691 or 92).¹⁷⁷

10b. al-Sayyid al-sharīf al-**Jurjānī** (d. 816/1413): see under Samarqandī (n° 20)

- Erg. 83; An. 19; FA 11
- This attribution is based on ms. Istanbul, Süleymaniye, Esad Efendi 3677, where the name of the author of a text similar to that described here under al-Samarqandī, reads “al-Sayyid al-Sharīf al-Jurjānī.”¹⁷⁸ The edition of the text by Çifçi (see n. 178) follows this attribution.

11. ‘Abd al-Jawād b. Shu‘ayb al-**Khawānikī**

- *GAL* (SI, 35/Cmtre o); Erg. 78; An. 14; Mh. 13 (all these references under: ‘Abd al-Jawād b. al-Qayim Sa‘īd al-Khūnjī or al-Khūnajī); JSh 23 (under ‘Abd al-Jawād b. Ibrāhīm al-Ḥuwayjī); FA 9 (Abdülcevad el-Havanci) + *GAL* I, p. 455/35. Cmtre f. anon.; An. 6: anon. (ms. Gotha, ar. 1167)
- Incipit¹⁷⁹
قال نعوذ بقوة الله ونشرح قول الشيخ الرئيس هبطت الى اخرها قال الشيخ قدس الله سره وذلك عند مباينة لطيفة الجوهر قوله هبطت اليك
- Commentary on the first verse¹⁸⁰
اقول ان الهبوط لغة¹⁸¹ يدل على الذلة والخمول وهو مأخوذ من العلوم الفلكية فإن ارباب الرصد لما شاهدوا احوال الكواكب
- Source of identification: in ms. Gotha, ar. 1167, a copy dated 888/1483, no name of author is mentioned. The author’s name appears at the end of the text in ms. Istanbul, Laleli 3763, a much later copy, as “*al-faqīr* ‘Abd al-Jawād Ibn *al-faqīr* Shu‘ayb al-Khawānikī” (fol. 29r). This text corresponds to the one described as a commentary by ‘Abd al-Jawād b. al-Qayim Sa‘īd al-Khūnajī in *GAL* (SI, 35/Cmtre o); Erg. 78; An. 14; Mh. 13. It appears in JSh 23 under the name ‘Abd al-Jawād b. Ibrāhīm al-Ḥuwayjī.

¹⁷⁷ AL-JAZĀ’IRĪ, *Sharḥ ‘Ayniyat Ibn Sīnā*, ed. MAḤFŪZ, p. 3.

¹⁷⁸ Esad Efendi 3677, fol. 6r, reproduced in the edition of the text by ÇİFÇİ Mehmet Faruk (2015), “Seyyid Şerīf Cürċānī’nin er-Risāletü’l-Ķudsīyye Fī Şerḥi’l-Ķaşīdeti’l-Mensūbe ilâ Ebî ‘Alī b. Sīnâ Adlı Eseri (İnceleme ve Tenkitli Neşir),” *Hikmet Yurdu*, p. 171-199, p. 198.

¹⁷⁹ Reference copy: ms. Istanbul, Süleymaniye Ktp., Laleli 3763, fol. 21v, l. 2-4.

¹⁸⁰ Reference copy: ms. Istanbul, Süleymaniye Ktp., Laleli 3763, fol. 21v, l. 5-6.

¹⁸¹ لفط لغة ms. Gotha, ar. 1167.

- On the author: The name given at the end of the text in ms. Laleli 3763 could refer to the ‘Abd al-Jawād b. Shu‘ayb al-Khawānikī mentioned by Muḥibbī in his *Khulāṣat al-athar*: ‘Abd al-Jawād b. Shu‘ayb b. Aḥmad b. ‘Abbād b. Shu‘ayb al-Qinā’ī al-Khawānikī al-Miṣrī al-Shāfi‘ī al-Anṣārī, Egyptian scholar described as “*ṣūfi al-mashrab*,” who left a number of writings, including poems from which Muḥibbī quotes a few. He was born in Khawānik, active in Cairo, and did the pilgrimage to Mekka in 1063/1652-1653; he died in 1073/1662-1663. The commentary is not mentioned by Muḥibbī.¹⁸² If this is the case, he would have endorsed an already existing text, since ms. Gotha, ar. 1167 is dated 888/1483.
- Known copies
 Khawānikī: ms. Istanbul, Süleymaniye Ktp., Laleli 3763, fol. 21v-29r.¹⁸³ Earlier bibliographies mention ms. Istanbul, Süleymaniye Ktp., Serez 3807 (Erg.; An.; Mh.), but the ms. corresponding to this reference is not a copy of our text.
 Anonymous: ms. Gotha, ar. 1167, fol. 2r-11v. Copy dated Şafar 888/April 1483 (fol. 11v; reading note dated Ramaḍān 901/May-June 1496 on the same folio). The text of the *Qaṣīda* by another hand appears on fol. 1v.¹⁸⁴

11b. Abdullah Paşa b. Mustafa Paşa **Köprülüzâde** (d. 1148/1735 or 36): see under ‘Abd al-Raḥmān al-Şūfi (n° 21)

- Erg. 80; An. 17; FA 6
- The name Köprülü ‘Abd Allāh Pāshā (Abdullah Paşa b. Mustafa Paşa Köprülüzâde, d. 1148/1735-1736) is given in ms. Istanbul, Süleymaniye, Hamidiye 389 as author of a text attributed to ‘Abd al-Raḥmān al-Şūfi in other copies.

12. Muḥammad b. Aḥmad b. ‘Īsā al-**Maghribī** al-Mālikī (16th-17th century)

- *GAL* (SI, 35/Cmtre n); Erg. 76; An. 13; Mh. 15; JSh 12 (under al-Şinhājī)
- Title: *Badī‘ al-jawhar al-naḥīs fī bayān ma‘ānī ‘Aynīyat al-Ra’īs*

¹⁸² MUḤIBBĪ, *Khulāṣat al-athar*, vol. II, p. 301-302.

¹⁸³ Copy dated 1140/1727-1728 (fol. 31r). This ms. is mentioned as a copy of the commentary by al-Quhistānī (n° 17) in Erg., An., Mh. and FA.

¹⁸⁴ See PERTSCH, vol. II, p. 379.

- Incipit¹⁸⁵

ان اولى ما تنافست فيه الطروس والسطور وتباسمت به من رياض السرور ثغور الزهور حمد الله المتوحد بعظمته وكبريائه المنفرد بدوام عزه وبقائه ... وبعد فيقول افقر عباد الديان ... محمد ابن احمد بن عيسى المغربي المالكي سبط العفيف رئيس الاطباء والكحالين بالبيمارستان المنصوري ... لما كانت القصيدة العينية المتوحدة في نظمها المنفردة في دقة فهمها المنسوبة الى قدوة العلماء المتاهلين¹⁸⁶ قرّة عيون اعيان الحكماء المحققين ... مغلقة الابواب مسدلة الحجاب فيها شفاء من امراض الجهالات

- Commentary on the first verse¹⁸⁷

هبطت اي نزلت اذ الهبوط لغة الحركة اذ يقال في الحجر سقط وفي من تنكس من اوج الى حضيض بلا شعور سقط

- Source(s) of identification: The title and the name of the author appear in the preamble of the text (and also on the title-page in ms. Veliyüddin 1637).
- On the author: The author is presented in the preamble of the text as Muḥammad b. Aḥmad b. 'Īsā, the grandson of al-'Afīf, head-physician in the Bīmāristān al-Manṣūrī (in Cairo), al-Maghribī al-Mālikī (see incipit). Kaḥḥālāh, following Bābānī in his *Hadiyat al-'arīfīn*, identifies the author of our text with M. b. A. b. 'Īsā al-Maghribī, a Mālikī author who wrote a *Ghāyat al-ittiḥāf fī-mā khaḥfiya min kalām al-Qāḍī wa-al-Kashshāf*, a short work completed on the last day of Jumādā I 1005/Jan. 19, 1597 of which an autograph copy dated 7 Jumādā II 1005/Jan. 26, 1597 is kept in ms. Cairo, Dār al-Kutub, *Tafsīr* m 'arabī 66.¹⁸⁸ No earlier source indicates that the author of these two texts is one and the same person. Muḥibbī (1651-1699) mentions in his *Khulāṣat al-athar* a Shams al-Dīn Muḥammad b. Aḥmad b. 'Alī Ibn al-Maghribī (d. 18 Rabī' I 1016/July 13, 1607), Mālikī *qāḍī* in Damascus, who studied in Cairo, Mekkah and Damascus.¹⁸⁹
- Note: Note the proximity of the beginning of this text with al-Aḥmadī's commentary (n° 3). In the commentary, Maghribī includes Aḥmadī's text in his own, but Maghribī's text is much longer. Like Aḥmadī, Maghribī distances himself from Ibn Sīnā's *madhhab*. His main concern is with human nature, a recurring topic throughout the commentary.

¹⁸⁵ Reference copy: ms. Istanbul, Beyazıt Devlet Kütüphanesi, Veliyüddin 1637, fol. 1v, l. 2-3, 13-21.

¹⁸⁶ Perhaps for المتاهلين.

¹⁸⁷ Reference copy: ms. Istanbul, Beyazıt Devlet Kütüphanesi, Veliyüddin 1637, fol. 9v, l. 8-10.

¹⁸⁸ = 'āmm 6399. See online catalogue, under *Ghāyat al-ittiḥāf*, and Cairo 1301-1308, vol. I, p. 183 (dates according to this catalogue).

¹⁸⁹ MUḤIBBĪ, *Khulāṣat al-athar*, vol. III, p. 353.

The catalogue of the Dār al-Kutub in Cairo gives a date of completion: 10 Shawwāl 1006/May 16, 1598.¹⁹⁰

In *Jāmi al-shurūḥ*, a text with the same title is attributed to Abū ‘Abd Allāh M. b. A. b. ‘Īsā al-Ṣinhājī (d. 990/1582), an error probably proceeding from a misreading of Kaḥḥāla’s *Mu‘jam al-mu‘allifīn* where the entry on al-Ṣinhājī precedes directly that on al-Maghribī. The mistake is already made by Zirikli.¹⁹¹

- Known copies

Mss. *Cairo, Dār al-Kutub, *Ṭibb* 8 m (Mh.);¹⁹² Istanbul, Beyazıt Devlet Kütüphanesi, Veliyüddin 1637 (101 fol.; Erg.; An.; Mh.).¹⁹³

*12b. Fakhr al-Dīn Muḥammad b. ‘Abd al-Salām al-Māridīnī (d. 594/1198) — lost

- Mh. 2; JSh 1

- Note: A commentary by this author is mentioned by Mh.,¹⁹⁴ quoting Ibn al-Qifṭī’s testimony (d. 646/1248), who stated already that no manuscript of this text was preserved. Ibn al-Qifṭī quotes himself an earlier source: the *Ḥiliyat al-siriyīn* (edited under the title *Kitāb tārikh Dunaysar*) by al-Dunaysarī (d. ca. 640/1242). The commentary (with no mention of its loss) is mentioned by Ibn al-‘Ibrī (d. 685/1286) in his *Tārikh mukhtaṣar al-duwal*¹⁹⁵ and by Ṣafadī (696-764/1297-1363) in the entry on Māridīnī in the *al-Wāfi bi-al-wafayāt*.

- Source(s) of identification: Ibn al-Qifṭī ‘Alī b. Yūsuf (568-646/1172-1248), *Akḥbār al-‘ulamā’* (under “Muḥammad b. ‘Abd al-Salām b. ‘Abd al-Raḥmān ... al-Māridīnī”);¹⁹⁶ Al-Dunaysarī Abū Ḥafṣ ‘Umar b. al-Khiḍr (d. ca. 640/1242), *Kitāb Tārikh Dunaysar* (under “*al-qāḍī* Muḥammad b. *al-qāḍī* ‘Abd al-Salām ...

¹⁹⁰ See n. 192.

¹⁹¹ ZIRIKLĪ, *al-A‘lām*, vol. VI, p. 7.

¹⁹² According to catalogue, autograph copy dated 10 Shawwāl 1006/May 16, 1598. See Cairo 1301-1308, vol. VI, p. 6 (= ‘*āmm* 7667; dates given here according to this catalogue), and online catalogue.

¹⁹³ Copy dated Sunday 17 Sha‘bān 1007/March 15, 1599 (fol. 101v); several marks of possession, one mentioning Cairo (fol. 2r). See *Defter-i Kütüphanesi-yi Veliyüddin*, Mahmut Bey Matbaası, Dersaadet (Istanbul), 1304/1886 or 1887, p. 91, n° 1637.

¹⁹⁴ This commentary is also mentioned in AL-BĀBĀNĪ Ismā‘īl Bāshā (1945), *Īḍāḥ al-maknūn fi al-dhayl ‘alā Kashf al-zunūn ‘an asāmī al-kutub wa-al-funūn*, ed. YĀLTQĀYĀ Muḥammad Sharaf al-Dīn and AL-KILĪSĪ Rif‘at Bīlkah, 2 vol., Millî Eđitim Basımevi, Istanbul, vol. II, p. 232 (under “*Sharḥ al-Qaṣida al-‘ayniya li-al-Ra‘īs*”).

¹⁹⁵ On the place of Ibn al-Qifṭī in Barhebraeus’ *History*, see SAMİR Khalīl S. (2003), “L’utilisation d’al-Qifṭī par la Chronique arabe d’Ibn al-‘Ibrī (d. 1286),” *Parole de l’Orient* 28, p. 551-598.

¹⁹⁶ IBN AL-QIFĪTĪ, *Ta’rikh al-ḥukamā’*, ed. LIPPERT, p. 290-291; ed. SHAMS AL-DĪN, p. 219 (n° 281).

al-Māridīnī”);¹⁹⁷ Ibn Abī Uṣaybi‘a (d. 668/1270), ‘*Uyūn al-anbā*’ (in the entry on Fakhr al-Dīn al-Māridīnī; this source adds the information that the commentary was written at the request of al-Amīr ‘Izz al-Dīn Abū al-Qāsim al-Khiḍr b. Abī Ghālib Naṣr al-Azadī al-Ḥimṣī);¹⁹⁸ Bar Hebraeus (= Ibn al-‘Ibrī, d. 685/1286), *Tārīkh mukhtaṣar al-duwal* (in the passage on the year 594);¹⁹⁹ Ṣafadī (696-764/1297-1363), *al-Wāfi bi-al-wafayāt* (in the entry on Māridīnī).²⁰⁰

*12c. Muḥammad b. Luṭfī Beyzāde

- KZ 6; JSh 17

- Description in KZ:

وشرحها المولى محمد بن لطفى المعروف بلطفى بكزاده (او: بكرامه²⁰¹) توفى سنة ... اورد فيه مؤاخذات كثيرة على شرح المولى مصنفك

- Note: A similar but slightly different name is mentioned by Kâtip Çelebi (1609-1657) in the entry on *al-Shaqā’iq al-Nu‘mānīya* by Taşköprüzade (d. 968/1561), where a Muḥammad b. Muṣṭafā known as Luṭfī Beyzāde, who died at an early age in 995/1586 or 1587, is said to have arranged alphabetically the entries of the *Shaqā’iq*, in a work left in a draft stage by the death of its author. Kâtip Çelebi seems to have had access to a copy of the *Shaqā’iq* annotated by Luṭfī Beyzāde, as he quotes notes on the margins of the *Shaqā’iq* left by a Luṭfī Beyzāde in the entry on *Jamshīd wa-Khūrshīd*,²⁰² in the entry on the ‘*Aqā’id al-Nasaṣī*’ (more precisely on the gloss (*hāshīya*) written by Luṭf Allāh b. Ilyās al-Rūmī),²⁰³ and in the entry on the *Wiqāyat al-riwāya fī masā’il al-Hidāya* by Maḥmūd al-Maḥbūbī (with a remark on the commentary by ‘Alā’ al-Dīn ‘Alī b. ‘Umar al-Aswad²⁰⁴ and by Muṣannifak).²⁰⁵

¹⁹⁷ DUNAYSARĪ Abū Ḥafṣ ‘Umar b. al-Khiḍr (1992), *Kitāb Tārīkh Dunaysar*, ed. ṢĀLIḤ I., Dār al-Bashā’ir, Beirut, p. 147-148.

¹⁹⁸ IBN ABĪ UṢAYBI‘A, ‘*Uyūn al-anbā*’, ed. MÜLLER, vol. I, p. 300 (end of page).

¹⁹⁹ BAR HEBRAEUS (= IBN AL-‘IBRĪ) (1983), *Tārīkh mukhtaṣar al-duwal*, Dār al-Rā’id al-lubnānī, al-Ḥāzimīya (Lebanon), p. 414.

²⁰⁰ AL-ṢAFADĪ, *al-Wāfi bi-al-wafayāt*, ed. AL-ARNĀ’ŪṬ and MUṢṬAFĀ, vol. III, p. 255-256.

²⁰¹ This is the reading given by Fluegel. In the other occurrences of the name mentioned below, Fluegel reads بيك زاده and بكزاده. There is no certainty that this is the same person.

²⁰² KZ, vol. II, p. 609 (n° 4158).

²⁰³ KZ, vol. IV, p. 222 (II. 1-2).

²⁰⁴ KZ, vol. VI, p. 458 (II. 9-10).

²⁰⁵ KZ, vol. VI, p. 465 (last line).

13. ‘Abd al-Ra’ūf al-Munāwī (Cairo, 952-1031/1545-1621)

- KZ 3; *GAL* (SI, 35/Cmtre h; II, p. 306/10.15); Erg. 81; An. 8; Mh. 9; JSh 16; FA 13
- Incipit²⁰⁶
الحمد لله الذي يلقي الروح من أمره على من يشاء من عباده والصلاة ... وبعد فهذا تعليق نفيس على القصيدة النفيسة النفسية العينية المنسوبة الى حكيم الملة الاسلامية عظيم العصابة الفلسفية المنعوت بين أهل التأصيل والتأسيس بمولانا الشيخ الرئيس ابي علي ابن سينا وقد علق عليها جمع جم منهم العلامة السمرقندي فأتى بما انباء عن سمو محله
- Commentary on the first verse (after a long introduction)²⁰⁷
بيان اللغة الهبوط النزول يقال هبط يهبط هبوطاً نزل وهبطه الله أنزله
- Source(s) of identification: KZ. The commentary is mentioned in the entry on Munāwī in the *Khulāṣat al-athar* by al-Muḥibbī (1651-1699).²⁰⁸ The name of the author appears at the beginning of the text in some mss. (see for instance ms. Istanbul, Süleymaniye Ktp., Lala İsmâil 547).
- Description in KZ
وللشيخ عبد الرؤوف المناوي الحدادي المتوفى سنة 1031 احدى وثلاثين والف شرح قال وقد علق عليها جمع جم منهم العلامة السمرقندي لكنه ربما أطنب في محل الايجاز وأوجز في محل الاطناب وتبع الفلاسفة في مواضع ينبو عنها ظاهر الكتاب ساكناً عليها من غير تنبيه فصارت مزلة الاقدام فجرده عن الموهوم والحشو
- On the author: Shāfi‘ī scholar and Ṣūfī, prolific author. See HAMDAN Abdelhamid S. (1993), “al-Munāwī,” in *EP*², vol. VII, p. 565; KANDEMİR Yaşar, “Münâvî, Muhammed Abdürraûf,” in *TDV İslâm Ansiklopedisi*;²⁰⁹ HAMDAN Abdelhamid S., “La vie et l’œuvre du grand soufi égyptien ‘Abd al-Ra’ūf al-Munāwī,”²¹⁰ al-MUḤIBBĪ, *Khulāṣat al-athar*, vol. II, p. 412-416.
- Note: In the preamble of his commentary the author mentions Samarqandī’s commentary (n° 20) as one of his main sources and targets. He refers to Samarqandī in his text as “the commentator” (*al-shāriḥ*; see *Kitāb Sharḥ ... al-Mūnawī ... ‘alā Qaṣīdat al-naḥs li-Ibn Sīnā*, p. 2 [ref. below]). The commentary proper starts after a long introduction in 22 *tanbīhāt* presenting general

²⁰⁶ Reference copy: ms. Berlin, SB, Ms. or. 4453, fol. 1v, l. 2, 4-8.

²⁰⁷ Reference copy: ms. Berlin, SB, Ms. or. 4453, fol. 12r, l. 11-12.

²⁰⁸ MUḤIBBĪ, *Khulāṣat al-athar*, vol. II, p. 416, l. 4.

²⁰⁹ KANDEMİR Yaşar, “Münâvî, Muhammed Abdürraûf,” in *TDV İslâm Ansiklopedisi*, vol. XXXI, p. 572-575.

²¹⁰ HAMDAN Abdelhamid S. (1984), “La vie et l’œuvre du grand soufi égyptien ‘Abd al-Ra’ūf al-Munāwī,” *Oriente Moderno*, Nuova serie 3 (64), n° 7/12, p. 203-214.

considerations on the human nature, soul, etc. It quotes Dā'ūd al-Anṭākī's commentary (d. 1008/1599; n° 4), who is called “our shaykh” (*shaykhu-nā*; see *ibid.*, p. 28), Ibn al-Kamāl (see *ibid.*, p. 64; 75), al-Simnānī (see *ibid.*, p. 64; n° 19, under “al-Sam‘ānī”). The quotations under the name “Ibn al-Kamāl” correspond to the text here described under al-Ṣūfī and Abdullah Paṣa Köprülüzâde (n° 21).

- Edition

AL-MUNĀWĪ ‘Abd al-Ra’ūf (1900), *Kitāb Sharḥ al-‘allāma Zayn al-Dīn Muḥammad al-mad’ū ‘Abd al-Ra’ūf b. Tāj al-‘Ārifīn b. ‘Alī b. Zayn al-‘Ābidīn al-Ḥaddādī al-Qāhirī al-ma’rūf bi-al-Munāwī [...]* ‘alā *Qaṣīdat al-nafs li-Ibn Sīnā wa-fīhi ta’rīf al-rūḥ muqābalan ‘alā nuskhat al-mu’allif raḥimahu Allāh*, Maṭba‘at al-Mawsū‘āt, Cairo.

- Known copies

Mss. Berlin, SB, Ms. or. 4453 (56 fol.);²¹¹ *Cairo, Azharīya, 351 Bakhīt 46031 (JSh);²¹² *Cairo, Dār al-Kutub, *Ḥikma wa-falsafa ‘arabī* 99;²¹³ *—, Majāmi‘ Ṭal‘at 159, 37-90;²¹⁴ *—, *Ḥikma Taymūr* 9;²¹⁵ *Damascus, al-Assad Library (formerly Dār al-Kutub al-Zāhirīya), 6330 (JSh);²¹⁶ Edirne, Selimiye Yazma Eser Kütüphanesi, 619 (39 fol.);²¹⁷ *Istanbul, Süleymaniye Ktp., Esad Efendi 1234, 1-70 (Erg.; An.; FA); —, Esad Efendi 1239, fol. 1r-61r (Erg.; An.; FA);²¹⁸ —, Lala İsmâil 547, fol. 69v-113v (Erg.; An.);²¹⁹ *Medina, Maktabat ‘Arif Ḥikmat, 182;²²⁰ Oxford, Bodleian, Marsh 35, fol. 1r-48r (GAL, An.);²²¹

²¹¹ Copy dated Wednesday 5 Rajab 1025/July 19, 1616 (colophon, fol. 56v). See QUIRING-ZOCHE Rosemarie (1994), *Arabische Handschriften*, vol. III, (VOHD, Band 17B, 3) Franz Steiner Verlag, Stuttgart, p. 333-334, n° 359.

²¹² Copy dated 1302/1884-1885. See *Fihris al-kutub al-mawjūda bi-al-Maktaba al-Azharīya*, vol. III, p. 511. The call number is slightly different in JSh: ٣:٤٦ بخیت ٢٥) ازهرية.

²¹³ According to online catalogue.

²¹⁴ Copy dated 1221/1806, according to online catalogue.

²¹⁵ According to online catalogue.

²¹⁶ Poor copy dated 1230/1815. See KHIYAMĪ (1981), under “Sharḥ al-Munāwī li-‘ayniyat Ibn Sīnā.”

²¹⁷ See OUC under 22 Sel 619.

²¹⁸ See *Defter-i Kütüphanesi Es‘ad Efendi*, Mahmut Bey Matbaası, Istanbul, 1262/1846, n° 1234 and 1239 respectively.

²¹⁹ According to colophon, written by Muḥammad Tāj al-Dīn al-Munāwī, son of the author (fol. 113v). This ms. corresponds to the reference “547 لالی” given by An.

²²⁰ DĀNISHPAZHŪH Muḥammad Taqī (1346/1967), “Kitābkhānah-‘i ‘Irāq va-‘Arabistān-i Sa‘ūdī,” *Nuskah-hā-yi khaṭṭī. Nashriyah-‘i Kitābkhānah-‘i markazī-‘i Dānishgāh-‘i Tihirān dar bārah-‘i naskhah-hā-yi khaṭṭī* 5, p. 454, n° 26.

²²¹ URI (1787), n° 1258 (hence GAL and An.’s reference Bodleian 1258/1). Copy dated 5 Dhū al-Ḥijja 1023/Jan. 6, 1615 (colophon, fol. 48r). Another text by the same hand in the ms. is dated 1033/1623-1624 (fol. 58v). This ms. contains also a copy of Commentaries n° 1 and 20, and *Qaṣīda* T8.

Princeton, PUL, Garrett 2498Y, fol. 1v-100v;²²² *St-Petersburg, St. Petersburg University Scientific Library, Oriental mss., 751;²²³ Tunis, Dār al-kutub al-waṭanīya, 10033.²²⁴

The following mss. are mentioned by earlier bibliographies: *Istanbul, Süleymaniye Ktp., Bağdadlı Vehbi Efendi 1340 (Erg.; An.; GAL); *—, Reşid Efendi 811 (Erg.; An.; FA); *—, Şehit Ali Paşa 2786 (Erg.; An.); *Istanbul, Üniversitesi Merkez Kütüphanesi, 1566 (Erg.; An.; FA); *—, 4755 (FA); *Manastırlı İsmail Hakkı Efendi 850 (Erg.; An.: Manastırlı).

14. ‘Alā’ al-Dīn ‘Alī b. Majd al-Dīn Muḥammad al-Biṣṭāmī **Muṣannifak** (Shāhrūd, 803-ca. 875/1400-ca. 1470)

- KZ 1; Erg. 82; An. 18; Mh. 16; JSh 7; FA 2

- Incipit²²⁵

سبحانك يا من آيد ارواح الكاملين بشروق نسيم الاعانة ... اما بعد فان نعم الله على عباده وإن كانت كثيرة لا تضبط اعدادها ومنحه وإن كانت متواصلة... هذا وان القصيدة الروحية المسوقة لبیان ما يتعلق بالارواح

- Commentary on the first verse²²⁶

قال الناظم المدقق الكامل هبطت اليك ... اقول وانا الفقير الى الله الحامي علي بن مجد الدين الشاهرودي البسطامي²²⁷ ... الهبوط النزول من العلو الى السفلى والظرف اعني اليك متعلق به

- Source(s) of identification: the name of the author is mentioned in the text as ‘Alī b. Majd al-Dīn al-Shahrūdī al-Biṣṭāmī. KZ identifies this author with Muṣannifak. This is also done in ms. Istanbul, Atf Efendi 2803 (dated 1125/1713).

- Description in KZ

شرح للمولى مصنفك وهو الشيخ علي بن محمد البسطامي المتوفى سنة 875 خمس وسبعين وثمانمائة²²⁸

²²² Dated 1243/1827.

²²³ Copy dated 1174/1761. See FROLOVA O.B. (ed.) (1996), *Arabskie rukopisi vostochnogo otdela nauvoj biblioteki Sankt-Peterburgskogo Gosudarstvennogo Universiteta*, Centr Peterburgskoe Vostokovedenie, Saint Petersburg, n° 730.

²²⁴ Text in Maghribī script, dated Dhū al-Qa‘da 1137/1725 (checked by G. Vandamme). There is apparently another ms. of Munāwī’s text at the Dār al-kutub al-waṭanīya in Tunis: the online catalogue of manuscripts at Kuwait University mentions a copy of the text in a microfilm reproduction of a ms. held in Tunis, Dār al-kutub al-waṭanīya 2276, fol. 101-191 (dated 1154/1741-1742). See microfilm 418 at <http://library.kuniv.edu.kw/manuscript/Scriptsview.asp?ID=22916>. The description of this ms. (in particular, the other texts said to be included in the volume) does not match that given for ms. Tunis, Dār al-kutub al-waṭanīya 10033.

²²⁵ Reference copy: ms. Berlin, SB, Ms. or. 4776, fol. 136v, l. 2, 9-10, 15.

²²⁶ Reference copy: ms. Berlin, SB, Ms. or. 4776, fol. 136v, l. 23 – fol. 137r, l. 4.

²²⁷ البسطامي *add.* ms. Istanbul, Atf Efendi 2803.

²²⁸ Other dates are given for Muṣannifak’s passing, including in KZ, where the date 871/1466-1467 is given in the entry on Muṣannifak’s *ḥāshiya* on Taftazānī’s commentary on the *Talkhīṣ al-Miftāḥ*, known as *al-Muṭawwal* (KZ, vol. II, p. 406, under “Talkhīṣ al-Miftāḥ”).

قال في أوله ولها شروح أكثرها جروح فالتمس مني جمع من الاخوان فكتب فرغ منه في ثالث صفر الخير سنة 837 بالمدرسة الشاهرخية أوله سبحانه يا من ايد ارواح الكاملين الخ

- On the author: See DE BRUYN J.T.P. (1993), “Muṣannifak,” in *EP*, vol. VII, p. 663; YAŞAROĞLU M. Kâmil, “Musannifek, Alâüddîn Alî b. Muhammed b. Mes‘ûd el-Bistâmî eş-Şahrûdî,” in *TDV İslâm Ansiklopedisi*.²²⁹
- Note: According to KZ, this commentary was completed on 3 Şafar 837/19 Sept. 1433 in the Madrasa al-Shāhrukhīya (in Bisṭām).²³⁰ This information appears also at the end of the text in several mss. (see mss. Berlin, Atif Efendi, Kasidecizade, Ragıp Paşa).²³¹ Taşköprüzade (1495-1561) gives 835/1431-1432 as the date of completion.²³² The text quotes al-Ghazālī and al-Rāghib al-Iṣfahānī.
- Known copies
Mss. Berlin, SB, Ms. or. 4776, fol. 136r-146r;²³³ Istanbul, Atif Efendi Ktp., 2803, fol. 53v-71v (Erg.; An.; Mh.);²³⁴ Istanbul, Millet Ktp., Ali Emiri, Arabi 4358, fol. 77r-87r (Erg.; An.; Mh.; FA);²³⁵ *Istanbul, Süleymaniye Ktp., Giresun 3581, fol. 41v-65v;²³⁶ —, Halet Efendi 780, fol. 42v-56r (Erg.; An.; Mh.; FA);²³⁷ —, Kasidecizade 697, fol. 40v-47v (FA);²³⁸ —, Laleli 3707 (21 fol.; FA);²³⁹ —,

²²⁹ YAŞAROĞLU M. Kâmil, “Musannifek, Alâüddîn Alî b. Muhammed b. Mes‘ûd el-Bistâmî eş-Şahrûdî,” in *TDV İslâm Ansiklopedisi*, vol. XXXI, p. 239-240.

²³⁰ On this madrasa built by Shāh Rukh (1377-1447) near the mausoleum of the mystic poet Abū Yāzīd (Bāyazīd) al-Bisṭāmī (d. 261/874 or 234/857) in Bisṭām, see “Bayazid Shrine Complex,” on www.arch-net.org and UPHAM POPE Arthur (1938-39), “The Fourteenth Century,” in *id.* (ed.), *A Survey of Persian Art From Prehistoric Time to the Present*, 6 vol., Oxford University Press, London/New York, vol. II-3, p. 1052-1102.

²³¹ The text in the Berlin ms. reads as follows (fol. 146r):

قد حصل الفراغ من تحرير هذه الفوائد وتقرير الرموز (الدرر Atif Efendi) والعيود (الفرائد Atif Efendi) للفقير الى الله (+ تعالى Atif Efendi) شيخ (الشيخ Atif Efendi) على بن مجد الدين الشاهرودي البسطامي وقت الضحى من يوم الجمعة الثالث من شهر صفر المظفر لسنة سبع وثلثين وثمانمائة بالمدرسة الشريفة السلطانية الخاقانية الشاهرخية خلد الله تعالى ملكه وسلطانه واعلى امره وشانه بالمزاد المتبرك (بالمزاد المتبرك: - Atif Efendi) ببسطام صان الله تعالى ساكنيها عن الآفات والألام بمحمد وآله وصحبه عليهم السلام

²³² TAŞKÖPRÜZADE, *Shaqā'iq*, p. 101.

²³³ See QUIRING-ZOCHE, *Arabische Handschriften*, vol. III, p. 332-333, n° 358.

²³⁴ Elegant copy dated Dhū al-Qa‘da 1125/ Nov.-Dec. 1713; copyist: Darwīsh Muṣṭafā b. ‘Abd al-Qādir b. ‘Alī (who also copied ms. Istanbul, Süleymaniye, Kasidecizade 697, see below, n. 238). See OUC (under 34 Atf 2803/4).

²³⁵ Incomplete. Modern copy. See OUC (under 34 Ae Arabi 4358/6).

²³⁶ Copy dated 1001/1593. See OUC (under 28 Hk 3581/14).

²³⁷ In the margins of this copy, a number of extracts from a commentary that appears to be that attributed to Samarqandī (n° 20). This ms. must correspond to Halet 1780 referred to by Erg., An. and Mh.

²³⁸ Elegant copy dated 1 Shawwāl 1127/ Sept. 30, 1715; copyist: Darwīsh Muṣṭafā b. ‘Abd al-Qādir b. ‘Alī, who copied also ms. Istanbul, Atif Efendi Ktp., 2803 (see above, n. 234).

²³⁹ Elegant copy.

Ragıp Paşa 1460, fol. 64v-73r;²⁴⁰ Konya, Konya Bölge Yazma Eserler Ktp., 1192, fol. 51v-65r;²⁴¹ *Kuwait, Jāmi‘at Kuwayt, Maktabat al-makḥṭūāt 472, fol. 42-52;²⁴² Princeton, PUL, Isl. mss., Garrett 832Y, fol. 494v-503v.²⁴³

*15. **Muṣṭafā** Efendi

- JSh 21
- Title: *Fākihāt ḥadīqat al-ghulabā’ ‘alā al-Qaṣīda al-rūḥīya li-Ibn Sīnā*
- Incipit
نحمدك يا من علم الانسان من الالفاظ واللغات ونور صدره بنور الحكمة
- Source(s) of identification: Name of author and title from catalogue description.²⁴⁴
- Known copy
Ms. *Riyadh, Markaz al-Malik Fayṣal 2484 (copied in 1347/1928).

16. ?Dā’ūd al-**Qayṣarī** (d. 751/1350)

- Incipit²⁴⁵
الحمد لله العزيز الجبار العلي القهار المتفرد بالربوبية وكمال الاقتدار الحكيم الذي انشأ الجواهر العقلية عبرة لاولي الابصار والصلوة ... وبعد فان اولي ما تصرف فيه الهمم ... هو معرفة النفس الانسانية واحوالها من بداية النقصان الى غاية الكمال بحسب قوتها النظرية والعملية وكيفية ترقيتها في العلوم النظرية على ما هو مسطور في الكتب الحكمية وقد اشار الى ذلك النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي ابن سينا شكر الله سعيه ذكر بعضاً منها في قصيدته العذراء وقد شرحها بعض الفضلاء شرحاً

²⁴⁰ Copy dated 987/1579. See DAGHĪM Maḥmūd al-Sayyid (1437/2016), *Fihris al-makḥṭūāt al-‘arabīya wa-al-turkīya wa-al-fārisīya fī maktabat Rāghib Pāshā*, Mu‘assasat al-Saqīfa al-‘ilmīya, Jeddah, vol. IX, p. 44 sq. (with reproduction; this catalogue gives the following foliation: 74v-82r, following the foliation in Western numerals in pencil; we follow the foliation in Arabic numerals in red ink) and *Defter-i Kütüphanesi-i Ragıp Paşa*, Takvimhane-yi Amire, Istanbul, 1285/1868, p. 66-69. This ms. contains also a copy of the commentary by Şüfī / Abdullah Paşa Köprülüzade (n° 21).

²⁴¹ Copy dated 1151/1738-1739. See OUC (under 15 Hk 1192/3).

²⁴² Copy dated 957/1550. See online catalogue at <http://library.kuniv.edu.kw/manuscript/Scriptsrch.asp>

²⁴³ Online in PUDL: <http://pucl.princeton.edu/objects/cj82k735v>. Erg. and An. add ms. ‘Atif 1794. Ms. 1794 in *Defter-i Kütüphanesi-i Âtîf Efendi*, Âtîf Efendi Kütüphanesi, Sultan Hamam caddesinde 14 numaralı mat-baa, Dersaadet (Istanbul), 1310/1892 is not a copy of this text.

²⁴⁴ *Fihris al-makḥṭūāt fī Markaz al-Malik Fayṣal li-al-buḥūth wa-al-dirāsāt al-islāmīya*, 8 vol., Markaz al-Malik Fayṣal, Riadh, 1415/1994, vol. I, n° 23.

²⁴⁵ Reference copy: Princeton, PUL, Islamic mss., Garrett 642Y, fol. 93r, l. 1-10.

- Commentary on the first verse²⁴⁶
الهبوط ضد الصعود وهو الحركة من المحيط الى المركز والمراد من المحلّ الارفع المبداء الفارق الذي يفيض عنه النفوس على الابدان عند حصول الاستعداد التام للفيضان والورقاء حمامة يقرب لونها الى الرماد والمراد منها ههنا هو النفس الناطقة يقال عزّ الشيء اذا قلّ وجوده وعسر حصوله وتمنع الشيء اذا صار ممنوعاً من ان يوصل اليه
- Source(s) of identification: The name of the author does not appear in the text. The text in ms. Princeton 642Y, a *majmū'a* dated 737/1336, is attributed by a later hand to Shams al-Dīn al-Qayṣarī (fol. 90v). This ms. includes another work by Qayṣarī, that is his commentary on Ibn al-Fāriḍ's *Qaṣīda al-tā'īya*.²⁴⁷ Ms. Oxford, Bodleian, Pococke 244 (copy dated Tabrīz, 736/1335) contains also this commentary on the *Qaṣīda* attributed to Avicenna and Qayṣarī's commentary on Ibn al-Fāriḍ's *Qaṣīda al-tā'īya*, the latter with an autograph *ijāza*, dated middle of Ṣafar 736/Oct. 1335 (fol. 157v).²⁴⁸
- On the author: See HOMERIN, *The Wine of Love and Life*;²⁴⁹ BAYRAKTAR M., "Dāvud Al-Kayserī," in *TDV İslām ansiklopedisi*.²⁵⁰
- Note: Note the close proximity with the commentary attributed to Sadīd (or Sa'īd) al-Sam'ānī or al-Simnānī (n° 19). The name of the author is not given in any of these texts and the attribution is thus hypothetical. This commentary, like that attributed to Sam'ānī/Simnānī, quotes Samarqandī (n° 20, 12th-13th century). Its author can thus not be earlier than the 12th century.

²⁴⁶ Reference copy: Princeton, PUL, Islamic mss., Garrett 642Y, fol. 93r, l. 15-19.

²⁴⁷ Ms. Princeton, PUL, Islamic mss., Garrett 642Y contains the following texts: al-Qayṣarī's commentary on the *Tā'īya al-kubrā* by Ibn al-Fāriḍ (fol. 1r-90r, aceph.); the commentary on Avicenna's *Qaṣīdat al-nafs* by Samarqandī (fol. 90v-92v); the text under consideration here (fol. 93r-98r); a *Du'ā'* by Shihāb al-Dīn al-Suhrawardī (fol. 98v); the *Sharḥ Qaṣīdat Abī Bakr b. Durayd* by Ibn Hishām (fol. 99r-144r).

²⁴⁸ Ms. Oxford, Bodleian, Pococke 244 contains the following texts: al-Qayṣarī's commentary on the *Tā'īya al-kubrā* by Ibn al-Fāriḍ (fol. 1v-157r); an incomplete copy of the commentary on Avicenna's *Qaṣīdat al-nafs* by Samarqandī (fol. 157[bis]r-158r); the text under consideration here (fol. 158v-164v); the *Risālat al-sharī'a* by Najm al-Dīn Kubrā (fol. 165r). It contains several *ijāza* for the copyist (from al-Qayṣarī, fol. 157v; from al-Ḥusayn b. 'Abd Allāh al-Ṭībī, fol. 165v; from Muḥammad b. 'Alī al-Abharī, fol. 166v-167r). On this manuscript, and particularly on Qayṣarī's *ijāza*, see BONMARIAGE, "Dā'ūd al-Qayṣarī in Ilkhanid Iran: New evidence." Note the proximity of the contents (at least for the first texts) with ms. Princeton, PUL, Islamic mss., Garrett 642Y. See n. 247.

²⁴⁹ HOMERIN Thomas Emil (2005), *The Wine of Love and Life. Ibn al-Fāriḍ's al-Khamrīyah and al-Qayṣarī's Quest for Meaning*, ed., tr. and introduction, Middle East Documentation Center, Chicago.

²⁵⁰ BAYRAKTAR Mehmet (1994), "Dāvud Al-Kayserī," in *TDV İslām ansiklopedisi*, vol. IX, p. 32-35.

- Known copies

Mss. Berlin, SB, Landberg 838 (10 fol.);²⁵¹ Oxford, Bodleian, Pococke 244, fol. 158v-164v;²⁵² Princeton, PUL, Islamic mss., Garrett 642Y, fol. 93r-98r.²⁵³

We could not determine whether the following copy contain this text or that by Sam‘ānī/ Simnānī (n° 19): *Tehran, Mahdāvī, 592/22, fol. 243v-244v;²⁵⁴ *Tehran, Majlis, 84 t/3.²⁵⁵

17. Nizām al-Dīn Abū ‘Abd Allāh Ḥusayn b. Jamāl b. Ḥusayn al-Aydhī (al-Aydhī/al-Athīrī/al-Anbarī) al-**Qūhistānī** (after Muṣannifak = not before 15th century)

- KZ 7; GAL (SI, 35/Cmtre p); Erg. 79; An. 15; Mh. 14; JSh 5 and 19; FA 10 (under el-Kuhistanī) and 16 (under el-Enberfī)

- Incipit²⁵⁶

الحمد لله الذي أبدع²⁵⁷ بقدرته الارواح والاجساد وألف بحكمته في تركيبها بين الاضداد ... اما بعد فقال شيخي واستاذي مولانا الاعظم افضل المتأخرين نظام الملة والدين كمال الاسلام والمسلمين ابو عبد الله²⁵⁸ حسين بن جمال ابن الحسين الابزي ثم القهستاني ... لما سمعت قصيدة مشهورة موسومة بالعينية من مقالة الحكيم ابي علي بن سينا البخاري في بيان احوال النفس الناطقة وتعلقها الى البدن وفراقها عنه أردت أن أكتب لها شرحاً

- Commentary on the first verse²⁵⁹

أقول الهبط فرود آوردن والهبوط فرو آمدن بنشيب من باب ضرب

²⁵¹ See AHLWARDT, n° 5349.

²⁵² Dated Tabrīz, 22 Šafar 736/Oct. 1335; copyist: Sulaymān b. Ḥasan al-Qīrshahrī (= Kırşehirli, from Kırşehir; colophon, fol. 164v). See URİ (1787), I, n° 1230. This ms. corresponds to the reference Bodl. I, 1230/2 mentioned by GAL and An. as an anonymous commentary. See also n. 248. Folios missing between fol. 161 and fol. 162.

²⁵³ Other texts in the manuscript apparently in the same hand dated Kūtahya, Jumādā I 737/Dec. 1336; copyist: Aḥmad b. ‘Alā’ al-Dīn Čünkūshī (i.e., from Čünküş or Čüngüş). For the contents of this ms., see n. 247.

²⁵⁴ Dated 12th/18th century. Author’s name given as Sadīd-i Simnānī in catalogue. See DĀNISHPAZHŪH Muḥammad Taqī (1340-1341/1961-1962), “Fihrist-i nuskhah-hā-yi khaṭṭī-’i Kitābkhānah-’i khuṣūṣī-’i Duktur Asghar Mahdāvī,” *Nuskhah-hā-yi khaṭṭī. Nashrīyah-’i Kitābkhānah-’i markazī-’i Dānishgāh-’i Tihārān dar bārāh-’i naskhah-hā-yi khaṭṭī* (Bulletin de la Bibliothèque centrale de l’Université de Tehran concernant des articles sur les manuscrits orientaux) 2, p. 126 and p. 157; Bank-i ittilā‘āt under “Sharḥ al-‘aynīya” and under “Sharḥ al-‘aqīda al-‘aynīya”; DINĀ, vol. VI, p. 945, n° 172013.

²⁵⁵ Author’s name given as Sadīd al-Dīn-i Simnānī in DINĀ, vol. VI, p. 945, n° 172015 (copy dated 1243/1827-1828),

²⁵⁶ Reference copy: ms. Istanbul, Süleymaniye Ktp., Serez 3824, fol. 60v, l. 2, 5-8.

²⁵⁷ Dated ms. Princeton, PUL, NS 1914 and ms. Mashhad, Riḍawī 4856.

²⁵⁸ اما بعد قول العبد الضعيف الفقير الراجي الى رحمة ربه [اما بعد فقال شيخي واستاذي مولانا الاعظم افضل المتأخرين نظام الملة والدين كمال الاستعمال اي الاسلام والمسلمين ابو عبد الله

²⁵⁹ Reference copy: ms. Istanbul, Süleymaniye Ktp., Serez 3824, fol. 60v, l. 17-18.

- Source(s) of identification: the author's name is given in the preamble of the text as Ḥusayn b. Jamāl b. al-Ḥusayn al-Aydhī *thumma* al-Quhistānī (ms. Princeton, NS 1914, fol. 133v). The name reads al-Ibzī in ms. Damascus, al-Assad Library, 6648, and al-Ibzī or al-Anbarī in ms. Istanbul, Serez 3824. The author refers to Jalāl al-Dīn Zakariyā b. Muḥammad b. 'Ubayd Allāh al-Qāyīnī al-Nasafī as his master (ibid., and description in KZ, see below).²⁶⁰ The names given in the bibliographies differ slightly. Fluegel in his edition of *Kashf al-Zunūn* reads al-Aydhī;²⁶¹ GAL and Mh. have al-Ḥusayn al-Anbārī al-Quhistānī (An.: al-Quhitānī, probably a misprint); Erg. has Abū 'Abd Allāh Ḥusayn al-Anbārī; Dirāyatī in DINĀ has Athīrī.²⁶² The entry of ms. Damascus, al-Assad Library, 6648 has Amīn b. Jamāl al-Athīrī al-Quhistānī. In the *Hadiyat al-'arīfīn*, the name reads al-Aydhī.²⁶³
- Description in KZ (edition Fluegel and mss. Çorum Hasan Paşa İl Halk Ktp. 1133, dated 1170/1756²⁶⁴ and Manisa İl Halk Ktp., Manisa Akhisar Zeynelzade 503, dated 1177/1764²⁶⁵)

ومن شروحها شرح نظام الدين ابي عبد الله حسين بن جمال ابن الحسين الايذي (19 Hk 1133: الابري؛ 45
 503 Ak Ze: الابذي) ثم القهستاني المتوفى سنة اوله الحمد لله الذي ابدع بقدرته الارواح الخ اورد فيه ما
 اورده المولى سعدي عند كتابته شرح مصنفك قال اردت أن أبين رموزها ستظهر باستمداد الهمم المباركة
 من شيخي واستاذي مولانا الأعظم حاوي المنقول والمعقول جلال الدين زكريا بن محمد بن عبيد الله القايني
 مولدًا والنسفي محتدًا
- Note: in Arabic mixed with Persian. KZ claims that this commentary quotes the notes written by Sa'dī on Muṣannifak's commentary (this is not mentioned as such in the text), and that it aims at clarifying the explanations of the

²⁶⁰ This name is again mentioned in KZ as the author of two texts: *Ishrāqāt al-uṣūl fī aḥādīth al-Rasūl* (author's name given as Jalāl b. Muḥammad al-Qāyīnī) and *Maqāmāt al-mashāriq* (author's name given as Jalāl al-Dīn Zakariyā b. Muḥammad b. 'Abd Allāh al-Qāyīnī al-Nasafī; this text is apparently known to Ḥajjī Khalīfa through the commentary of Quhistānī here described where this text and glosses by Quhistānī are mentioned). In the prologue of the *Ishrāqāt al-uṣūl*, the author calls himself "Jalāl b. Muḥammad b. 'Ubayd Allāh al-Qāyīnī by birth, al-Bukhārī by descent, al-Harawī by residence" and says he wrote this text in Nishapur. The same name, adding al-Nasafī to al-Bukhārī, appears in a note dated Rūḥ Ābād (Herāt), Madrasa Jalālīya, Jumādā II 821/July 1418, copied on ms. Qom, Kitābkhānah-'i Mar'ashī Najafī 12392/3. See online catalogue at <http://www.ghaboz.org.ir/showbookdetail.aspx?bookid=182339>. In the *Hadiyat al-'arīfīn*, a date of death is added with no source given: Herat, 838/1434 or 1435. See AL-BĀBĀNĪ, *Hadiyat al-'arīfīn*, vol. II, p. 189, under a slightly different name (Muḥammad b. 'Abd Allāh Jalāl al-Dīn al-Qāyīnī), but mentioning the title: *Ishrāqāt al-uṣūl fī aḥādīth al-Rasūl*.

²⁶¹ KZ, vol. IV, p. 544.

²⁶² DINĀ, vol. VI, p. 945: Ḥusayn b. Jamāl Athīrī Quhistānī.

²⁶³ AL-BĀBĀNĪ, *Hadiyat al-'arīfīn*, vol. I, p. 332: "al-Aydhī: Nizām al-Dīn Abū 'Abd Allāh al-Ḥusayn b. Jamāl al-Dīn Ḥusayn al-Quhistānī al-ma'rūf bi-al-Aydhī."

²⁶⁴ Reproduction accessible online: OUC, under 19 Hk 1133.

²⁶⁵ Reproduction accessible online: OUC, under 45 Ak Ze 503.

author's master, Jalāl al-Dīn al-Nasafī (a claim substantiated by the beginning of the text).

- Known copies

Mss. Damascus, al-Assad Library (formerly: Dār al-Kutub al-Zāhirīya), 6648, fol. 66v-77v (JSh);²⁶⁶ Istanbul, Süleymaniye Ktp., Serez 3824, fol. 60v-67v (FA 10);²⁶⁷ *Mashhad, Riḍawī, 827/2;²⁶⁸ *Mashhad, Riḍawī, 4856 (12 fol.);²⁶⁹ Princeton, PUL, Islamic mss., New Series 1914, fol. 133v-143r; *Qom, Kitābhānah-'i Maṣjid-i a'zam, 2804 (9 fol.).²⁷⁰

*18. al-Mawlā Sa'dī Çelebi

- KZ 2; JSh 8

- Description in KZ

وعلق المولى فاضل الروم سعدي چلبى في حواشي ذلك الشرح عند كتابتها نبذاً من الإيرادات عليه

- Note: According to KZ, Sa'dī Çelebi wrote glosses on the commentary by Muṣannifak (n° 14). Sa'dī's glosses are likely known to Kâtib Çelebi through Quhistānī's commentary (n° 17) where according to the same Kâtib Çelebi, these glosses are discussed. They probably do not exist separately.

19. Sadīd (or Sa'īd) al-Sam'ānī, al-Samghānī, or al-Simnānī

- KZ 8; GAL (I, p. 455/35. Cmtre e); Erg. 84; An. 5 et 20; Mh. 3; FA 4; JSh 4

- Incipit²⁷¹

الحمد لله العزيز الجبار العلي القهار الذي انشأ الجواهر العقلية والنفوس القدسية آيات وشواهد لذوي
الابصار والافكار فسبحانه تعالى ... وبعد فيقول أحوج خلق الله الى غفرانه سديد السمعاني²⁷² ان اولي ما

²⁶⁶ 10th/16th century; ownership statement dated 1114/1702-1703. On the margin: copy by the same hand of the commentary by Tilimsānī (n° 22). See KHIYAMĪ (1981), under “*Sharḥ* Amīn b. Jamāl al-Athīrī al-Quhistānī li-*al-qaṣīda al-‘aynīya*,” and ḤASAN, *Fihris makhṭūṭāt*, p. 51.

²⁶⁷ Copy dated Saturday 5 Sha‘bān 943/Jan. 17, 1537.

²⁶⁸ Dated 1360/1941-1942. See DINĀ, vol. VI, p. 945, n° 172011.

²⁶⁹ Dated 13th/19th century. See DINĀ, vol. VI, p. 945, n° 172010.

²⁷⁰ Dated 11th/17th century. See DINĀ, vol. VI, p. 945, n° 172009 and USTĀDĪ Riḍā (1365 sh./1987), *Fihrist-i nushkah‘hā-‘yi khaṭṭī-‘i Kitākhānah-‘i Maṣjid-i a‘zam‘i Qum*, Kitākhānah-‘i Maṣjid-i a‘zam‘i Qum, Qom, p. 589 (without incipit). Erg. mentions also “Lāl 3763,” referring probably to Lala İsmâil Efendi 3763 (repeated by An., who uses indifferently لالی as an abbreviation for Lâla İsmail and Laleli; the same reference is repeated in FA 16). Ms. Istanbul, Süleymaniye Ktp., Laleli 3763 contains the commentary by al-Khawānīkī (n° 11).

²⁷¹ Reference copy: ms. Leiden, Or. 1041, fol. 2v, l. 2-4, 10-16.

²⁷² [سديد السمعاني] Istanbul, Millî 1321.

تصرف فيه الهمم ... هو معرفة النفس واحوالها وكيفية ترقبها بحسب قوتها النظرية والعملية من بداية النقصان الى غاية الكمال وقد اشار الى هذا المعنى قول النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي بن سينا ... أودع في قصيدته العلية بعضاً منها وقد شرحها بعض الفضلاء شرحاً

- Commentary on the first verse²⁷³

الهبوط ضد الصعود وهو الحركة من الأعلى الى الأسفل وقد خاطب بقوله اليك مع الهيكل المحسوس المشاهد والمراد من المحل الارتفاع المبداء المفارق الذي يفيض عنه النفوس على الابدان عند حصول الاستعداد للفيضان والورقاء حمامة يقرب لونها لون الرماد وقد عبر عن النفس الناطقة بها لما سنذكره يقال عز الشيء اذا قل وجوده وعسر حصوله وتمنع اذا صار ممنوعاً بحيث لا يصل اليه اليد

- Source(s) of identification: KZ (Sadīd al-Sam‘ānī). The name appears as Sadīd al-SMGHānī in the preamble of ms. Leiden, Or. 1041/1 (fol. 2v), a copy dated Sha‘bān 916/Nov. 1510²⁷⁴ and in ms. Istanbul, Millet Ktp., Ali Emiri, Arabi 4342 (fol. 25v). The preamble (fol. 1v) and title-page in ms. Ankara, Millî Kütüphane, Arabi 1321 (fol. 1r) have Sadīd al-Simnānī; a note on the margin of the preamble apparently by the same hand as the main text mentions that the name is given as al-Samn‘ānī in KZ. The name Sadīd al-Simnānī appears again in the preamble in the recent copies of ms. Istanbul, Millet Ktp., Ali Emiri, Arabi 4354, ms. Tehran, Majlis 84 t, and ms. Tehran, Majlis 3948.

This text is quoted by Munāwī (n° 13), who calls its author al-Simnānī.

The names given in the bibliographies differ slightly. KZ reads Sadīd al-Sam‘ānī; GAL has Sa‘īd al-Samnānī (ms. Berlin, SB, Landberg 838, here under Qayṣarī) and al-Sam‘ānī (ms. Leiden); An. has Sadīd al-Manānī (this could be a misprint resulting from the omission of the “s” at the beginning of “Samnānī” > السمناني becomes المناني) and Sadīd al-Sam‘ānī; this last reading is also chosen by Erg.; Mh. has Sadīd al-Simnānī (al-Sam‘ānī); DINĀ has Sadīd al-Dīn al-Simnānī.

- Description in KZ

وشرحها سديد السمعاني اوله الحمد لله العزيز الجبار العلي القهار الخ

- On the author: A text related to medicine (a commentary on the abridgment of the *Canon* by Sharaf al-Dīn al-Īlāqī) and attributed to a Sadīd al-Dīn

²⁷³ Reference copy: ms. Leiden, Or. 1041, fol. 3r, l. 6-11.

²⁷⁴ This date is given at the end of the copy of the next text in the ms., fol. 24r; the difference of ink color could indicate that the date may have been written by a later hand. The copy cannot be later than 1021/1612-1613, the date mentioned on a seal stamped on fol. 2r (the same seal appears on ms. Dublin, Chester Beatty, Ar. 4388, a copy of *al-Fatāwī al-Bazzāzīya* by al-Bazzāzī al-Kardārī (d. 827/1424), dated Ṣafar 910/1504; see CBL Islamic seals database online).

Muḥammad al-Simnānī is found in ms. Paris, BnF, Arabe 2917 (copy dated 759/1358), who could be the same as the author of our commentary.

Another potential candidate for the authorship of this commentary is al-Sadīd Maḥmūd b. ‘Umar b. Raqīqa mentioned in the entry on Fakhr al-Dīn Māridīnī (d. 594/1198) in the *Ta’rīkh al-Islām wa-wafayāt al-mashāhīr wa-al-a’lām* by al-Dhahabī (673-748/1274-1348). He is said to have studied medicine in Damascus under al-Māridīnī, himself probably the author of a commentary on Ibn Sīnā’s *Qaṣīda* (see n° 12b).²⁷⁵

- Note: Note the close proximity with the commentary attributed to Qaysarī (n° 16). This commentary quotes al-Samarqandī (n° 20).

- Known copies

Mss. Ankara, Millī Kütüphanesi, Arabi 1321, fol. 1r-10v;²⁷⁶ *Bagdad, Awqāf 6629/9 majāmi‘;²⁷⁷ *—, Awqāf 13713/3 majāmi‘²⁷⁸ (JSh); *Cairo, Dār al-Kutub, Majāmi‘ Taymūr ‘arabī 66;²⁷⁹ Istanbul, Millet Ktp., Ali Emiri, Arabi 4342, fol. 25v-32v²⁸⁰ (Erg.; An., Mh.; FA); —, Ali Emiri, Arabi 4354, fol. 122r-126r²⁸¹ (Erg.; An.; Mh.; FA); Leiden, Or. 1041 (= CCO 1473), fol. 2v-12v (numbered 79-89 according to a foliation in Arabic; *GAL*; An.);²⁸² —, Or. 2938 (= Lb. 578; 12 fol.; *GAL*; An.); *London, British Library, India Office, Persian mss. 1922, fol. 233r-240v²⁸³ (Mh.); *Qom, Kitābkhānah-’i Āyatallāh Najafī Mar‘ashī, 9920, fol. 102r-110r;²⁸⁴

²⁷⁵ AL-DHAHABĪ, *Ta’rīkh al-Islām*, ed. MA’RŪF, vol. XII, p. 1020, under “Muḥammad b. ‘Abd al-Salām b. ‘Abd al-Sātīr al-Anṣārī, Fakhr al-Dīn al-Māridīnī” (*wafayāt* of the year 594, n° 202 in the deceased from the 590’s).

²⁷⁶ Copy dated 1298/1880; copyist: Sayyid ‘Alī ‘Alā al-Dīn Ālūsīzadeh (probably the same as the well-known ‘Alī ‘Alā al-Dīn al-Ālūsī, 1861-1921). See OUC 06 Mil Yz A 1321/1.

²⁷⁷ Dated 756/1355-1356. JUBŪRĪ ‘Abd Allāh (1974), *Fihris al-makḥṭūṭāt al-‘arabīya fī Maktabat al-Awqāf al-‘amma fī Baghdād*, Juz’ 2, al-Jumhūrīya al-‘Irāqīya, Ri’āsat Dīwān al-Awqāf, Bagdad, p. 287, n° 3386.

²⁷⁸ *Ibid.*, n° 3385.

²⁷⁹ Online catalogue.

²⁸⁰ See OUC (under 34 Ae Arabi 4342/2).

²⁸¹ Recent copy. See OUC (under 34 Ae Arabi 4354/20).

²⁸² Or fol. 79-89 according to another foliation in Arabic. Another text by the same hand in the ms. is dated Sha’bān 916/ Nov. 1510 (fol. 24r). The ms. contains also a copy of *Sharḥ al-Qaṣīda al-rūḥānīya* (T6).

²⁸³ See ETHÉ Hermann (1903), *Catalogue of Persian Manuscripts in the Library of the India Office*, Printed for the India Office by H. Hart, Printer to the University, Oxford, vol. I, p. 1071 (n° 1922 = 583).

²⁸⁴ 13th/19th century. In a composite *majmū‘a*; other texts in compilation dated 1264, 1274, and 1277 [1848, 1857, and 1860]. See ḤUSAYNĪ, *Fihrist-i nuskhah-hā-yi khaṭī-’i Kitābkhānah-’i ‘umūmī-’i ... āyatallāh ... Najafī Mar‘ashī*, vol. XXV, p. 206; DINĀ, vol. VI, p. 945, n° 172016; Bank-i iṭṭilā‘āt under “*Sharḥ qaṣīdat Ibn Sīnā al-‘aynīya*”.

*—, 12411, p. 38-41;²⁸⁵ Tehran, Majlis, 84 t, p. 81-95;²⁸⁶ Tehran, Majlis, 3948 (23 fol.).²⁸⁷ We could not determine whether the following copy contains this text or that by Qayṣarī (n° 16): *Tehran, Mahdavi, 592, fol. 243v-244v.²⁸⁸

20. Al-Samarqandī (= ? Shams al-Dīn Muḥammad b. Ashraf al-Ḥusaynī al-Samarqandī (13th century?))²⁸⁹

- GAL (I, p. 455/35. Cmtre q: Shams al-Dīn al-Samarqandī); Erg. 74 (Sharaf al-Dīn), 71? (Shams al-Dīn al-Samarqandī), 72? (anon.), 73 (anon.); An. 16 (al-sayyid Sharaf al-Dīn); Mh. 5 (Sharaf al-Dīn) and 12 (Shams al-Dīn al-Samarqandī); FA 1 (Seyyid Şerefeddin) + Erg. 83; An. 19 (Dawānī or Jurjānī); FA 11 (Cürcani); FA 14 (ed-Devvanī) + Erg. 85; An. 21; Mh. 17 (Fayḍ Allāh Efendi); FA 5 (Şeyhülislam Feyzullah Efendi)
- Title in a number of copies: *al-Risāla al-quḍsīya fī sharḥ (al-)Qaṣīda* li-Abī 'Alī ibn Sīnā²⁹⁰

²⁸⁵ 13th/19th century; end missing. In a *majmū'a* with other texts dated Sha'bān 1263/Aug. 1847 and 26 Rajab 1269/May 5, 1853. See ḤUSAYNĪ, *Fihrist-i nuskhah-hā-yi khaṭṭī-'i Kitābkhānah-'i 'umūmī-'i ... āyatallāh ... Najafī Mar'ashī*, vol. XXXI, p. 372; DINĀ, vol. VI, p. 945, n° 172014; Bank-i iṭṭilā'āt under "Sharḥ *qaṣīdat Ibn Sīnā al-'aynīya*."

²⁸⁶ DINĀ, vol. VI, p. 945, n° 172015 (according to DINA, copy dated 1243/1827-1828).

²⁸⁷ Recent copy. See ḤĀ'IRĪ 'Abd al-Ḥusayn (1347 sh./1968), *Fihrist-'i Kitābkhānah-'i Majlis Shūrā-yi Islāmī*, vol. 10.4, Intishārāt-i Kitābkhānah, Tehran, p. 2083-2085 and Bank-i iṭṭilā'āt under "Sharḥ-i *qaṣīdah-'i 'aynīyah*." See also DINĀ, vol. VI, p. 945, n° 172012.

²⁸⁸ See above, n. 254.

²⁸⁹ The date of death of Samarqandī is uncertain but 702/1303 is the more likely. For KZ, he would have died around 600/1203 (vol. I, p. 207) but this is invalidated by current scholarship. See MILLER L.B. (1995), "al-Samarqandī, Shams al-Dīn," in *EP*, vol. VIII, p. 1038-1039 and FAZIOGLU Ihsan (2007), "Samarqandī: Shams al-Dīn Muḥammad b. Ashraf al-Ḥusaynī," in HOCKEY Thomas *et al.* (eds.), *The Biographical Encyclopedia of Astronomers*, Springer, New York, p. 1008. R. Wisnowky writes "fl. 690/1291". See WISNOVSKY Robert (2014), "Towards a genealogy of Avicennism," *Oriens* 42, p. 347 (art. p. 323-363). On Samarqandī, see EICHNER Heidrun (2009), *The Post-Avicennian Philosophical Tradition and Islamic Orthodoxy. Philosophical and Theological summae in Context* (unpublished Habilitationsschrift), Martin-Luther-Universität, Halle-Wittenberg, p. 379-415 (reference from WISNOVSKY, "Towards a genealogy," n. 26) and BAGA Mehmet (2015), "el-İşârât 'in "garip" bir şerhinin müellifi: Şemsüddin Semerkandī ve Beşârâtü'l-işârât adlı eseri," *Bingöl Üniversitesi İlahiyat Fakültesi Dergisi* 3/5, p. 221-246.

²⁹⁰ In these copies, the title appears usually at the end of the text, associated with the name of the author given as Sayyid Sharaf al-Dīn (Sharif al-Dīn in ms. Princeton, Garrett 831Y (colophon, fol. 135r); al-Sayyid al-Sharīf in ms. Princeton, Garrett 4378Y (fol. 1r, head of text); Sharif al-Dīn al-Jurjānī in ms. Istanbul, Süleymaniye, Esad Efendi 3677 (fol. 6r, colophon; at head of text, fol. 5r: title and name "al-Sayyid al-Sharīf)). See MSS Çorum, Hasan Paşa İl Halk 848; Gotha, ar. 52 (see PERTSCH, vol. I, p. 100 and Mh. 5); Istanbul, Atf Efendi 2851 (colophon, fol. 43v); Istanbul, Nuruosmaniye 4024 (colophon, fol. 45v); Istanbul, Nuruosmaniye 4909 (colophon, fol. 70v; the title appears also at head of text, fol. 67r); Istanbul, Veliyüddin 802 (title-page, fol. 120r and beginning of text, fol. 120v).

- Incipit²⁹¹

الحمد لله حق حمده والصلوة على محمد خير خلقه وبعد فهذه حاشية²⁹² للقصيدة²⁹³ المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله وهي هذه هبطت اليك ... وتمنّع

- Commentary on the first verse²⁹⁴

هبطت اي نزلت وانما لم يقل نزلت لانّ الخطاب للنفوس الناطقة في القرآن بما²⁹⁵ اشتق من الهبوط كقوله تعالى قلنا اهبطوا²⁹⁶ قوله اليك

- Source(s) of identification: This is the commentary with the largest number of copies. The earliest known copy so far is dated Tabrīz, 721/1321 (ms. Tehran, Majlis, 14590). At least five other copies dating to the 8th/14th century are preserved: mss. Istanbul, Nuruosmaniye 2692 (dated Khujandah, 723/1323); Tehran, Majlis, 1289 (dated Tabrīz, 733/1332); Oxford, Bodleian, Pococke 244 (dated 736/1335); Princeton, PUL, Garrett 642Y (dated Kūtahya, 737/1336; copyist: Aḥmad b. ‘Alā’ al-Dīn Čūnkūshī)²⁹⁷ and *Kastamonu, Kastamonu İl Halk Ktp., 4067 (dated 756/1354; copyist: Sa’d Allāh b. M. b. Nu‘mān Tuğrulī). The attribution of this commentary is complicated. Identical (or almost identical) texts are attributed to different authors or left without attribution. The name “al-Samarqandī” is here preferred because it is the one given by al-Sam‘ānī/Simnānī (n° 19) to the author of selections from the commentary here described that he quotes in his own commentary (more precisely, “al-Muḥaqqiq al-Samarqandī”). Munāwī refers to the same commentator, who is the main target of his own commentary, by the name “al-‘allāma al-Samarqandī”.²⁹⁸ But ‘Afīf al-Dīn al-Tilimsānī (610-690/1213-1291) quotes the same text in his commentary and refers to its author as “Humām al-Dīn” (see n° 22).

Whether the name Samarqandī given by Sam‘ānī and Munāwī does refer to Shams al-Dīn Muḥammad b. Ashraf al-Ḥusaynī al-Samarqandī (13th century) is not sure. It should also be noted that another commentary, more precisely a commentary on a *takhmīs* of the poem, is attributed to Shams al-Dīn al-Samarqandī in one copy (see T6).

²⁹¹ In a number of copies, the text is written between the lines of the poem, without the preamble here given as incipit. Reference copy: ms. Istanbul, Nuruosmaniye 2692, fol. 266v, l. 2-4.

²⁹² شرح [حاشية] ms. Konya, Karatay Yusufağa Ktp., 5477.

²⁹³ في النفس [للقصيدة] *add.* ms. Konya, Karatay Yusufağa Ktp., 5477.

²⁹⁴ Reference copy: ms. Istanbul, Nuruosmaniye 2692, fol. 266v, l. 5-6.

²⁹⁵ ربما [بما] ms. Edirne, Selimiye 242.

²⁹⁶ للنفوس الناطقة المذكورة في القرآن بقوله تعالى اهبطوا [للنفوس الناطقة في القرآن بما اشتق من الهبوط كقوله تعالى قلنا اهبطوا] ms. Istanbul, Atif Efendi, 2851.

²⁹⁷ I.e., from Čūnkūš or Čūngūš; for other manuscripts copied by Čūnkūšī, see BONMARIAGE, “Dā’ūd al-Qayṣarī in Ilkhanid Iran: New evidence.”

²⁹⁸ See MUNĀWĪ, *Kitāb Sharḥ al-‘allāma*, p. 2.

Evidence from manuscript copies to corroborate the attribution to Samarqandī is scarce. In the mss. we could access, we found that in ms. Princeton, Garrett 642Y, the text is attributed to Shams al-Dīn al-Samarqandī by a later hand, and that the same name appears in the beginning of the text in mss. Tehran, Majlis 1807 and Tehran, Dānishgāh, Adabiyāt, 90D (the Dānishgāh ms. according to the catalogue description). The only early copy presenting an (admittedly not decisive) element to corroborate the attribution is ms. Istanbul, Nuruosmaniye 2692. In this ms., copied in Khujandeh (Khujand) in 723/1323, the text follows directly a commentary of Ibn Sīnā's *Ishārāt*, anonymous in the copy, but which happens to be by Shams al-Dīn Samarqandī.²⁹⁹

The text is left with no author name in the majority of the copies. The name appearing most often, particularly in mss. dated to the 10th/16th century, is “*sulṭān al-muḥaqqiqīn wa-al-mudaqqiqīn ... sayyid Sharaf al-Dīn.*” See mss. Çorum, Hasan Paşa 848; Gotha, ar. 52; Istanbul, Atif Efendi 2851; Nuruosmaniye 4024; Nuruosmaniye 4909; Veliyüddin 802.

The author's name is given as Sayyid Sharīf al-Dīn at the end of the text in ms. Princeton, Garrett 831Y (colophon, fol. 135r), and as al-Sayyid al-Sharīf in the title in ms. Princeton, Garrett 4378Y (fol. 1r, head of text). In ms. Istanbul, Süleymaniye, Esad Efendi 3677, the name reads “al-Sayyid al-Sharīf al-Jurjānī.”³⁰⁰ The edition of the text by Çiğçi follows this ms., and gives Jurjānī (d. 816/1413) as the author. On this attribution, see also Erg. 83; An. 19.

In mss. Leiden, Or. 6292; Istanbul, Süleymaniye, Aşirefendi 459, and Istanbul, Giresun 3585 and 3645, the text is attributed to Jalāl al-Dīn b. Muḥammad b. As'ad al-Dawānī (mss. Aşirefendi and Giresun, according to catalogue description).³⁰¹ On this attribution, see also Erg. 83; An. 19.

In ms. Bratislava, Univerzita knižnica v Bratislave TG 15, the text is attributed to Ibn Kamāl Pāshā by a later hand (table of contents of the vol., fol. 1r). In ms. Istanbul, Süleymaniye, Hamidiye 389, the text is attributed to Fayḍ Allāh Efendi (end of next text in the ms., fol. 65v). This is the source for the attribution of a commentary to Fayḍ Allāh Efendi by Erg. 85; An. 21; Mh. 17 and FA 5.

²⁹⁹ On this commentary, entitled *Bishārāt al-Ishārāt*, see WISNOVSKY, “Towards a genealogy,” p. 347-348. It is dedicated to a Sharaf al-Dīn ‘Abd al-Rahmān (fol. 1v-2r).

³⁰⁰ Esad Efendi 3677, fol. 6r, reproduced in the edition of the text by ÇIĞÇI, “Seyyid Şerif Cürçânî'nin er-Risâletü'l-Ḳudsiyye,” p. 198.

³⁰¹ The catalogue description of ms. Manisa, Manisa İl Halk Ktp., 8067 gives also Dawānī as the author of the text, but no element in the ms. corroborates this attribution.

Entries in earlier bibliographies display the same level of complexity. An. gives (al-sayyid) Sharaf al-Dīn as author. Mh. duplicates the entries: one entry under Sharaf al-Dīn mentions some of the mss. already indicated by his predecessors (notably ms. Gotha, ar. 52, a ms. proven to be a copy of the text here considered), and another entry under Shams al-Dīn al-Samarqandī mentions a ms. that only Mh. considers, namely ms. Tehran, Majlis, Tunkābunī 317/9. Mh. does not provide an incipit or a proper description of the text of this ms., but it is very likely that this reference corresponds to the new call number ms. Tehran, Majlis 1807, where the name Shams al-Dīn al-Samarqandī is mentioned at the beginning of the text.

Erg. multiplies the entries. Besides Erg. 74, where a text with our incipit is attributed to Sharaf al-Dīn (with mss. verified by us to be copies of this text, such as ms. Istanbul, Nuruosmaniye 2692), Erg. has another entry for Shams al-Dīn al-Samarqandī (n° 71), with an incipit mentioning only the beginning of the poem, and thus little information. The following sentence is given as being the end of the text: *فلما قطعت القلق عن البدن بدون الكمال*. Yet another entry, Erg. 72 (anonymous), has the incipit we have here for Samarqandī's commentary. The following sentence is given as end of text: *ولا يتعلق ببدن آخر لتحصيل الكمال* *لما مر من بطلان التناسخ*. These two entries seem to refer to our text, which ends as follows (before the mention of an additional verse found in some mss., present in a majority of copies):

فلمَ قطعت التعلق عن البدن بدون الكمال لان اكثر النفوس تنقطع بدون الكمال ولا تتعلق ببدن آخر لتحصيل الكمال (لما علم من بطلان التناسخ)

We were not able to check the mss. mentioned in these entries (Erg. 71 and 72). Yet another entry, Erg. 73 (anonymous), refers to a ms. that contains a copy of the text here described.

- Note: Further investigation is required to clarify the authorship(s) and to determine whether all the texts here considered together are entirely similar (we already found some variations in ms. Paris, BnF, Arabe 1620). For example, while checking the copies of this text, we found a text that starts with a similar incipit, but turned out to be actually different from our commentary (Anonymous 4, n° 26). Some of the mss. mentioned here and not checked by us could be copies of this text or of yet another variation.

In some manuscripts (e.g. mss. Istanbul, İBB Atatürk Kitaplığı, Osman Ergin Yazmaları 1288; Nuruosmaniye 2692; *Giresun 3645; Halet Efendi 799; Veliyüdin 3242; Manisa, Akhisar Zeynelzade Koleksiyon 1523; Manisa, Manisa İl Halk Ktp., 1736; — 2947; Princeton, Garrett 3037Y; — Garrett 4392Y; Tehran, Majlis 2, 1289), a short text is added at the end, after the

mention of a last verse with which a large number of copies end (وفي بعض النسخ) (وجد بعد هذه الابيات بيت آخر هكذا أنعم بردّ جواب ما انا فاحص عنه فنارالعلم ذات تشعشع واجابه الشارح (رحمه الله) وقال هذا السؤال له جواب ظاهر لا يستدقّ على الاريب and ends with: والعارف بادراكها كمال قدرته وكرمه وهذا سرّ عظيم والله اعلم بالصواب. This is also the case in Anonymous 4 (n° 26).

- Studies

DE SMET, "Avicenne et l'ismaélisme post-fatimide," p. 16-17.

- Edition

CARRA DE VAUX Bernard (1899), "La qaṣīdah d'Avicenne sur l'âme," *Journal asiatique* 9/14, p. 157-173 (text: p. 159-165). The text given in this edition, based on mss. Paris, BnF, Arabe 2541 and Arabe 1620, is close to the text here described, but with some small variations, the most notable at the beginning of the commentary on the first verse.³⁰² Ms. Paris, BnF, Arabe 1620 presents again variations from Carra de Vaux's edition and other mss. here referenced. ÇİFÇI Mehmet Faruk (2015), "Seyyid Şerif Cürçânî'nin er-Risâletü'l-Kudsîyye Fî Şerhi'l-Qaṣīdeti'l-Mensûbe ilâ Ebî 'Alî b. Sînâ Adlı Eseri (İnceleme ve Tenkitli Neşir)," *Hikmet Yurdu*, p. 171-199.³⁰³

- Known copies (° = used by Çifçi in his edition; x = mentioned by Çifçi in his edition)

Mss. Ankara, Millî Kütüphanesi, Arabi 9075, fol. 67v-70r;³⁰⁴ Berlin, Wetzstein I 56/6, fol. 96r-97v (the text is a *takhmīs*, see T1, but the commentary is the one described here; *GAL*);³⁰⁵ *Bratislava, Univerzitná knižnica v Bratislave TG 15, fol. 39-41;³⁰⁶ *Cairo, Dār al-Kutub, *Hikma wa-falsafa 'arabī* 404; *—, Majāmi' 263; *—, Majāmi' m (= Majāmi' Muṣṭafā Fāḍil) 'arabī 61;

³⁰² Beginning of the commentary of the first verse in Carra de Vaux's edition:

هبطت اى نزلت وانما لم يقل نزلت لانه اقتبس من القران بما اشتق من الهبوط كقوله تعالى قلنا اهبطوا والخطاب للنفس الناطقة قوله اليك مخاطب مع المشاهد المحسوس.

³⁰³ Available online at <http://www.hikmetyurdu.com/article/view/5000075317>. Discussion on the attribution of the text to Jurjānī, p. 176. In his edition, Çifçi omits the beginning of the text, despite its presence in the ms. he chooses as a basis for his edition (ms. Istanbul, Süleymaniye, Esad Efendi 3677), evidenced by the reproduction of the ms., p. 197.

³⁰⁴ Without preamble; written between the lines of the text of the *Qaṣīda*. Copy of other texts in the ms. dated 911/1505 or 1506 (see fol. 107v and fol. 114v). See OUC (under 06 Mil Yz A 9075/3).

³⁰⁵ AHLWARDT, n° 5353.

³⁰⁶ Copy dated 987/1579. Text ascribed to Ibn Kamāl Pāshā in a note on the table of contents of the volume. BLAŠKOVIČS J., PERAČEK K., VESELY R. (1961), *Arabische, türkische und persische Handschriften der Universitätsbibliothek in Bratislava*, Die Universitätsbibliothek in Bratislava, Bratislava, n° 284.

*—, Majāmi‘ ʿTal‘at 870;³⁰⁷ *Çorum, Hasan Paşa İl Halk Ktp., 848, fol. 32r-33v;³⁰⁸ Edirne, Selimiye Yazma Eser Kütüphanesi 242, fol. 158r-159v;³⁰⁹ *Gotha, ar. 52, fol. 31v³¹⁰ (Mh. 5); Istanbul, Atıf Efendi, 2851, fol. 39v-43v;³¹¹ *Istanbul, Beyazıt Devlet Kütüphanesi, Veliyüddin 802, fol. 120r-122v³¹² (Erg. 74; An.; this might be the same as ms. Veliyüddin Efendi 0082 mentioned by Çifçi (2015), p. 177); —, Veliyüddin 3242, fol. 44v-48v (*in mg.*)³¹³ (FA); *Istanbul, İBB Atatürk Kitaplığı, Osman Ergin Yazmaları n° 503/16, fol. 219r-222r (Erg. 71);³¹⁴ —, Osman Ergin Yazmaları n° 1288/5, fol. 82v-86r (with glosses attributed to “al-Sayyid ‘Alī” in the margins; Erg. 73);³¹⁵ Istanbul, Köprülü Ktp., Fazıl Ahmed Paşa 836, fol. 6r-7v;³¹⁶ *Istanbul, Nuruosmaniye Ktp., 2692, fol. 266v-269r (Erg. 74; An.);³¹⁷ —, 4024, fol. 40v-45v;³¹⁸ —, 4909, fol. 67r-70v (Erg. 74; An.);³¹⁹ *Istanbul, Süleymaniye Ktp., Aşirefendi 459;³²⁰

³⁰⁷ For the four mss. at the Dār al-Kutub in Cairo, see online catalogue. On Majāmi‘ 263, see also HALWAJĪ ‘Abd al-Sattār (1432/2011), *Fihris al-makḥḥūtāt al-‘arabiya bi-Dār al-kutub al-miṣriya: al-majāmi‘*, Dār al-Kutub wa-al-wathā’iq al-qawmiya – Mu’assasat al-Furqān, Cairo/ London, vol. II, p. 73-74.

³⁰⁸ OUC (under 19 Hk 848/6). Name of author (reading Sayyid Sharaf al-Dīn) and title given at the end of the text (fol. 33v). According to online catalogue, other texts in the ms. are dated Bursa, 955/1548 or 1549 (fol. 17v) and 958/1551 (fol. 22r).

³⁰⁹ Other texts in the copy (on arithmetics) apparently by the same hand are dated 1173/1759 or 1760 (fol. 15v) and 1176/ 1762 or 1763 (fol. 87v). See OUC (under 22 Sel 242). This ms. contains also a copy of the *Sharḥ al-Qaṣīda al-rūḥāniya* (T6).

³¹⁰ PERTSCH, vol. I, p. 100. According to the catalogue, the name of the author (reading Sayyid Sharaf al-Dīn) and the title are given at the end of the text.

³¹¹ Author’s name (reading Sayyid Sharaf al-Dīn) and title given at the end of the text. The copyist added on the margins extracts from a commentary referred to as “*sharḥ al-Qaṣīda al-warqā’* li-Mawlānā Ḥusayn Kūčik, tilmīdh ---? Muhammad Çelebi” (see here n° 8). OUC (under 34 Atf 2851/7).

³¹² Other texts in the ms. dated 1080/ 1669-1670 (see fol. 112r). The name Sharaf al-Dīn appears at the end of the text.

³¹³ Anonymous. Copy dated 3 Rajab 1080/Nov., 27, 1669. Written on the margins of a commentary on the poem ولقد تقضى من رياض روق ببناء ذات تنوق وتالى (T6).

³¹⁴ *Atatürk Kitaplığı Osman Ergin Yazmaları alfabetik kataloğu*, vol. III, n° 1026.

³¹⁵ Another text in the copy dated 1104/1692-1693 (fol. 45r). *Atatürk Kitaplığı Osman Ergin Yazmaları alfabetik kataloğu*, vol. IV, n° 237. This ms. contains also the *Sharḥ al-Qaṣīda al-rūḥāniya* (T6).

³¹⁶ The author’s name is given as al-Sharīf al-Jurjānī at head of text by the same hand. The *majmū’a* contains texts by Ibn Kamāl Pāshā and others. OUC (under 34 Fa 836/2).

³¹⁷ Dated Khujandah, 723/1323 (fol. 265v and 274r). No author name mentioned in copy. OUC (under 34 Nk 2692/1). This ms. contains also a copy of the *Sharḥ al-Qaṣīda al-rūḥāniya* (T6).

³¹⁸ Author given at end of text as Sayyid Sharaf al-Dīn; title given at end of text. The copyist added on the margins a translation of the poem in Ottoman Turkish, attributed to Shaykh ‘Alī (see T10). OUC (under 34 Nk 4024/3).

³¹⁹ Copy dated beginning of Rabī‘ I 1007/Oct. 1598 (colophon, fol. 70v). Author’s name (reading Sayyid Sharaf al-Dīn) and title given at end of text. OUC (under 34 Nk 4909/21).

³²⁰ The author is Jalāl al-Dīn al-Dawānī according to catalogue. OUC (under 34 Sü-Aşir 459/28), with incipit.

*^o—, Esad Efendi 3677;³²¹ *^x—, Fatih 3064 (FA 1);³²² *^x—, Giresun 112;³²³ *—, Giresun 3585, fol. 133v-137r;³²⁴ *—, 3645, fol. 57v-60r;³²⁵ *—, Halet Efendi 799, fol. 306r-307v;³²⁶ *—, Hamidiye 389, fol. 60v-62v³²⁷ (Erg. 85; An. 21; Mh. 17); *^x—, Lala İsmâil 732³²⁸ (Erg. 74 ; FA 1; corresponds to 732 لا mentioned in An.); *^o —, Pertev Paşa 621 (Erg. 83; An. 19, under Dawānī or Jurjānī); *^o—, Reisü'l-Küttap 1209 (FA 1); *Kastamonu, Kastamonu İl Halk Ktp., 4067, fol. 75v-78r;³²⁹ *Khwānsār, Kitābkhānah-'i Fāḍil-i Khwānsārī, 557;³³⁰ *Khwānsār, Madrasah-'i 'Alavī dād 11;³³¹ Konya, Karatay Yusufaga Kütüphanesi, 5477, fol. 84r-85v;³³² Leiden, Or. 6292, fol. 1v-3r;³³³ Manisa, Manisa İl Halk Kütüphanesi, Manisa Akhisar Zeynelzade Koleksiyon 1523, p. 152-158;³³⁴ Manisa, Manisa İl Halk Ktp., 1736, fol. 42v-43v;³³⁵ —, 2947, fol. 24v-26v;³³⁶ —, 8067, fol. 79v-81r (incomplete at end);³³⁷ Mashhad,

³²¹ ÇİFÇİ gives a reproduction of the first (fol. 5r) and last folio (fol. 6r) of the text in this ms. (ÇİFÇİ, "Seyyid Şerîf Cürçânî'nin er-Risâletü'l-Ḳudsiyye," p. 197-198). These images show that the name "al-Sayyid al-Sharîf al-Jurjānî" appears at the end of the text.

³²² Fol. 66-70, according to ÇİFÇİ, "Seyyid Şerîf Cürçânî'nin er-Risâletü'l-Ḳudsiyye," p. 178.

³²³ Fol. 133-137, according to ÇİFÇİ, "Seyyid Şerîf Cürçânî'nin er-Risâletü'l-Ḳudsiyye," p. 178.

³²⁴ The author is Jalāl al-Dīn al-Dawānī according to catalogue. OUC (under 28 Hk 3585/6), with incipit.

³²⁵ The author is Jalāl al-Dīn al-Dawānī according to catalogue. OUC (under 28 Hk 3645/3), with incipit.

³²⁶ The copyist does not know the name of the author (see title on fol. 306r: "*Sharḥ ākhar 'alā al-qaṣīda al-rūḥīya li-al-Shaykh al-Ra'īs Ibn Sīnā wa-lā adrī shāriḥahā*"). Other text in the ms. dated Sha'bān 1022/1613 (see fol. 301v). This ms. contains also a copy of commentary n° 1 ('Abd al-Wājid).

³²⁷ Text attributed to Fayḍ Allāh Efendi (end of next text in the ms., fol. 65v). This copy starts directly with the commentary of the first verse, after a rubricated title "*Sharḥ al-qaṣīda al-mansūba ilā al-Shaykh al-Ra'īs Abī 'Alī b. Sīnā al-ma'rūfa bi-al-qaṣīda al-rūḥānīya*." This ms. contains also a copy of commentary n° 21.

³²⁸ The identification of the text is based on Erg. and An. According to ÇİFÇİ, "Seyyid Şerîf Cürçânî'nin er-Risâletü'l-Ḳudsiyye," p. 178, fol. 93-98.

³²⁹ OUC (under 37 Hk 4067/2), with incipit. Copy dated 756/1354 according to online catalogue. This ms. contains also a copy of the *Sharḥ al-Qaṣīda al-rūḥānīya* (T6).

³³⁰ HUSAYNĪ J. (1416/1995), *Fihrist-'i nuskhah-hā-yi khaṭṭī-'i kitābkhānah-'i Āyatallāh Fāḍil-i Khwānsārī, Anṣāriyān, Qom*.

³³¹ DINĀ, vol. VI, p. 941. Dated 966/1558 or 1559; 4 fol.

³³² OUC (under 42 Yu 5477). Other texts in the ms. dated beginning of Dhū al-Ḥijja 926/Dec. 1520 (fol. 28r) and 827 (most probably an error for 927/1521; fol. 65r, end of the copy of Dawānī's *Shawākil al-ḥūr*, a commentary on Suhrawardī's *Hayākil al-nūr*, a text said at the end of the copy to have been completed in Tabrīz in the Zāwiya Muzaffarīya in Shawwāl 872 [1468]).

³³³ Author's name given at the end of the text as al-Dawānī. See VOORHOEVE Peter (1980), *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in The Netherlands*, Leiden University Press, Leiden, p. 421-422.

³³⁴ OUC (under 45 Ak Ze 1523/7). Dated 21 Dhū al-Ḥijja 1337/Sep. 17, 1919.

³³⁵ OUC (under 45 Hk 1736/3).

³³⁶ OUC (under 45 Hk 2947/4).

³³⁷ OUC (under 45 Hk 8067/4). Author given as Jalāl al-Dīn al-Dawānī in catalogue description; there is no element in the ms. to support this attribution.

Riḍawī 11867 (4 fol.);³³⁸ *Munich, Bayerische Staatsbibliothek, Cod. arab. 676, fol. 50v-54r;³³⁹ Oxford, Bodleian, Marsh 35, fol. 56v-58v;³⁴⁰ Oxford, Bodleian, Pococke 244, fol. 157bis r-158r;³⁴¹ Paris, BnF, Arabe 1620, fol. 85v-86r;³⁴² —, Arabe 2502, fol. 66v-70r;³⁴³ —, Arabe 2541, fol. 28r-30r;³⁴⁴ Princeton, PUL, Isl. mss., Garrett 642Y, fol. 90v-92v;³⁴⁵ —, Garrett 831Y, fol. 102v-105r;³⁴⁶ —, Garrett 3037Y, fol. 129v-130v;³⁴⁷ —, Garrett 4378Y, fol. 1v-2r;³⁴⁸ —, Garrett 4392Y, fol. 20v-24r;³⁴⁹ —, Garrett 5923Y, fol. 109v-112r;³⁵⁰ *Qom, Madrasah-'i Fayḍiyya, 1703/6 (2 fol.);³⁵¹ *Qom, Gulpāyigānī 6686/2;³⁵² *Tehran, Dānishgāh, Adabiyāt, 90D/6, fol. 29v-31r;³⁵³ *Tehran, Dānishgāh, Ḥuqūq, 62B/17, fol. 241v-244v;³⁵⁴ *Tehran, Madrasah-'i 'Alī Shahīd Muṭahharī (formerly known as Kitāpkhānah-'i Sipahsālār),

³³⁸ Another text in the copy is dated 1283/1866-67 (fol. 58r). See DINĀ, vol. VI, p. 946, n° 172025 (refers to *Fihrist* 11:205). Reproduction accessible online in the Digital Library of Astan-i Quds-i Riḍawī: <http://digital.aqlibrary.ir/index.aspx?pid=13&GID=110019&ID=72862>

³³⁹ No author's name in catalogue description but same incipit as the commentary here described. Dated 10 Jumādā II 1202/ 18 March 1788. AUMER (1866), p. 306, n° 676.

³⁴⁰ Other texts by the same hand in the ms. are dated 5 Dhū al-Ḥijja 1023/Jan. 6, 1615 (fol. 48r) and 1033/1623-1624 (fol. 58v). This ms. contains also the text of commentaries n° 1 and 13, and of poem T8.

³⁴¹ Dated Muḥarram 736/1335. Beginning of text wanting; starts with the commentary on verse 13: هجعت وقد كشف الغطاء. This ms. contains also the text of commentary n° 16 (Qayṣarī).

³⁴² Other texts by the same hand in the ms. dated Muḥarram and Jumādā I 966/Oct. 1558 and Feb. 1559 (fol. 45v, 60r, 103v). Without preamble; written between the lines of the text of the *Qaṣīda*. The text in this copy presents small but notable variations from the text generally given in other copies. Reproduction available in Gallica: <http://gallica.bnf.fr/ark:/12148/btv1b11000840k>.

³⁴³ Dated Aleppo, 12 Shawwāl 1014/Feb. 20, 1606 (fol. 70r). Ownership statement by Ṣādiq Ḥusaynī, physician at the Dār al-Shifā' al-Nūrī in Aleppo.

³⁴⁴ Basis of the edition in CARRA DE VAUX, "La qaṣīdah d'Avicenne sur l'âme".

³⁴⁵ Ascribed to Shams al-Dīn al-Samarqandī in ms. by a later hand; other texts in the ms. apparently by the same hand dated Kūtahya, Jumādā I 737/Dec. 1336; copyist: Aḥmad b. 'Alā' al-Dīn Čünküşī (i.e., from Čünküş or Čüngüş). This ms. contains also a copy of commentary n° 16 (Qayṣarī).

³⁴⁶ Author's name (sayyid Sharīf al-Dīn) and title ("*al-Risāla al-quḍsiyya fī sharḥ qaṣīda li-Abī 'Alī Ibn Sīnā*") are given at the end of the text (fol. 105r); other texts in the ms. apparently by the same hand dated Muḥarram 1002/1593.

³⁴⁷ No name mentioned in ms. Other texts in the manuscript are dated Ramaḍān 1025/Sept.-Oct. 1616.

³⁴⁸ Author's name (al-Sayyid al-Sharīf) on fol. 1r (head of text, same hand as copy). Another text in the ms. is dated Shawwāl 968/June.-July 1561 (fol. 174r).

³⁴⁹ No name mentioned in ms. This ms. contains also a copy of the *Sharḥ al-Qaṣīda al-rūḥāniyya* (T6), dated Qusṭanīniyya, 23 Muḥarram '24 (fol. 20r). Glosses on the margins.

³⁵⁰ No name mentioned in ms. 12th-13th/18th-19th century.

³⁵¹ Copy dated Iṣfahān, 1072/1661-1662. See USTĀDĪ, *Fihrist-i nuskhah'hā-'yi khaṭṭī Kitābkhānah-'i Madrasah-'i Fayḍiyyah-'i Qum*, p. 120 (with short incipit) and DINĀ, vol. VI, p. 946, n° 172028.

³⁵² Dated Ṣafar 1268/1851. DINĀ, vol. VI, p. 941, n° 171939.

³⁵³ Author's name: Shams al-Dīn Muḥammad b. Ashraf al-Samarqandī (beginning of text in catalogue description). Bank-i iṭṭilā'āt (under title "*Sharḥ al-qaṣīda al-'ayniyya*"), with incipit; DINĀ, vol. VI, p. 945, n° 172008. This ms. contains also a copy of the *Sharḥ al-Qaṣīda al-rūḥāniyya* (T6).

³⁵⁴ 11th/17th century. Bank-i iṭṭilā'āt (under title "*Sharḥ al-qaṣīda al-'ayniyya*"), with incipit; DINĀ, vol. VI, p. 945, n° 172003.

968, fol. 159-160;³⁵⁵ *—, 2799/8, p. 29-31;³⁵⁶ Tehran, Majlis, 1807, p. 152-159 (corresponds most probably to Mh. 12's reference Tunkābunī 317/9);³⁵⁷ *Tehran, Majlis, 14590, fol. 104v-105r (dated Tabrīz, 721/1321);³⁵⁸ Tehran, Majlis 2, 1289, 173-177 (dated Tabrīz, 733/1333);³⁵⁹ *Tehran, Malik 4675/13, fol. 304v-305v;³⁶⁰ Tokat, İl Halq Kütüphanesi 123, fol. 386v-388r.³⁶¹

The following mss. are mentioned in earlier bibliographies: *Istanbul, Atf Efendi 3821 (Erg. 74; An.; Mh. 5);³⁶² *Istanbul, Beyazıt Devlet Kütüphanesi, Bayezid 7900 (FA 1); *—, Veliyüddin 694 (Erg. 74; An.);³⁶³ *—, Veliyüddin 3237 (Erg. 74; An.);³⁶⁴ *Istanbul, İBB Atatürk Kitaplığı, Osman Ergin Yazmaları n° 573 (Erg. 72); *Istanbul, Süleymaniye Ktp., Carullah 2074 (FA 1); *—, Esad Efendi 3436 (FA 1);³⁶⁵ *—, Esad Efendi 3665 (Erg. 74 ; An. ; Mh. 5);³⁶⁶ *—, Esad Efendi 3745 (Erg. 74 ; An.);³⁶⁷ *—, Esad Efendi

³⁵⁵ MUNZAVĪ 'Alīnaqī and DĀNISHPAZŪH Muḥammad Taqī (1962), *Fihrist-i Kitābhānah-'i madrasah-'i 'Alī Shahīd-i Muṭahharī-'i Sipahsālār*, Chāpkhānah-'i Dānishgāh-'i Tīhrān, Tehran, vol. V, p. 218 and Bank-i iṭtilā'āt under title "*Sharḥ al-qaṣīda al-'aynīya*." See also DINĀ, vol. VI, p. 945, n° 172005.

³⁵⁶ MUNZAVĪ and DĀNISHPAZHŪH, *Fihrist-i Kitābhānah-'i madrasah-'i 'Alī Shahīd-i Muṭahharī-'i Sipahsālār* vol. V, p. 218; DINĀ, vol. VI, p. 945, n° 172006.

³⁵⁷ The name of the author is given at the beginning of the text as "*afḍal al-muta'akhhirīn Shams ... al-Dīn al-Samarqandī*." Other texts in the ms. dated 1102/1690 (p. 149). A reproduction is accessible online (reproduction of end of text missing): <http://94.232.175.44/index.aspx?pid=13&GID=26730&ID=55168>. Bank-i iṭtilā'āt, with incipit; DINĀ, vol. VI, p. 945, n° 172007; NAFISĪ Sa'īd (1344 sh./1965), *Fihrist-'i Kitābhānah-'i Majlis shūrā-yi islāmī*, vol. V, Intishārāt-i Kitābhānah, Tehran, p. 345-346.

³⁵⁸ Copy dated Tabrīz, 16 Jumādā 1 721/June 13, 1321, in the *majmū'a* known as the *Safīnah-'i Tabrīz*, written by Abū al-Majd Tabrīzī between 721 and 723/ 1321-1323 (published in facsimile in TABRĪZĪ Abū al-Majd M. b. Mas'ūd (1381/2002), *Safīnah-'i Tabrīz*, Markaz-i Nashr-i Dānishgāhī, Tehran). DINĀ, vol. VI, p. 945, n° 172002.

³⁵⁹ According to another foliation (running from end to beginning), fol. 106-104. Other texts in the ms. by the same copyist, Aḥmad b. 'Abd al-Raḥmān b. Abī Bakr b. 'Uthmān al-'Afānī, known as Fakhr al-Hamadānī, are dated Tabrīz, al-Khānqāh bi-al-Rab' al-Rashīdī, 24 Shawwāl 733 [July 8, 1333] (fol. 150/118) and 2 Dhū al-Qa'da 733/ July 15, 1333 (last folio of the ms.; colophon of a copy of the *Ṣaḥā'if al-ilāhīya* by M. b. Ashraf al-Samarqandī). This ms. contains also a copy of texts T6 and T7. See DINĀ, vol. III, p. 1031, n° 82912.

³⁶⁰ Dated Islamabad, 18 Rabī' II 1111/ Oct. 13, 1699. See DINĀ, vol. VI, p. 945, n° 172004.

³⁶¹ Copy dated Qustantīniya, end of Ṣafar 1020/ May 1611. This copy starts directly with the commentary of the first verse.

³⁶² This ms. is not mentioned in the *Defter-i Kütüphanesi-i Âtf Efendi*, and could not be found in the online catalogue of manuscripts in Turkey.

³⁶³ See *Defter-i Kütüphanesi-i Veliyüddin*, p. 229-230, n° 694 (only title: رسالة في شرح ابن سينا).

³⁶⁴ Ibid., p. 205, n° 3237, with title حاشية على قصيدة ابن سينا, with no further description.

³⁶⁵ In *Defter-i Kütüphanesi-i Es'ad Efendi*, p. 200, the ms. is described as a *majmū'a* containing works of poetry, with no further details.

³⁶⁶ See *ibid.*, p. 273, n° 3665, where only a copy of Avicenna's *Qaṣīda* itself is mentioned.

³⁶⁷ See *ibid.*, p. 295, where a copy of a commentary on Avicenna's *Qaṣīda* is mentioned without author's name or further description.

3782 (Erg. 74 ; An.);³⁶⁸ *—, Kılıç 1027 (Erg. 74; An.; FA 1); *—, Reisü'l-Küttap 1179 (Erg. 74; An.);³⁶⁹ *—, Reisü'l-Küttap 1210 (Erg. 74; An.);³⁷⁰ *Istanbul, Topkapı Sarayı Müzesi, Hazîne Kütüphanesi 1160 (Erg. 74; An.); *—, Hazîne 1668 (Erg. 74; An. reads 1168); *—, Hazîne 1756 (Erg. 74; An.); *Istanbul, Üniversitesi Merkez Kütüphanesi 1851 (An. 19) or 1581 (Erg. 83, under Dawānī or Jurjānī); *Istanbul, Yıldız Hususi 1845 (Erg. 83; An. 19, under Dawānī or Jurjānī). Çifçi (2015) mentions ms. Istanbul, Nuruosmaniye 4027, probably for 4024, as Nuruosmaniye 4027 does not contain a copy of our text.³⁷¹

The following mss. include the copy of a commentary starting with the same hamdallah, but the description in the catalogue is not sufficient to identify the text with certainty: *Bagdad, al-Mu'assasa al-'amma li-al-āthār wa-al-turāth, Makhtūṭāt 'Abbās al-'Azzāwī, 9644/21; *—, 11243/10 and 12.³⁷²

21. 'Abd al-Raḥmān (or 'Abd Allāh b. 'Abd al-Raḥmān) al-Şūfī and **Abdullah Paşa**
b. Mustafa Paşa Köprülüzâde (d. 1148/1735 or 36)

- Mh. 18 (under 'Abd al-Raḥmān al-Şūfī) + Erg. 80, An. 17 and FA 6 (under Abdullah Paşa b. Mustafa Paşa Köprülüzâde)

- Incipit

Ms. Paris, BnF, Arabe 2322³⁷³

قال عبد الرحمن الصوفي رحمه الله في شرح هذه القصيدة التي للرئيس ابو علي ابن سينا رحمة الله عليه
هبطت اليك ... وتمنّع الورقاء

Ms. Istanbul, Hamidiye 389³⁷⁴

قال الشيخ الرئيس علامة العالم ابو علي بن سينا البخاري نور الله لطيفه هبطت اليك من المكان الرفع ...
وتمنّع الورقاء

³⁶⁸ See *ibid.*, p. 304, where a copy of a commentary on Avicenna's *Qaṣīda* is mentioned without author's name or further description.

³⁶⁹ See *Defter-i Küttüphanesi-î Âşir Efendi*, Mahmut Bey Matbaası, Dersaadet (Istanbul), 1306/1888, p. 86 with no details.

³⁷⁰ See *ibid.*, p. 95 with no details.

³⁷¹ See ÇİFÇİ, "Seyyid Şerif Cürçânî'nin er-Risâletü'l-İ-Kudsîyye," p. 178.

³⁷² NAQSHBANDĪ Usāma N. and ZAMYĀ' M. 'Abbās (1986), "Mīn al-khazā'in al-khaṭṭīya al-khāṣṣa fī qism al-makhtūṭāt bi-al-mu'assasa al-'amma li-al-āthār wa-al-turāth. Makhtūṭāt 'Abbās al-'Azzāwī. Qism 3: al-adab wa-al-shi'r," *al-Mawrid* 15, p. 193-210, n° 80-82. Collection gathered by 'Abbās al-'Azzāwī (1307-1391/1890-1971).

³⁷³ Ms. Paris, BnF, Arabe 2322, fol. 154v, l. 2-4.

³⁷⁴ Ms. Istanbul, Süleymaniye Ktp., Hamidiye 389, fol. 63r, l. 2-4.

Ms. Istanbul, Ragıp Paşa 1460³⁷⁵

الحمد لله خالق النفس والروح والصلوة على سيدنا محمد منبع الفتوح وعلى اله واصحابه الذين هم دافع الجروح عن القلب المجروح وبعد فقد قال صاحب النظم الاسنى الشيخ ابو علي بن سينا هبطت اليك ... وتمنّع الورقاء

- Commentary on the first verse³⁷⁶
الورقاء من صفات الحمامة والامر الذي وصفه بالهبوط هو النفس الانسانية فأراد بالمحلّ الرفع عالم المعقولات يعني أنّ جوهر النفس فائض من المبادئ الروحانية
- Source(s) of identification: The name of the author appears as ‘Abd al-Raḥmān al-Šūfī in the beginning of the text in ms. Paris, BnF, Arabe 2322 (fol. 154v). According to the catalogue, in ms. Tehran, Mahdāvī 475, the name appears as ‘Abd Allāh b. ‘Abd al-Raḥmān al-Šūfī. The same text is attributed to Köprülü ‘Abd Allāh Pāshā (Abdullah Paşa b. Mustafa Paşa Köprülüẓāde, d. 1148/1735-1736) in ms. Istanbul, Süleymaniye, Hamidiye 389 (fol. 65v). The text of this commentary is quoted by Munāwī (952-1031/1545-1621; n° 13), who refers to its author as “Ibn al-Kamāl.”
- On the author: The *terminus ante quem* for this text is given by the date of copy of ms. Tehran, Mahdāvī 475, copied in 654/1256. Ms. Üsküdar, Hacı Selim Ağa 743 dates also to the 13th century.
On Abdullah Paşa Köprülüẓāde (d. 1148/1735 or 36), see BURSALI Mehmed Tahir (1333/1914), *Osmanlı müellifleri*, Matbaa-i Âmire, Istanbul, vol. I, p. 364, and SÜREYYA Mehmet (1308-1311/1890-1893), *Sicill-i Osmani*, Matbaa-i Âmire, Istanbul, p. 376-377.
- Known copies
Al-Šūfī: mss. Paris, BnF, Arabe 2322, fol. 154r-157r;³⁷⁷ *Tehran, Mahdāvī 475/2;³⁷⁸ *Üsküdar, Hacı Selim Ağa Ktp., Hacı Selim Ağa 743, fol. 242-243 (Mh.).³⁷⁹

³⁷⁵ Ms. Istanbul, Süleymaniye Ktp., Ragıp Paşa 1460, fol. 73v, l. 2-4.

³⁷⁶ Reference copy: Ms. Paris, BnF, Arabe 2322, fol. 154v, l. 4-6.

³⁷⁷ Composite *majmū‘a*, with other texts (and a statement of audition) dated Damascus, 717 or 727/ 1317 or 1327 (fol. 135r-v). Reproduction available on Gallica: <http://gallica.bnf.fr/ark:/12148/btv1b11001999d>.

³⁷⁸ Other text by the same hand (M. b. Yūsuf b. Jazlah al-mutaṭabbib Nakhjawānī) dated 16 Dhū al-Qa‘da 654/1256. See DINĀ, vol. VI, p. 945, n° 172001 and DĀNISHPAZHŪH, “Fihrist-i nuskhah-hā-yi khaṭṭī-‘i Kitābkhānah-‘i khuṣūṣī-‘i Duktur Asghar Mahdāvī,” p. 119.

³⁷⁹ Foliation according to Ḥusayn ‘Alī Maḥfūz in the introduction to his edition of al-Jazā‘irī al-Shūsharī’s commentary on Avicenna’s *Qaṣīda*. Maḥfūz describes this ms. as a *majmū‘a* containing works by Naṣīr al-Dīn Tūsī, and indicates that a reproduction of the ms. can be found at the Kitābkhānah-‘i Millī, under n° 138. See JAZĀ‘IRĪ, *Sharḥ ‘Aynīyat Ibn Sīnā*, ed. MAHFŪZ, p. 10 and n. 3. Ms. Üsküdar, Hacı Selim Ağa 743 is one of the manuscripts associated with Barhebraeus (d. 685/1286): it bears a mark of possession in

Abdullah Paşa Köprülüzâde: mss. Istanbul, Süleymaniye Ktp., Hamidiye 389, fol. 63r-65v³⁸⁰ (Erg.; An.; FA).

Anonymous: mss. Cairo, Dār al-Kutub, Majāmi‘ Taymur 142, fol. 9r-12r (p. 17-23; the text starts directly with the first verse of the poem, after the basmallah and the hamdallah; portions of the commentary are omitted);³⁸¹ Gotha, ar. 1158/20 (fol. 98v-101r; starts with the first verse of the *Qaṣīda*);³⁸² Istanbul, Süleymaniye Ktp., Ragıp Paşa 1460, fol. 73v-75r (= fol. 82v-84r according to another foliation; commentary of first five verses similar to other mss. mentioned here, followed by a text similar to Anonymous 1, from verse “*ḥattā idhā ittaṣalat.*”³⁸³

°21b. **Suyūṭī**: see under Tilimsānī (n° 22)

- GAL (SI, 35/Cmtre g); An. 7
- This attribution is based on ms. Gotha, ar. 1168, where a note written by a later hand on the title-page (fol. 1r) attributes to Suyūṭī the commentary here described under Tilimsānī (next entry).

22. ‘Afīf al-Dīn al-**Tilimsānī** (610-690/1213-1291)

- GAL (I, p. 455/35. Cmtre b and SI, 35/Cmtre b and g); An. 2 and 7; Mh. 7; JSh 3
- Title: *al-Kashf wa-al-bayān fī ‘ilm ma‘rifat al-insān* (mentioned in the preamble of the text). The complete sentence reads: *wa-sammaytuhu bi-Kitāb al-Kashf wa-al-bayān fī ‘ilm ma‘rifat al-insān yashtamilu ‘alā al-Durr al-naḥs fī sharḥ kalām al-Ra’īs.*
- Source(s) of identification: Most modern bibliographies agree on the attribution of this commentary to Tilimsānī. Note that the commentary is attributed

his name and could well be at least partly by his hand. The oldest parts of the copy (where our text appears) are dated 671-678/1272-1279. See TAKAHASHI Hidemi (2005), *Barhebraeus. A Bio-bibliography*, Gorgias Press LLC, Piscataway (NJ), p. 127-128.

³⁸⁰ This ms. contains also a copy of commentary n° 20 (Samarqandī).

³⁸¹ Other texts in the ms. dated Ramaḍān 1142/1730 (fol. 8r).

³⁸² Another text in the same ms. is dated 928/1521-1522 (fol. 95r). PERTSCH, vol. II, n° 1158, p. 364-372 (on our text: p. 369).

³⁸³ Other texts in the ms. dated 987/1579. See DAGHĪM, *Fihris al-makhṭūṭāt*, vol. IX, p. 46 sq. (with reproduction; this catalogue gives the following foliation: 82v-84r; we follow the foliation in Arabic numerals in red ink) and *Defter-i Kütüphanesi-i Ragıp Paşa*, p. 66-69. This ms. contains also a copy of the commentary by Muṣannifak (n° 14).

to Suyūfī by a later hand in ms. Gotha, ar. 1168 (title-page, fol. 1r). *GAL* and *An.* follow this attribution (*SI.* cmtre g and *An.* 7 respectively), considered dubious by Pertsch.

- Incipit³⁸⁴

الحمد لله باري النسم وسابغ النعم المنفرد بأوصاف القدم ... وبعد أعلم أيها الأخ أرشدك الله وإيانا الى سبيل النجاة وبلوغ الغايات أن العلوم مع كثرتها متشعبة الى ما لا نهاية له وانما أرفعها قدرًا

- Commentary on the first verse³⁸⁵

انما قال هبطت ولم يقل نزلت ووصلت لأن الهبوط يكون من غير اختيار بخلاف النزول

- Note: In 20 chapters (*bāb*). Each *bāb* ends with a *takhmīs*, beginning with

يا سائق البكرات نحو الاجرع يطوى الفلاة بكل نضو مسرع

This text quotes extensively the commentary here attributed to Samarqandī (n° 20), a commentary that al-Tilimsānī attributes to “Humām al-Dīn.” N. Zouggar indicates that this is not the case in all the copies: in ms. Cairo, Dār al-Kutub, Majāmi‘, Taymūr 81, fol. 249r-295r, the text here attributed to Samarqandī is written on the margins, not in the text; it does not appear in ms. Damascus, al-Assad Library, 6648, where Tilimsānī’s text is itself written on the margins.

- On the author: Sulaymān b. ‘Alī b. ‘Abd Allāh b. Yāsīn al-Kūmī, known as ‘Afīf al-Dīn al-Tilimsānī, d. Damascus 5 Rajab 690 / 4 June 1291, author of poetry and commentaries on speculative mystical texts. See KRENKOW F. and YALAOUI M. (2000), “al-Tilimsānī. 3,” in *EP*, vol. X, p. 500

- Known copies

Mss. Cairo, Dār al-Kutub, *Ḥikma wa-falsafa ‘arabī* 901 (incomplete at end; Mh.);³⁸⁶ *Cairo, Dār al-Kutub, 2415 *wāw* (241 in JSh);³⁸⁷ *—, 168 m (or: *Taṣawwuf m ‘arabī* 168, as mentioned in the online catalogue; *GAL*; *An.*; JSh);³⁸⁸ *—, Majāmi‘ 8/4, fol. 48-58 (*GAL*; *An.*; JSh);³⁸⁹ *—, Majāmi‘ 419/2,

³⁸⁴ Reference copy: ms. Riyadh, Jāmi‘at al-Malik Sa‘ūd (Makhtūṭāt Jāmi‘at al-Riyāḍ), 2662, f. 1v, l. 2, 10-13.

³⁸⁵ Reference copy: ms. Riyadh, Jāmi‘at al-Malik Sa‘ūd (Makhtūṭāt Jāmi‘at al-Riyāḍ), 2662, f. 4r, l. 20-21.

³⁸⁶ 48 fol.; lacks the end of *bāb* 20. Online catalogue.

³⁸⁷ Dated Rabī‘ II 1093/April-May 1682; 36 fol. SAYYID, vol. II, p. 260 and online catalogue. This copy is used by Fathallah Kholeif. See KHOLEIF (1974), bibliography, p. 174, n° 18, with author’s name given as al-Shāhrūdī; this name reminds us of Muṣannifak, who was born in Shāhrūd. See here n° 14.

³⁸⁸ Cairo 1924, p. 348 and online catalogue. This ms. corresponds to the reference Cairo 2, 1/348 in *An.* and *GAL*.

³⁸⁹ ḤALWAJĪ, *Fihris*, vol. IV, n° 334 and online catalogue. See also Cairo 1924, p. 348 and Cairo 1301-1308, vol. VII/1, p. 12. This ms. corresponds to the reference Cairo 1, 7/12 and Cairo 2, 1/348 in *An.* and *GAL*.

fol. 33-49 (*GAL*; An.; Mh.);³⁹⁰ *—, Majāmi‘ 706/10, fol. 35-46;³⁹¹ *—, *Ḥikma wa-falsafa* Ḥalīm ‘arabī 1;³⁹² —, Majāmi‘ Taymūr 81, fol. 249r-295r;³⁹³ *—, *Ḥikma* Taymūr ‘arabī 86;³⁹⁴ *—, *Ḥikma* Taymūr ‘arabī 159;³⁹⁵ Damascus, al-Assad Library (formerly Dār al-Kutub al-Zāhirīya), 6648, fol. 66v-77v (*in mg.*) (JSh: 648 ‘āmm);³⁹⁶ Gotha, ar. 1168 (defective; *GAL*; An.; Mh.);³⁹⁷ *Ḥaydar Ābād, Āṣafīya 1/382 (n° 94; *GAL*);³⁹⁸ Oxford, Bodleian, Sales 20;³⁹⁹ Riyadh, Jāmi‘at al-Malik Sa‘ūd (Makhṭūṭāt Jāmi‘at al-Riyād), 2662 (JSh).⁴⁰⁰

23. Anonymous 1

- Mh. 20?
- Incipit⁴⁰¹
الحمد لله حق حمده والصلوة ... وبعد فقد التمس مني بعض اخواني الكرام وخلصني الشهام شرح قصيدة الرئيس وفتح ذلك المعضل النفيس
- Commentary on the first verse
اعلم ان الهبط⁴⁰² الانحدار والاورق البعير الذي لونه لون الرماد والحمامة ورقاء سميت لكونها اي في لونها بياض الى سواد وذات التعزز العزيز يقال فلان ... اي المراد من الورقاء النفس الناطقة والمراد من هبوطها اتصالها بالبدن وتعلقها به تعلق التدبير والتصرف
- Note: The catalogue description of the Majlis ms. gives a beginning of the commentary on the first verse similar to that in the Berlin mss. The Majlis ms.

³⁹⁰ ḤALWAJĪ, *Fihris*, vol. 4, n° 335 and online catalogue. This ms. corresponds to An. and *GAL*'s references Cairo 1, 7/468 and Cairo 2, 1/256, and to Mh.'s reference Cairo, Dār al-Kutub, *Ḥikma* 419.

³⁹¹ Copy dated 1072/1661-1662. ḤALWAJĪ, *Fihris*, vol. IV, n° 333.

³⁹² Copy dated 1310/1892-1893. Online catalogue.

³⁹³ Online catalogue.

³⁹⁴ Online catalogue.

³⁹⁵ Online catalogue. This ms. is mentioned by Mh. under Aḥmad b. Dā'ūd known as Ibn al-Ḥalāwī (Mh. 10).

³⁹⁶ On the margins of the commentary by Quhistānī (n° 17). 10th/16th century; ownership statement dated 1114/1702-1703. For a description of the ms., see KHIYAMĪ (1981), under "Sharḥ Amīn b. Jamāl al-Athūrī al-Quhistānī li-al-Qaṣīda al-'aynīya," and ḤASAN, *Fihris makhṭūṭāt*, p. 51. This ms. corresponds probably to "648 'āmm" in JSh.

³⁹⁷ 17 fol. Defective: gap between fol. 3v (middle of the *muqaddima*) and fol. 4r (beginning of *bāb* 5); the copy ends with the end of *bāb* 19. See PERTSCH, vol. II, p. 380. This ms. is mentioned by *GAL* and Anawātī under "al-Suyūfī" (*GAL* SI. Cmtre g; An. 7).

³⁹⁸ Dated 1180/1766-1767. See *Fihrist-'i kutub-'i ... Kutubkhanah-'i Āṣafīya-'i*, vol. I, p. 382 (n° 94). Apparently now kept at Andhra Pradesh State Government Oriental Manuscripts Library and Research Institute (<http://manuscriptslibrary.ap.nic.in/>). This ms. corresponds to *GAL*'s reference Aṣaf. III, 1718/127.

³⁹⁹ Dated 1086/ 1675-1676; copyist: Shāhīn Ibn Jirjis Shāhīn *al-Dimashqī aṣlan wa-al-Rūmī madhhaban* (colophon, fol. 173r).

⁴⁰⁰ Dated 11 Šafar 1090/March 4, 1679.

⁴⁰¹ Reference copy: ms. Berlin, Petermann I 350, fol. 11r, l. 2-4 (incipit); l. 7-11 (commentary on verse 1).

⁴⁰² الهبوط [الهبط] ms. Tehran, Majlis, 1843.

has a Persian translation of the verses of the poem from an author using Salīm as pen name (*takhalluṣ*), not present in the Berlin manuscripts (on this translation, see T11). This description seems to coincide with the text described in Mh. 20 as a commentary in Arabic with verses in Persian, with a manuscript copy in Tehran. It has been assumed by earlier scholars that Ghulām-Ḥusayn *al-ṭabīb*, the copyist of ms. Tehran, Millī, ar. 884 (dated Sha‘bān 1279 or 1299/1863 or 1882), is the author of the translation and of the commentary.⁴⁰³ Mh. does not support this view (Mh. 20). Ghulām-Ḥusayn *al-ṭabīb*, sometimes also named Khorāsānī,⁴⁰⁴ is known to have copied several manuscripts, mostly on medicine, in the years 1272-1299/1855-1882.⁴⁰⁵

The dates of copy of the Berlin mss. (earliest copy late 16th century) and of ms. Ragıp Paşa 1460 show that he is not the author of the commentary.

- Known copies

Mss. Berlin, Petermann I 350, fol. 11r-13v;⁴⁰⁶ Berlin, Wetzstein II 1782, fol. 113v-119r;⁴⁰⁷ Tehran, Majlis, 1843, p. 148-156 (according to the faulty pagination in pencil; p. 134-142 according to the catalogue);⁴⁰⁸ *Tehran, Millī ar. 884, p. 174-202 (Mh.). Portion of text in Istanbul, Süleymaniye Ktp., Ragıp Paşa 1460, fol. 73v-75r (= fol. 82v-84r according to another foliation; first five verses similar to commentary n° 20, followed by a text similar to Anonymous 1, from verse “*hattā idhā ittaṣalat*”).⁴⁰⁹

⁴⁰³ See Ḥusayn ‘Alī Maḥfūz’s introduction to his edition of AL-JAZĀ’ IRĪ, *Sharḥ ‘Aynīyat Ibn Sīnā*, ed. MAḤFŪZ, p. 10.

⁴⁰⁴ See DINĀ, vol. IV, p. 1182, n° 116573, referring to ms. Tehran, Malik 545 (dated 1274/1857-1858), a copy of *Dustūr al-shu‘arā’* by M. Māzandarānī (d. 1061/1651).

⁴⁰⁵ The following mss. are mentioned in DINĀ: Tehran, Malik 5478 (dated Jumada I 1272); Tehran, Malik 4555 (dated 1273); Tehran, Malik 545 (dated 1274); Tehran, Malik 4645 (dated Mashhad, Madrasah-‘i Šālīḥīya 1277); Tehran, Shūrā 3991 (dated 1279); Mashhad, Riḍawī 12102 (dated 1281); Tehran, Shūrā 8120 (dated 1281); Tehran, Malik 4030 (dated 1285); Tehran, Millī 884 (dated (1279 or) 1299).

⁴⁰⁶ Another text in the ms., apparently by the same hand, dated Jumādā I 1004/Jan. 1596 (fol. 9r). AHLWARDT, n° 5352.

⁴⁰⁷ Copy dated Thursday 23 Muḥarram 1134/ Nov. 13, 1721, in a composite *majmū‘a*. AHLWARDT, n° 5352.

⁴⁰⁸ With no incipit; the text starts with the first verse. NAḤSĪ, *Fihrist-‘i Kitābkhānah-‘i Majlis Shūrā-yi Islāmī*, vol. V, p. 346-348; Bank-i iṭṭilā‘āt, under title “*Sharḥ-i qaṣīdah-‘i ‘aynīyah*.”

⁴⁰⁹ Other texts in the ms. dated 987/ 1579. See DAGHĪM, *Fihris al-makḥṭū‘āt*, vol. IX, p. 46 sq. (with reproduction; this catalogue gives the following foliation: 82v-84r; we follow the foliation in Arabic numerals in red ink) and *Defter-i Kūtūphane-i Ragıp Paşa*, p. 66-69. This ms. contains also a copy of the commentary by Muṣannifak (n° 14).

24. Anonymous 2

• Incipit⁴¹⁰

قال الشيخ الرئيس الاوحد العالم ابو علي بن سينا رحمة الله عليه رحمة واسعة هبطت اليك من ... وتمنّع الهبوط

• Commentary on the first verse

الهبوط هو الحركة من علو الى اسفل مع الشعور وبالشعور يباين السقوط اذ يقال للحجر النازل من أعلى الجبل سقط ولا يقال هبط ووصف النفس بالورقاء اظهاراً لشرفها ومبالغة في علوها اذ لقائل

• Commentary on verse 2

محجوبة عن كل مقلة ناظر ... أقول النفس الناطقة لما كانت في ماهيتها مبرأة عن ممزجة المواد منزهة الحقيقة عن الكون والفساد

- Note: This text is very close to ‘Alī b. Sulaymān al-Baḥrānī’s commentary (n° 7), and seems to be a compilation of portions of this text with a few original passages. It might appear to be another version of the same text upon closer examination. We added here the beginning of the commentary on the second verse to show the proximity between the two texts. Ms. Istanbul, Ragip Paşa 1461 gives 764/1362 as a *terminus ante quem*.

• Known copies

Mss. Istanbul, Süleymaniye Ktp., Ragip Paşa 1461, fol. 150v-153r (= fol. 145v-148r in the foliation in Arabic numerals; text dated Irbil, 764/1362);⁴¹¹ *Tehran, Dānishgāh, 871, fol. 165r-170r;⁴¹² Tehran, Majlis 2938, p. 123-130.⁴¹³

⁴¹⁰Reference copy: ms. Istanbul, Süleymaniye Ktp., Ragip Paşa 1461, fol. 150v, l. 2-4 (incipit); l. 4-5 (commentary verse 1); l. 11-12 (commentary verse 2).

⁴¹¹DAĞHĪM, *Fihris al-makḥḥūāt*, vol. IX, p. 187-191 (with reproduction). Text dated Qal’at Irbil, during the night of Friday 3 Rabī’ I 764 (fol. 153r). The reading 13 Rabī’ I 764 would fit better with the day of the week mentioned. This refers to either the composition or the copy. The ms. is composite but most texts are written by the same hand. Another text is dated Ḥilla, 21 (or 11) Ramaḍān 759/Aug. 27, 1358 (fol. 297v). On fol. 184v, the place “al-Mashhad al-sharīf al-Kāzīmī” (in Bagdad) is mentioned in a colophon.

⁴¹²DINĀ, vol. VI, p. 946, n° 122027 and Bank-i iṭṭilā’āt, under “*Sharḥ-i Qaṣīdah-’i ‘aynīyah*.”

⁴¹³Copy of text 1 in the ms. dated 1095/1684. See DINĀ, vol. VI, p. 946, n° 172020 and ḤĀ’IRĪ, *Fihrist Kitābkhānah-’i Majlis Shūrā-yi Millī*, vol. X, p. 347-367 (our text: vol. X, p. 353; in this catalogue, under n° 2937(!)).

25. Anonymous 3

• Incipit

نسيح لله مبدع الاسرار القادرة ومخترع الانوار القاهرة خالق القوى الباطنة والظاهرة ... اما بعد فلما كانت ابيات الشيخ الرئيس تغمده الله تعالى بغفرانه ... التي عبر وحكى بها عن اتصال النفوس الفائضة من المبدء الفياض على الابدان وعن سبب ذلك ... اردنا ان نكتب عليها ما به يظهر كيفية دلالة الالفاظ على معانيها

• Commentary on the first verse

اقول الجوهر الغائب ان لم يتعلّق بالبدن تعلق التدبير والتصرف فهو العقل والا فهو النفس

• Note

The title *al-Nahj al-mustaqīm ‘alā ṭarīqat al-ḥakīm* is given at the end of the text, but this is not entirely identical with Bahrānī's text which bears the same title (see n° 7). Portions of the text consist of material from Bahrānī's commentary rearranged in a different order. It might appear to be another version of the same text upon closer examination.

• Known copy

Manisa, İl Halk Kütüphanesi, 2994/5, fol. 34v-43v.⁴¹⁴

26. Anonymous 4

• Incipit⁴¹⁵

الحمد لله حق حمده والصلوة على رسوله محمد خير خلقه وبعد فهذه حاشية للقصيدة الروحانية المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله تعالى هبطت اليك

• Commentary on the first verse

هبطت اليك ... وتمتع استعار لفظ الورقاء للنفس الناطقة استعارة مصرحا بها ... وقبل الشروع في شرح هذا البيت لا بد من تمهيد كلي يتضمن معرفة حقيقة النفس الناطقة وكيفية تعلقها واختلاف المذاهب فيها فاعلم انه ذهب جمهور الفلاسفة الى انها جوهر روحاني مجرد عن المادة متعلق بالبدن تعلق التدبير ووافقهم الراغب والغزالي واكثر الامامية

- Note: Beginning of text similar to that of Samarqandī's commentary (n° 20). The commentary on the first verse is different as evidenced by the text here given, and much longer than in the copies mentioned under al-Samarqandī. Portions of Samarqandī's commentary are used throughout the text, with changes and additions. One example: the commentary on the 10th verse "*idh 'āqa-hā al-sharak al-kathīf*" ("and then the dense net impeded her"), consists

⁴¹⁴ OUC (under 45 Hk 2994/5).

⁴¹⁵ Reference copy: ms. Leiden, Or. 1041, fol. 13v, l. 2-5 (incipit); l. 5-11 (commentary of verse 1).

of Samarqandī's commentary followed by an interpretation of the verse providing the cause of the crying of the soul alluded to in the two preceding verses, introduced by the phrase: "And in another commentary" (ms. Leiden, Or. 1041, fol. 18v-19r/95v-96r). This interpretation appears in Qayṣarī's commentary (n° 16), and with fewer details, in Sam'ānī/Simnānī's (n° 19).

The text ends with the *jawāb* also present in some copies of the commentary attributed to al-Samarqandī (see here n° 20).

- Known copies

Mss. *Cairo, Dār al-Kutub, *Hikma wa-falsafa* 150;⁴¹⁶ Cairo, Dār al-Kutub, *Hikma Taymūr* 7;⁴¹⁷ Leiden, Or. 1041/2 (CCO 1474), fol. 13v-24r (90v-101r according to another foliation in Arabic).⁴¹⁸

27. Anonymous 5 (? Qāsim Lang ?; before 16th century)

- Erg. 86; An. 22; FA 15 (Kasım Lenk)

- Incipit

اما بعد حمد الله الأمر المربي والصلوة على محمد المأمور بقل الروح من امر ربي وعلى آله ... فهذه مجموعة مكتوبة على قصيدة روحانية منسوبة الى الشيخ ابي علي بن سينا رحمه الله ويرحمه الله عبداً قال امينا پارسی در کمال بود علی نقصان فردوسی نکر

- Commentary on first verse (after a long introduction)

مستعيراً هبطت لفاضت دون نزلت والورقاء للنفس الناطقة دون غيرها كما استعار له مولانا جلال الدين

- Source(s) of identification: Erg. and An. have Qāsim Lang as the author, probably according to a note by a later hand on fol. (i)r in ms. Istanbul, Ayasofya 4073.

- On the author: *terminus ante quem* for the composition of the text from impression of seal of Sultan Bayezid II (r. 886-918/1481-1512)⁴¹⁹ on fol. 1r

⁴¹⁶ According to online catalogue.

⁴¹⁷ According to online catalogue.

⁴¹⁸ This ms. contains also a copy of Sam'ānī/Simnānī's commentary (n° 19), and of the *Sharḥ al-Qaṣīda al-rūḥāniya* (T6).

⁴¹⁹ DÉROCHE François (ed.) (2006). *Islamic Codicology. An Introduction to the Study of Manuscripts in Arabic Script*, tr. by DUSINBERRE Deke and RADZINOWICZ David; ed. by WALEY Muhammad I., Al-Furqān Islamic Heritage Foundation, London, p. 337 (original French: DÉROCHE François [dir.] [2000], *Manuel de codicologie des manuscrits en écriture arabe*, Bibliothèque nationale de France, Paris, p. 357, n° 108); KUT Günay and BAYRAKTAR Nimet (1984), *Yazma Eserlerde Vakıf Mühürleri*, Kültür ve Turizm Bakanlığı, Ankara, p. 20-21.

and fol. 49v in ms. Istanbul, Ayasofya 4073.⁴²⁰ On the possible identification of Qāsim Lang with Qāsim al-'Idhārī al-Girmiyānī (d. 901/1495), see ZOUGGAR Nadjat, "Note sur l'identification de l'auteur du commentaire sur le poème de l'âme d'Avicenne *al-Qaṣīda al-'Aynīya* conservé dans un manuscrit unique (Ayasofya 4073)" (forthcoming).

- Note: Written in the vicinity of the Jāmi' al-sultān Murād al-Ghāzī (according to end of text).⁴²¹ The commentary contains verses of poetry in Persian and in Arabic. The text mentions Ibn al-Fāriḍ, Fakhr al-Dīn al-Rāzī, Jalāl al-Dīn al-Rūmī, Khwājah Jamāl al-Dīn Salmān, Dhū al-Nūn al-Miṣrī, Ghazālī, Nāṣir-i Khusraw, Niẓāmī, Firdawsī, Zamakhsharī's *Kashshāf*, Bayḍāwī's *Tafsīr*; Hāfiz.
- Known copy
Istanbul, Ayasofya 4073 (Erg.; An.; FA reading 1073 for 4073).

*28. Anonymous 6 (*terminus ante quem* 879/1475)

- Incipit and commentary on first verse

هبطت اليك من المحلّ الارفع ورقاء ذات تعزّز و تمنّع
هبوط فرود آمدن بود ورقاء نام كبوتري است تعزّز عزيزي نمودن بود

- Source: Description in catalogue.⁴²²
- Note: In Persian.
- Known copy
Ms. *Qom, Fāḍil-i Qā'īnī, 204 (dated 879/1474-1475).⁴²³

⁴²⁰ The impression of three other seals are found on the ms. (fol. 1r): (1) seal of Sultan Selim I (Yavuz Sultan Selim, r. 1512-1520); (2) seal of Sultan Mahmud I (r. 1143-1168/1730-1754; see CBL n° 124; KUT and BAYRAKTAR, *Yazma Eserlerde Vakıf Mühürleri*, p. 31; HAMMER-PURGSTALL J. VON (1848), *Abhandlung über die Siegel der Araber, Perser und Türken*, C. Gerold & Sohn, Vienna, p. 1-58, N 1); (3) seal of Ahmed Şeyhzāde, inspector of the waqfs in Mecca and Medina during the reign of Sultan Mahmud I (CBL n° 125).

⁴²¹ The text reads as follows: هذا آخر ما ابتدئ في جوار جامع السلطان مراد الغازي كرمه الله في الجنة بالتواب (fol. 49v).

⁴²² See QĀYĪNĪ 'Alī (1418/1997), "Fihris-i makhtūāt-i Maktabat al-Qā'īnī, 2," *Turāthunā* 13, p. 314-376. Online: <http://www.noormags.ir/view/fa/magazine/number/1259>.

⁴²³ DINĀ, vol. VI, p. 946, n° 172029 and Bank-i ittilā'āt, under "*Sharḥ al-Qaṣīda al-'aynīya*."

*29. Anonymous 7 (*terminus ante quem* 1081/1670)

- Incipit⁴²⁴
اعلم ان الحكماء ذهبوا الى انّ الانسان لا يغفل عن ذاته في وقت من الاوقات حتى وقت النوم والسكر
والاغماء ويغفل عن البدن واجزائه احياناً فنفسه غير البدن واجزائه
- Commentary on first verse
الهبوط النزول والاورق من الابل الذي في لونه بياض الى سواد ومنه قيل للرماد اورق وللحمامة والذئبة ورقاء
- Known copies
Mss. *Amasya Beyazıt İl Halk Kütüphanesi 894, fol. 44v-47v (other texts in copy dated Erzurum, 1074-1087/1662-1675);⁴²⁵ *Berlin, Wetzstein II 120, fol. 1-3 (copy dated 1081/1670).⁴²⁶

*TAKHMĪS AND OTHER AMPLIFICATIONS, POEMS INSPIRED BY
AVICENNA'S QAṢĪDA*⁴²⁷

T1. ?Manṣūr al-Miṣrī (1)

- FA 17; Erg., p. 88, n° 10
- Incipit⁴²⁸
الحمد لله وكفى والصلاة والسلام على النبي المصطفى وبعد فهذا تخميس للقصيد المسماة بالعينية
المنسوبة للرئيس ابن سينا للشيخ العلامة منصور المصري رحمهما الله تعالى
- Beginning of the poem⁴²⁹

يا سائلي عن وصف ذات البرقع
ان كنت للاسرار اهلا فاسمع⁴³⁰
واسمع فديتك⁴³¹ يا صحيح المسمع
هبطت اليك من المحل الارفع ورقاء ذات تعزز وتمنع
خذها اليك هدية من خاطر

⁴²⁴ From catalogue description of ms. Berlin, Wetzstein II 120 (AHLWARDT, n° 5351).

⁴²⁵ OUC under 05 Ba 894/5.

⁴²⁶ AHLWARDT, n° 5351.

⁴²⁷ We only mention texts that were referred to in earlier bibliographies or that appear in the mss. here considered.

⁴²⁸ Reference copy: ms. Istanbul, Süleymaniye Ktp., Lala İsmâil 547, fol. 66v, l. 2-4.

⁴²⁹ Reference copy: ms. Istanbul, Süleymaniye Ktp., Lala İsmâil 547, fol. 66v, l. 5-9.

⁴³⁰ اسمع اسمع [اهلا فاسمع] ms. Berlin, Wetzstein I 56

⁴³¹ قد ياتيك [فديتك] ms. Berlin, Wetzstein I 56

- Source of identification: The name of the author appears in the beginning of the text in ms. Istanbul, Lala İsmâil 547. KZ attributes to Manṣūr al-Miṣrī a *takhmīs* with a slightly different incipit: يا سائل عن كنه ذات البرقع (see next entry).
- Note: Note the variations in the text in the Berlin ms.
- Known copies
Mss. Berlin, Wetzstein I 56/6, fol. 96r-97v⁴³² (anonymous; with the commentary by Samarqandī, see here n° 20; An.); Istanbul, Süleymaniye Ktp., Lala İsmâil 547, fol. 66v-69r⁴³³ (An.; Erg.; FA).

T2. ?Manṣūr al-Miṣrī (2)

- Beginning of the poem

يا سائلي عن كنه ذات البرقع
ناظم ابن سينا اللبيب الاروع
انصب الى قول الاديب اللوذع
هبطت اليك من المحل الارفع ورقاء ذات تعزز وتمنع

- Source of identification: KZ attributes to Manṣūr al-Miṣrī a *takhmīs* with this incipit. In ms. Damascus, al-Assad Library 5433, a copy of al-Aḥmadī's commentary (n° 3) based on the *takhmīs* here described, there is no indication of a name for the author. See also in the previous entry, another text attributed in one copy to Manṣūr al-Miṣrī.
- Known copy
Ms. Damascus, al-Assad Library (formerly Dār al-Kutub al-Ẓāhirīya), 5433, fol. 105r-123v.⁴³⁴

T3. 'Alā' al-Dīn al-Ḥalabī

- Incipit

ويبان ما في سره المتودع
يا سائلي عن واصله المنفرع
اني ندا لك ناظم لا مدع
هبطت اليك من المحل الارفع ورقاء ذات تعزز وتمنع
ما كان ناظر ...

⁴³² AHLWARDT, n° 5353.

⁴³³ This ms. contains also a copy of Munāwī's commentary (n° 13) that was written by Muḥammad Tāj al-Dīn al-Munāwī, son of the author according to the colophon (fol. 113v). The text of the *takhmīs* is written by the same hand.

⁴³⁴ Copy dated 985/1577-1578.

- Source of identification: The name of the author appears at the beginning of the text.
- Known copy
Ms. Cairo, Azharīya, 6378, fol. 69r-70r.⁴³⁵

T4. Manṣūr b. ‘Abd al-Raḥmān al-Ḥarīrī (d. 967/1559)

- Incipit

شمس الجمال بدت بذاك المطلع وشكلت في كل حسن مبدع
لما راتك متنمًا في لعلع
هبطت اليك من المحل الارفع ورقاء ذات تعزز وتمنع
سكنت حماك لطيفة بلطائف وتنكرت بمعارف وعوارف
ظهرت فما كنا لها(?) من واصف

- Source of identification: Title on fol. 30r: “*Qaṣīdat al-ra’īs Abū ‘Alī Ibn Sīnā wa-takhmīsu-hā li-al-shaykh Manṣūr Ibn ‘Abd al-Raḥmān al-Ḥarīrī khādim al-shaykh Raslān.*”
- Known copy
Ms. Princeton, PUL, Isl. mss., Garrett 2828Y, fol. 30r-31v.

T5. *Jawāb ‘an qaṣīdat ‘Alī b. Sīnā* (before 725/1325)

- Incipit

بسم ... وبعون الكريم وهي جواب عن قصيدة علي بن سينا
ولقد تقضى من رياض روق ببغاء ذات تنوق وتألق

- Source of identification: Title from Berlin ms. (preamble of text).
- Description in KZ⁴³⁶
القصيدة القافية في أحوال النفس أيضًا أولها ولقد تقضى من رياض روق ببغاء ذات تنوق وتألق وعليها شرح أيضًا ومن شروح هذه القصيدة شرح مختصر أوله الحمد لله حق حمده الخ للجلال الدواني
- Note: This *qaṣīda* is described in KZ as a *qaṣīda* in *qāf* on the soul. In the commentary on this text mentioned *infra* (T6), the name Sharaf al-Dīn ‘Abd al-Raḥmān (‘Abd al-Ṣamad in one copy) is associated with this poem. The date here given as a *terminus ante quem* is the date of copy of a manuscript of the commentary, ms. Tehran, Malik, 1864.

⁴³⁵ Recent copy. The text is copied at the end of al-Anṭakī’s commentary (see here n° 4).

⁴³⁶ KZ, vol. IV, p. 550.

- Known copy
Ms. Berlin, Ms. or. 4776, fol. 147v-148v⁴³⁷ (with glosses); other copies in the text of the commentary mentioned *infra* (T6).

T6. Commentary on the *Jawāb* T5: *Sharḥ al-Qaṣīda al-rūḥānīya*

- Title: *Sharḥ al-Qaṣīda al-rūḥānīya* (preamble of text).
- Incipit⁴³⁸
الحمد لله رب العالمين والصلوة على سيد المرسلين وعلى آله واصحابه الطاهرين وبعد فهذا شرح القصيدة الروحانية التي خدم بها حضرة الملك المعظم صاحب المفخم ... شرف الدين والدنيا عبد الرحمن⁴³⁹ لا زالت الايام متابعة لذاته⁴⁴⁰ والاعوام مباهية ببقائه والقصيدة الروحانية هذه ولقد تقضى من رياض رَوْق بغاء ذات تنوّق وتألّق التقضى نزول البازي
- Edirne, Selimiye 242
الحمد لله رب العالمين والصلوة ... وبعد فهذه شرح القصيدة الروحانية التي خدم بها حضرت الملك المعظم صاحب المفخم شرف الدنيا والدين عبد الرحمن طيب الله ثراه وجعل الجنة مثواه والقصيدة الروحانية هذه ولقد تقضى من رياض رَوْق بغاء ذات تنوّق وتألّق التقضى نزول الطهير
- Commentary on the first verse⁴⁴¹
التقضى نزول البازي وما يشبهه من الهواء الرياض جمع روض
Edirne, Selimiye 242
التقضى نزول الطير (?) من الهواء الرياض جمع روض
- Note: This commentary might be the one listed in KZ under the *Qaṣīda al-qāfiya*, where a commentary is attributed to al-Dawānī.⁴⁴² In the mss., this name is not mentioned. In ms. Tehran, Malik 1864, an early copy of the text, the author is said to be Shams al-Dīn al-Samarqandī (colophon, p. 202). For another commentary on Ibn Sīnā's *Qaṣīda* itself attributed to the same Samarqandī, see here, n° 20. Note that in a majority of copies, these two texts are present. According to the catalogue description, the text is dated Jumādā II 695/1296 in ms. Tehran, Dānīshgāh, 90D/7, fol. 31r-32r. The earliest known copy is dated 723/1323 (ms. Istanbul, Nuruosmaniye 2692).

⁴³⁷ Copy dated 10 Sha'bān 1000/ May 22, 1592. This text is preceded in the ms. by a copy of the commentary by Muṣannifak (n° 14).

⁴³⁸ Reference copy: ms. Istanbul, Nuruosmaniye Ktp., 2692, fol. 269r, l. 6-12.

⁴³⁹ Reference copy: ms. Princeton, Garrett 4392Y.

⁴⁴⁰ Reference copy: ms. Istanbul, Veliyüddin 3242; Istanbul, İBB Atatürk Kitaplığı, Osman Ergin 1288.

⁴⁴¹ Reference copy: ms. Istanbul, Nuruosmaniye Ktp., 2692, fol. 269r, l. 12.

⁴⁴² See text above, under T5.

- Known copies

Mss. *Cairo, Dār al-Kutub, Majāmi‘ 263, fol. 1-6;⁴⁴³ Edirne, Selimiye Yazma Eser Kütüphanesi 242, fol. 159v-164r;⁴⁴⁴ Istanbul, İBB Atatürk Kitaplığı, Osman Ergin Yazmaları n° 1288, fol. 86r-v (stops in the middle of the commentary on the first verse);⁴⁴⁵ Istanbul, Nuruosmaniye Ktp., 2692, fol. 269r-274r;⁴⁴⁶ Istanbul, Veliyüddin 3242, fol. 44v-50;⁴⁴⁷ *Kastamonu, Kastamonu İl Halk Ktp., 4067, fol. 78v-83r;⁴⁴⁸ Leiden, Or. 1041, fol. 25v-31v (102v-108v according to another foliation in Arabic);⁴⁴⁹ Manisa, Manisa İl Halk Kütüphanesi, Manisa Akhisar Zeynelzade Koleksiyon 1523, p. 160-171;⁴⁵⁰ Princeton, PUL, Isl. mss., Garrett 4392Y, fol. 13v-20r;⁴⁵¹ *Tehran, Dānishgāh, Adabiyāt 90D, fol. 31r-32r (dated Jumādā II 695/April-May 1296);⁴⁵² Tehran, Majlis, 3936, p. 385-387; Tehran, Majlis 2, 1289, p. 178-184 (or fol. 104-101 according to another foliation, running from end to beginning);⁴⁵³ Tehran, Malik, 1864, p. 187-222.⁴⁵⁴

⁴⁴³ HALWAJĪ, *Fihris*, vol. III, p. 182, n° 263; Majāmi‘ 263, risāla 1 (microfilm n° 5201), and online catalogue. This ms. contains also a copy of the commentary by Samarqandī (n° 20).

⁴⁴⁴ OUC (under 22 Sel 242). The text is preceded by the copy of al-Samarqandī’s commentary (n° 20). Other texts in the copy dated 1173/1759 or 1760 (fol. 15v) and 1176 [1762 or 1763] (fol. 87v).

⁴⁴⁵ Another text in the copy dated 1104/1692-1693 (fol. 45r). Contains also a copy of al-Samarqandī’s commentary (n° 20). *Atatürk Kitaplığı Osman Ergin Yazmaları alfabetik kataloğu*, vol. IV, n° 237.

⁴⁴⁶ OUC (under 34 Nk 2692). Copy dated 7 Rabī‘ I 723/March 16, 1323. This ms. also contains a copy of the commentary here ascribed to Samarqandī (n° 20).

⁴⁴⁷ This ms. also contains a copy of the commentary here ascribed to Samarqandī (n° 20). Other text in the copy dated 1080/1669. See n. 313.

⁴⁴⁸ OUC (under 37 Hk 4067/3), with incipit. According to online catalogue, dated 756/1354. This ms. contains also a copy of the commentary here attributed to Samarqandī (n° 20).

⁴⁴⁹ Copy dated end of Sha‘bān 916/Nov. 1510 (fol. 31v/108v). This ms. contains also a copy of the commentary attributed to Sam‘ānī/Simnānī (n° 19).

⁴⁵⁰ OUC (under 45 Ak Ze 1523/8). Dated 22 Dhū al-Ḥijja 1337/Sept. 18, 1919.

⁴⁵¹ Dated Qusṭanīniya, 23 Muḥarram ‘24. This ms. contains also a copy of the commentary here ascribed to Samarqandī (n° 20).

⁴⁵² This ms. contains also a copy of the commentary here ascribed to Samarqandī (n° 20).

⁴⁵³ Dated Tabrīz, 733/1333; beginning wanting. The text starts with the commentary of the verse: *مهما تمكنت الجلية ربما غابت مشاهدة قلما تعرف – يقال تمكن اذا اخذ مكانا*. DINĀ, vol. III, p. 1031, n° 82913. This ms. contains also a copy of the commentary here ascribed to Samarqandī (n° 20) and of ‘Āmir b. ‘Āmir al-Baṣrī’s *Jawāb* (T7). On this ms., see n. 359.

⁴⁵⁴ Copy dated Marjāniyat Khwārizm, beginning of Dhū al-Ḥijja 725/Nov. 1325; copyist: Muḥammad b. Yūsuf Abī ‘Atīk. The colophon of another text in the ms. gives the name of the copyist as Muḥammad b. Yūsuf Abī ‘Atīk (or: ‘Aqīl) *الموقارسي* (p. 247). This name is read Nūqārīnī in the catalogue. See AFSHĀR and DĀNISHPAZHŪH, *Fihrist*, vol. V, p. 390-392 and DINĀ, vol. VI, p. 941 under “*Sharḥ al-qaṣīda al-rūḥāniya*.”

T7. *Jawāb* by 'Āmir b. 'Āmir al-Baṣrī (7th-8th/13th-14th century)

• Beginning:

بسم ... وبعد فقد اجاب رسالة الشيخ الرئيس ابي علي بن سينا طاب مرقدہ المشهورة بهبطت التناقض لها
مولانا ملك الحكماء المحققين عزّ الملة والدين عامر بن عامر البصري طاب مثواه
...؟ الى المقام الارفع بالامر فانقادت بغير تمنّع
طلبت كمال صفاتها؟ فتعلقت بمزاجها

- Source of identification: name of author mentioned at the beginning of the text.
- Description: poem in 'ayn. The only known copy lacks the end of the text.
- On the author: Ismaili poet, based in Sivas, reknown for his *Tā'īya*, completed in 700/1300-1301. See MARQUET, *Poésie ésotérique ismaïlienne*⁴⁵⁵ (with a discussion on the sources for his biography, Ibn Ḥajar al-'Asqalānī's *Durar* and Ibn al-Fuwaṭī's *Talkhīṣ mu'jam al-alqāb*).
- Known copy
Ms. Tehran, Majlis 2 1289, p. 184-185 (ms. dated Tabrīz, 733/1333; these pages are hardly legible).⁴⁵⁶

T8. 'Alī b. al-Samānī al-Miṣrī al-Azharī

• Beginning:

قصيده في الردّ على من يقول بتجريد النفس الناطقة وجواب ابن سينا وبيان حكمه؟ بحمد لله تعالى للفقير
علي بن؟ السماني المصري الازهري نزيل قسطنطينية
هبطت لتكتسب المكارم والاعلا
وحوز انواع التعرف والولا
(12 verses)
هذا بلاع للبلع ومنحته
يخطى بها من في المعرف او غلا

- Source of identification: name of author mentioned at the beginning of the text. The date 1033/1623-1624 is given at the end.
- Known copy
Ms. Oxford, Bodleian, Marsh 35, fol. 58v.⁴⁵⁷

⁴⁵⁵ MARQUET Yves (1985), *Poésie ésotérique ismaïlienne. La Tā'īya de 'Āmir b. 'Āmir al-Baṣrī*, Maisonneuve et Larose, Paris p. 30-33.

⁴⁵⁶ Just after the *Sharḥ al-Qaṣīda al-rūḥānīya* (T6). On this ms., see n. 359.

⁴⁵⁷ This ms. contains also a copy of commentaries n° 1 ('Abd al-Wājid), 13 (Munāwī), and 20 (Samarqandī).

*T9. Abū Ja‘far Aḥmad b. Ibrāhīm **Ibn Ṣafwān** (Malaga, 795-763/1296-1362) -- lost

According to Ibn al-Khaṭīb (d. 776/1374) who compiled his poems in 744/1343-1344,⁴⁵⁸ Ibn Ṣafwān wrote a poem to object to Ibn Sīnā’s *Qaṣīda*, starting with the following verse:

أهلا بمسراك المحب الموضع

This text is now apparently lost.

TRANSLATIONS

T10. Translation in Ottoman Turkish: *Tercüme-yi Kaside-yi ruhaniye* (ترجمه قصیده) / Ali Dede Şeyh sabık der türbe-yi Siketvar (علي دده شيخ سابق در تریه سکتوار) (= Ali Dede al-Siketvari al-Mostari, d. 1007/1598)

- Erg., p. 89, n° 13; FA 7; FA 18
- Incipit⁴⁵⁹

بحر حکمتدن الوب بر نیجه درمعندار عقد نظمن معرفت لوحنده قلدن اختیار

- Note: Title and name of author from ms. Princeton, NS 1004, fol. 19v (name of the author confirmed by ms. Istanbul, Nuruosmaniye 4024). This copy presents also an explanation in Ottoman Turkish of several questions raised in the poem (fol. 21v-27v).
- Known copies
Mss. Princeton, PUL, Isl. mss., New Series 1004, fol. 19v-21v (with the original text in Arabic);⁴⁶⁰ Istanbul, Nuruosmaniye Ktp., 4024, fol. 40v-45v (*in mg.*);⁴⁶¹ Istanbul, Süleymaniye Ktp., Hacı Mahmut Efendi 6415, fol. 17v-19v (FA 7); *Istanbul, Millet Ktp., Ali Emiri, Arabi 4364 (Erg.; FA 18).

⁴⁵⁸ IBN AL-KHAṬĪB Muḥammad b. ‘Abd Allāh Lisān al-Dīn (1424/2003), *al-Iḥāta fī akhbār Gharnāta*, ed. ṬAWĪL Yūsūf ‘A., 4 vol., Dār al-kutub al-‘ilmīya, Beirut, vol. I, p. 99.

⁴⁵⁹ Reference copy: ms. Princeton, PUL, Isl. mss., New Series 1004, fol. 19v, l. 5.

⁴⁶⁰ Elegant copy in a composite ms. One text in the ms. by another hand, apparently later than our text, is dated 5 Ramaḍān 1080/Jan. 27, 1670 (fol. 120r). Title in table of contents of the ms. (fol. 1r): *Kaside-yi ruhaniye li-İbn-i Sina ma eṣ-ṣerh.*

⁴⁶¹ On the margins of a copy of Samarqandī’s commentary (n° 20). OUC (under 34 Nk 4024/3).

T11. Translation in Persian

• Incipit⁴⁶²

نزل کرد به بنددت ز عالم بالا
 ز آشیانه عزت کبوتر ورقا
 نهان زدیده هر عارف از کمال ظهور
 عجب چگونه بود هم نهان وهم پیدا

- Note: This translation appears in two copies of the commentary Anonymous 1 (n° 23), where each verse of the poem is given in Arabic and in Persian translation in the text of the commentary. The pen name (*takhalluṣ*) Salīm appears towards the end of the translation. On the attribution of this translation, see above n° 23.

• Edition

ṢAFĀ Dhabīḥ Allāh (1331 Sh. 1371H/1952), *Jashn-nāmāh-'i Ibn Sīnā*. Vol. I, Intishārāt-i Anjuman-i Āsār-i Millī, Tehran, p. 117-120 (Mh.).

The text is also given in the catalogue description of ms. Tehran, Majlis 1843.

• Known copies

Mss. Tehran, Majlis 1843, p. 148-156 (= p. 134-142 in the catalogue);⁴⁶³

*Tehran, Millī, ar. 884.⁴⁶⁴

COMMENTARIES ERRONEOUSLY MENTIONED BY MODERN BIBLIOGRAPHIES

°1°. Maḥmūd b. 'Abd Allāh al-Alūsī (1217-1270/1802-1854)

- *GAL* (SI, 35/Cmtre i); An. 9; Mh. 11
- His *al-Kharīda al-ghaybīya* is not, as mentioned by *GAL*, An., and Mh., a commentary on Ibn Sīnā's poem, but a commentary on a poem in 'ayn by 'Abd al-Bāqī b. Sulaymān al-Fārūqī (d. 1278/1861), *al-Qaṣīda al-'aynīya fī madḥ Amīr al-mu'minīn*.⁴⁶⁵

⁴⁶² Reference copy: ms. Tehran, Majlis 1843, p. 148.

⁴⁶³ NAFĪSĪ, *Fihrist-'i Kitābhānah-'i Majlis Shūrā-yi Islāmī*, vol. V, p. 346-348; Bank-i iṭṭilā'āt, under title "Sharḥ-'i Qaṣīdah-'i 'aynīyah."

⁴⁶⁴ Copy dated 1299/1881-1882; copyist: Ghulām-Ḥusayn ṭabīb.

⁴⁶⁵ See AL-ĀLŪSĪ Maḥmūd b. 'Abd Allāh (1270/1853), *Sharḥ al-kharīda al-ghaybīya fī sharḥ al-qaṣīda al-'aynīya*, s.n., Cairo. Ālūsī's commentary is mentioned by Maḥmūd Shukrī al-Alūsī in his notice on 'Abd al-Bāqī al-Fārūqī ('Abd al-Bāqī Efendi) in his *al-Misk al-Adḥfar*. See AL-ĀLŪSĪ Maḥmūd Shukrī (1348/1930), *al-Misk al-Adḥfar*, Maṭba'at al-Ādāb, Baghdad, p. 114.

°2°. *al-Qawl al-anīs wa-al-durr al-naftīs ‘alā manẓūmat al-Shaykh al-Ra’īs*

- JSh 27; Bābānī⁴⁶⁶
- According to copies of a text with this title,⁴⁶⁷ this is a commentary by Madyan b. ‘Abd al-Raḥmān al-Qūṣūnī (Cairo, 969-after 1044/1561-after 1634 or 35) on the *Urjūza fī al-ṭibb* by Avicenna, an *urjūza* starting with:

بسم الله الرحمن الرحيم
 الحمد لله على ما انعمنا * حمداً به يجلوها عن القلب العمى
 يقول راجي ربه * ولم يزل بالله مستعينا
 يا سائلي عن صحة الأجساد إسمع صحيح الطب بالاسناد

The title looks like or is similar to the title of Tilimsānī’s commentary (n° 22), given in the preamble of that text as: *Kitāb al-Kashf wa-al-bayān fī ‘ilm ma’rifat al-insān yashtamilu ‘alā al-Durr al-naftīs fī sharḥ kalām al-Ra’īs*. Hence maybe the confusion.

⁴⁶⁶ AL-BĀBĀNĪ, *Īdāḥ al-maknūn*, ed. YĀLTQĀYĀ and KILĪSĪ, vol. II, p. 232 (under “*Sharḥ al-Qaṣīda al-‘aynīya li-al-Ra’īs*”).

⁴⁶⁷ Ms. Tunis, Dār al-kutub al-waṭanīya, Ḥasan Ḥusnī ‘Abd al-Waḥhāb, A-MSS-18321. Another ms. from the Maktaba al-Zāhidīya is available online, without proper identification. See also ms. Cairo, Dār al-Kutub 3461 (according to online catalogue, with incipit) and ms. Istanbul, Süleymaniye, Ragıp Paşa 1482 (dated 1037 [1627-1628]).

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29	اعلم ان الحكماء ذهبوا الى ان الانسان لا يغفل عن ذاته في وقت من الاوقات حتى وقت النوم والسكر
5	اعلم أنه لا بد من تمهيد مقدّمة فارقة بين حقيقة النفس الناطقة وحقيقة غيرها من الاشياء الموجودة
22	اعلم ايها الاخ ارشدك الله وايانا الى سبيل النجاة وبلوغ الغايات ان العلوم مع كثرتها متشعبة الى ما لا نهاية له وانما ارفعها قدرًا
5	اقول اعلم أنه لا بد من تمهيد مقدّمة فارقة بين حقيقة النفس الناطقة وحقيقة غيرها من الاشياء الموجودة
7	اقول وبالله التوفيق وقبل الشروع في بيان ما ذكر هذا الناظم من الاشارات والرموز وابرار ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة
27	اما بعد حمد الله الامر المربي والصلوة على محمد المأمور بقل الروح من امر ربي وعلى آله ... فهذه مجموعة مكتوبة على قصيدة روحانية منسوبة الى الشيخ ابي علي بن سينا رحمه الله ويرحم الله عبداً قال امينا پارسى در كمال بود على نقصان فردوسى نكر
9	اما بعد فإن بعض الإخوان الفضلاء كثّروهم الله تع ... عثر على قصيدة منسوبة الى الرئيس ابي علي بن سينا ... أغمض معانيها

14	اما بعد فانّ نعم الله على عباده وإن كانت كثيرة لا تضبط اعدادها ومنحه وإن كانت متواصلة... هذا وان القصيدة الروحية المسوقة لبيان ما يتعلّق بالارواح
17	اما بعد فقال شيخي واستاذي مولانا الاعظم افضل المتأخرين نظام الملة والدين كمال الاسلام والمسلمين ابو عبد الله حسين بن جمال ابن الحسين الابزي ثم القهستاني ... لما سمعت قصيدة مشهورة موسومة بالعينية من مقالة الحكيم
25	اما بعد فلما كانت ابيات الشيخ الرئيس تغمده الله تعالى بغفرانه ... التي عبر وحكى بها عن اتصال النفوس الفائضة من المبدء الفياض على الابدان وعن سبب ذلك ... اردنا ان نكتب عليها ما به يظهر كيفية دلالة الالفاظ على معانيها
2	اما بعد فهذا شرح بديع جليل فتح الفتح به على عبده الذليل ابي الفتوح محمد خليل ... وضعته على القصيدة العينية الكاملة في محاسنها
17n	اما بعد قول العبد الضعيف الفقير الراجي الى رحمة ربه حسين ابن جمال ابن الحسين الايذى ثم القهستاني ... لما سمعت قصيدة مشهورة موسومة بالعينية من مقالة الحكيم
12	ان اولى ما تنافست فيه الطروس والسطور وتباسمت به من رياض السرور ثغور الزهور حمد الله المتوحد بعظمته وكبريائه المنفرد بدوام عزه وبقائه ... وبعد فيقول افقر عباد الديان ... محمد ابن احمد بن عيسى المغربي المالكي سبط العفيف رئيس اطباء والكحالين بالبيمارستان المنصوري ... لما كانت القصيدة العينية المتوحد في نظمها المنفردة في دقة فهمها المنسوبة الى ... مغلقة الابواب مسدلة الحجاب فيها شفاء من امراض الجهالات
T7	أهلا بمسرك المحب الموضع
T10	بحر حكمتدن الوب بر نيجه درمعندار عقد نظمن معرفت لوحنده قلدتم اختيار
7	بعد ان حمد الله تعالى واثنى على نبيه محمد صلعم وبعد فاني تصفحت القصيدة المنسوبة الى الشيخ الرئيس ... بن سينا ... وهي التي أولها هبطت اليك من المحل الارفع فوجدتها مشتملة على عبارات شائقة
4	تقدّس نور الانوار عن حصر المرايا وتلألأ منعماً للاقطار بغرائب المزاي ... وبعد فلما كان اعظم تنافس العقلاء وغاية مرمى انظار الفضلاء ... العلوم الحكمية والمباحث الفلسفية
1	الحمد لله الذي ابدع بحكمته النفوس والارواح واخترع بقدرته الابدان والاشباح ... وبعد قد قال افقر خلق الله اليه
17	الحمد لله الذي ابدع بقدرته الارواح والاجساد وألف بحكمته في تركيبها بين الاضداد ... اما بعد فقال شيخي
2	الحمد لله الذي انزل الارواح من غيب ملكوته بأمره وقدرته ... اما بعد فهذا شرح بديع
17n	الحمد لله الذي خلق بقدرته الارواح والاجساد والف بحكمته في تركيبها بين الاضداد ... اما بعد قول العبد الضعيف
5	الحمد لله الذي خلق نسبة بين الروح والجسد في عالم الشهادة وسماهما انسانا
7	الحمد لله الذي هدانا لمناهج السداد وساقنا الى مدارج الرشاد ... وبعد فاني لما تصفحت القصيدة
13	الحمد لله الذي يلقي الروح من أمره على من يشاء من عباده والصلاة ... وبعد فهذا تعليق نفيس
19	الحمد لله العزيز الجبار العلي القهار الذي انشأ الجواهر العقلية والنفوس القدسية آيات وشواهد لذوي الابصار والافكار فسبحانه تعالى ... وبعد فيقول أحوج خلق الله الى غفرانه سيد السمغاني ان اولى ما تصرف فيه الهمم ... هو معرفة النفس واحوالها وكيفية ترقبها بحسب قوتها النظرية والعملية من بداية النقصان الى غاية الكمال وقد اشار الى هذا المعنى قول النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي بن سينا ... أودع في قصيدته العلية بعضاً منها وقد شرحها بعض الفضلاء شرحاً

16	الحمد لله العزيز الجبار العلي القهار المتفرد بالربوبية وكمال الاقتدار الحكيم الذي أنشأ الجواهر العقلية عبرة لاولي الابصار والصلوة ... وبعد فان اولي ما تصرف فيه الهمم ... هو معرفة النفس الانسانية واحوالها من بداية النقصان الى غاية الكمال بحسب قوتها النظرية والعملية وكيفية ترقبها في العلوم النظرية على ما هو مسطور في الكتب الحكيمية وقد اشار الى ذلك النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي ابن سينا شكر الله سعيه ذكر بعضا منها في قصيدته العذراء وقد شرحها بعض الفضلاء شرحًا
3	الحمد لله المتوحد بعظمته وكبريائه المنفرد بدوام عزه وبقائه... وبعد فانه لما كانت القصيدة المتوحد في نظمها
22	الحمد لله باري النسم وسايغ النعم المنفرد باوصاف القدم
20	الحمد لله حق حمده والصلوة على محمد خير خلقه وبعد فهذه حاشية للقصيدة المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله وهي هذه هبطت اليك ... وتمنّع
26	الحمد لله حق حمده والصلوة على رسوله محمد خير خلقه وبعد فهذه حاشية للقصيدة الروحانية المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله تعالى هبطت اليك
23	الحمد لله حق حمده والصلوة ... وبعد فقد التمس مني بعض اخواني الكرام وخلاني الشهام شرح قصيدة الرئيس وفتح ذلك المعضل النفيس
21	الحمد لله خالق النفس والروح والصلوة على سيدنا محمد منبع الفتوح وعلى اله واصحابه الذين هم دافع الجروح عن القلب المجروح وبعد فقد قال صاحب النظم الاسنى الشيخ ابو علي بن سينا هبطت اليك ... وتمنّع الوراق
7	الحمد لله رب العالمين والصلوة على سيد المرسلين محمد وآله اجمعين اقول وباللّه التوفيق وقبل الشروع في بيان ما ذكر هذا الناظم من الاشارات والرموز وابرار ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة
T6	الحمد لله رب العالمين والصلوة على سيد المرسلين وعلى آله واصحابه الطاهرين وبعد فهذا شرح القصيدة الروحانية التي خدم بها حضرة الملك المعظم صاحب المفخم ... شرف الدين والدنيا عبد الرحمن
5b	الحمد لله على نواله والصلوة على محمد وعلى المعصومين من اله وسلم تسليما كثيرا يقول الفقير المحتاج الى رحمه ربه ابو الفتوح احمد بن ابي عبد الله بلكو بن ابي طالب الاوي عفا الله عن زلاته هذه قصيدة شريفة أنشأها المولى الامام ... الشيخ ابو علي بن سينا ... التمس مني بعض اصدقائي ان اكتب له شرحا موجزا غير مخل ولا ممل فاجبت التماسه مع قلة البضاعة وشرعت في ذلك ...
9	الحمد لله منور بصائر أتباع آل محمد بنور الرشاد ... اما بعد فإن بعض الإخوان الفضلاء كثرهم الله تع ... عثر على قصيدة منسوبة الى الرئيس ابي علي بن سينا ... أغمض معانيها
T1	الحمد لله وكفى والصلاة والسلام على النبي المصطفى وبعد فهذا تخميس للقصيدة المسماة بالعينية المنسوبة للرئيس ابن سينا للشيخ العلامة منصور المصري رحمهما الله تعالى
14	سبحانك يا من ايد ارواح الكاملين بشروق نسيم الاعانة ... اما بعد فإن نعم الله على عباده وإن كانت كثيرة لا تضبط اعدادها ومنحه
6	شرح هذه الابيات للشيخ الاجل الاكمل شيخ سليمان الماحوزي البحراني قدس الله سره العزيز وهو هذا هبطت اليك من المحل الارفع
T4	شمس الجمال بدت بذاك المطع وشكلت في كل حسن مبدع

16	فان اولى ما تصرف فيه الهمم ... هو معرفة النفس الانسانية واحوالها من بداية النقصان الى غاية الكمال بحسب قوتيتها النظرية والعملية وكيفية ترقيتها في العلوم النظرية على ما هو مسطور في الكتب الحكمية وقد اشار الى ذلك النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي ابن سينا شكر الله سعيه ذكر بعضاً منها في قصيدته العذراء وقد شرحها بعض الفضلاء شرحاً
9	فان بعض الإخوان الفضلاء كثّروهم الله تع ... عثر على قصيدة منسوبة الى الرئيس ابي علي بن سينا ... أغمض معانيها
14	فانّ نعم الله على عباده وإن كانت كثيرة لا تضبط اعدادها ومنحه وإن كانت متواصلة ... هذا وان القصيدة الروحية المسوقة لبيان ما يتعلّق بالارواح
3	فانه لما كانت القصيدة المتوحّدة في نظمها المنفردة في دقّ فهمها للشيخ الرئيس العلامة ابي علي الحسين بن عبد الله بن سينا الملقّب بشرف الملك البخاري الحكيم الفيلسوف التي أولها هبطت اليك ... وتمنّع (او: التي أولها يا سائلي عن كنه ذات البرقع ناظم ابن سينا اللبيب الاروع انصب الى قول الاديّب اللودع هبطت اليك من المحل الارفع ورفاء ذات تعزّز وتمنّع) مغلوقة الابواب مسدولة الحجاب
7	فاني تصفحت القصيدة المنسوبة الى الشيخ الرئيس ... بن سينا ... وهي التي أولها هبطت اليك من المحلّ الارفع فوجدتها مشتملة على عبارات شائقة وتلويحات رائقة فلما انتهيت الى غاية مقاصدها رايت ان اشير الى معانيها وانتهت على الرموز المودعة فيها تكميلاً لمن ساقه التوفيق اليها وحمله التيسير عليها وقبل الشروع في بيان ما ذكر هذا الناظم لا بد من تقديم مقدمة عامة
7	فاني لما تصفحت القصيدة المتوحدة في نظمها المتفرّدة في فهمها المنسوبة الى الشيخ الرئيس ... وهي التي أولها هبطت اليك من المحلّ الارفع ووجدتها مغلقة الابواب مسدولة الحجاب مشتملة على عبارات شائقة منظوية على ... فلما انتهيت الى غاية مقاصدها
17	فقال شيعي واستاذي مولانا الأعظم أفضل المتأخرين نظام الملة والدين كمال الاستعمال أي الاسلام والمسلمين ابو عبد الله حسين ابن جمال ابن الحسين الابزي ثم القهستاني ... لما سمعت قصيدة مشهورة موسومة بالعينية من مقالة الحكيم ابي علي بن سينا البخاري في بيان احوال النفس الناطقة وتعلّقها الى البدن وفراقها عنه أردت أن أكتب لها شرحاً
4	فلما كان اعظم تناقض العقلاء وغاية مرمى انظار الفضلاء ... العلوم الحكمية والمباحث الفلسفية
25	فلما كانت ابيات الشيخ الرئيس تغمدته الله تعالى بغفرانه ... التي عبر وحكى بها عن اتصال النفوس الفائضة من المبدء الفياض على الابدان وعن سبب ذلك ... اردنا ان نكتب عليها ما به يظهر كيفية دلالة الالفاظ على معانيها
2	فهذا شرح بديع جليل فتح الفتح به على عبده الدليل ابي الفتوح محمد خليل ... وضعته على القصيدة العينية الكاملة في محاسنها
13	فهذا تعليق نفيس على القصيدة النفيسة النفسية العينية المنسوبة الى حكيم الملة الاسلامية عظيم العصابة الفلسفية المنعوت بين أهل التأصيل والتأسيس بمولانا الشيخ الرئيس ابي علي ابن سينا وقد علق عليها جمع جم منهم العلامة السمرقندي فأتى بما انباء عن سمو محله
T6	فهذا شرح القصيدة الروحانية التي خدم بها حضرة الملك المعظم صاحب المخم ... شرف الدين والدنيا عبد الرحمن لا زالت الايام متابعة لذاته والاعوام مباحية ببقائه والقصيدة الروحانية هذه ولقد تقضى من رياض روق بيبغاء
20	فهذه حاشية للقصيدة المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله وهي هذه هبطت اليك ... وتمنّع
26	فهذه حاشية للقصيدة الروحانية المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله تعالى هبطت اليك

20n	فهذه شرح للقصيدة في النفس المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله وهي هذه هبطت اليك ... وتمنّع
27	فهذه مجموعة مكتوبة على قصيدة روحانية منسوبة الى الشيخ ابي علي بن سينا رحمه الله ويرحم الله عبداً قال امينا پارسي در كمال بود على نقصان فردوسي نكر
19	فيقول أحوج خلق الله الى غفرانه سيد السمغاني ان اولى ما تصرف فيه الهمم ... هو معرفة النفس واحوالها وكيفية ترقبها بحسب قوتها النظرية والعملية من بداية النقصان الى غاية الكمال وقد اشار الى هذا المعنى قول النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي بن سينا ... أودع في قصيدته العلية بعضاً منها وقد شرحها بعض الفضلاء شرحاً
7	قال الشيخ الامام جمال الدين علي بن سليمان البحراني قدس الله روحه بعد ان حمد الله تعالى واثى على نبيه محمد صلعم وبعد فاني تصفحت القصيدة المنسوبة الى الشيخ الرئيس ... بن سينا ... وهي التي أولها هبطت اليك من المحل الارفع فوجدتها مشتملة على عبارات شائقة وتلويحات رائقة فلما انتهيت الى غاية مقاصدها رايت ان اشير الى معانيها وانبه على الرموز المودعة فيها تكميلاً لمن ساقه التوفيق اليها وحمله التيسير عليها وقبل الشروع في بيان ما ذكر هذا الناظم لا بد من تقديم مقدمة عامة
24	قال الشيخ الرئيس الاوحد العالم ابو علي بن سينا رحمة الله عليه رحمة واسعة هبطت اليك ... وتمنّع الهبوط
21	قال الشيخ الرئيس علامة العالم ابو علي بن سينا البخاري نور الله لطيفه هبطت اليك من المكان الارفع ... وتمنّع الورقاء
21	قال عبد الرحمن الصوفي رحمه الله في شرح هذه القصيدة التي للرئيس ابو علي ابن سينا رحمة الله عليه هبطت اليك ... وتمنّع الورقاء
11	قال نعوذ بقوة الله ونشرح قول الشيخ الرئيس هبطت الى اخرها قال الشيخ قدس الله سره وذلك عند مياينة لطيفة الجوهر قوله هبطت اليك
1	قد قال افقر خلق الله اليه عبد الواجد بن محمد ختم الله له بالحسنى لما نظرت في قصيدة الشيخ الرئيس ابي علي بن عبد الله بن سينا التي عملها في كيفية تعلق النفس بالبدن وتأملت في الدقائق المودعة فيها رأيت في بعض مواضعها صعوبة ودقة
7	لما تصفحت القصيدة المتوحدة في نظمها المنفردة في فهمها المنسوبة الى الشيخ الرئيس ... وجدتها مغلقة الابواب مسدولة الحجاب مشتملة على عبارات شائقة
17	لما سمعت قصيدة مشهورة موسومة بالعينية من مقالة الحكيم ابي علي بن سينا البخاري في بيان احوال النفس الناطقة وتعلقها الى البدن وفراقها عنه أردت أن أكتب لها شرحاً
4	لما كان اعظم تنافس العقلاء وغاية مرمى انظار الفضلاء ... العلوم الحكمية والمباحث الفلسفية
25	لما كانت ابيات الشيخ الرئيس تغمد الله تعالى بغفرانه ... التي عبر وحكى بها عن اتصال النفوس الفائضة من المبدء الفياض على الابدان وعن سبب ذلك ... اردنا ان نكتب عليها ما به يظهر كيفية دلالة الالفاظ على معانيها
3	لما كانت القصيدة المتوحدة في نظمها المنفردة في دق فهمها للشيخ الرئيس العلامة ابي علي الحسين بن عبد الله بن سينا الملقب بشرف الملك البخاري الحكيم الفيلسوف التي أولها هبطت اليك ... وتمنّع (او: التي أولها يا سانلي عن كنه ذات البرقع ناظم ابن سينا اللبيب الاروع انصب الى قول الاديوب اللودع هبطت اليك من المحل الارفع وورقاء ذات تعزز وتمنّع) مغلوفة الابواب مسدولة الحجاب

1	لما نظرت في قصيدة الشيخ الرئيس ابي علي بن عبد الله بن سينا التي عملها في كيفية تعلّق النفس بالبدن وتأمّلت في الدقائق المودعة فيها رأيت في بعض مواضعها صعوبة ودقة
15	نحمدك يا من علّم الانسان من الالفاظ واللغات ونوّر صدره بنور الحكمة
T11	نزول كرد به بنزدت ز عالم بالا ز آشيانه عزت كيوتر ورقا
25	نسبح لله مبدع الاسرار القادرة ومخترع الانوار القاهرة خالق القوى الباطنة والظاهرة ... اما بعد فلما كانت ابيات الشيخ الرئيس تغمدته الله تعالى بغفرانه ... التي عبر وحكى بها عن اتصال النفوس الفائضة من المبدء الفياض على الابدان وعن سبب ذلك ... اردنا ان نكتب عليها ما به يظهر كيفية دلالة الالفاظ على معانيها
14	نعم الله على عباده وإن كانت كثيرة لا تضبط اعدادها ومنحه وإن كانت متواصلة ... هذا وان القصيدة الروحية المسوقة لبيان ما يتعلّق بالارواح
T8	هبطت لتكتسب المكارم والعلا وحوز انواع التعرف والولا
2	هذا شرح بديع جليل فتح الفتاح به على عبده الدليل ابي الفتوح محمد خليل ... وضعته على القصيدة العينية الكاملة في محاسنها
13	هذا تعليق نفيس على القصيدة النفيسة النفسية العينية المنسوبة الى حكيم الملة الاسلامية عظيم العصابة الفلسفية المنعوت بين أهل التأصيل والتأسيس بمولانا الشيخ الرئيس ابي علي ابن سينا وقد علق عليها جمع جم منهم العلامة السمرقندي فأتى بما انبأ عن سمو محله
5b	هذه قصيدة شريفة أنشأها المولى الامام ... الشيخ ابو علي بن سينا ... التمس مني بعض اصدقائي ان اكتب له شرحا موجزا غير محل ولا ممل فاجبت التماسه مع قلة البضاعة وشرعت في ذلك ...
20 26	واجابه الشارح وقال هذا السؤال له جواب ظاهر لا يستدقّ على الاريب
22	وبعد اعلم ايها الاخ ارشدك الله وايانا الى سبيل النجاة وبلوغ الغايات ان العلوم مع كثرتها متشعبة الى ما لا نهاية له وانما ارفعها قدرًا
16	وبعد فان اولى ما تصرف فيه الهمم ... هو معرفة النفس الانسانية واحوالها من بداية النقصان الى غاية الكمال بحسب قوتها النظرية والعملية وكيفية ترقّيها في العلوم النظرية على ما هو مسطور في الكتب الحكمية وقد اشار الى ذلك النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي ابن سينا شكر الله سعيه ذكر بعضا منها في قصيدته العذراء وقد شرحها بعض الفضلاء شرحًا
3	وبعد فانه لما كانت القصيدة المتوحّدة في نظمها المنفردة في دقّ فهمها للشيخ الرئيس العلامة ابي علي الحسين بن عبد الله بن سينا الملقّب بشرف الملك البخاري الحكيم الفيلسوف التي أولها هبطت اليك ... وتمنّع (او: التي أولها يا سائلي عن كنه ذات البرقع ناظم ابن سينا اللبيب الاروع انصب الى قول الاديب اللوذع هبطت اليك من المحل الارفع ورقاء ذات تعزّز وتمنّع) مغلوقة الابواب مسدولة الحجاب
7	وبعد فاني تصفحت القصيدة المنسوبة الى الشيخ الرئيس ... بن سينا ... وهي التي أولها هبطت اليك من المحلّ الارفع فوجدتها مشتتملة على عبارات شائقة وتلويحات رائقة فلما انتهيت الى غاية مقاصدها رايت ان اشير الى معانيها وانبه على الرموز المودعة فيها تكميلا لمن ساقه التوفيق اليها وحمله التيسير عليها وقبل الشروع في بيان ما ذكر هذا الناظم لا بد من تقديم مقدمة عامة

7	وبعد فاني لما تصفحت القصيدة المتوحدة في نظمها المتفردة في فهمها المنسوبة الى الشيخ الرئيس ... وهي التي أولها هبطت اليك من المحلّ الارفع وجدتها مغلقة الابواب مسدولة الحجاب مشتملة على عبارات شائقة منظوية على... فلما انتهيت الى غاية مقاصدها ووقفت على نهاية مراصدها رايت ان اشير الى كشف تلك الاسرار... وقبل الشروع في بيان ما ذكره هذا الناظم من الاشارات والرموز وابرار ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة تكون من هذا البحث الخاص مكان الكلي من الجزئي تنبيهاً
T7	وبعد فقد اجاب رسالة الشيخ الرئيس ابي علي بن سينا طاب مرقدته المشهورة بهبطت التناقض لها مولانا ملك الحكماء المحققين عزّ الملة والدين عامر بن عامر البصري طاب مثواه ... الى المقام الارفع بالامر فانقادت بغير تمنع طلبت كمال صفاتها؟ فتعلقت بمزاجها
23	وبعد فقد التمس مني بعض اخواني الكرام وخلاني الشهام شرح قصيدة الرئيس وفتح ذلك المعضل النفيس
4	وبعد فلما كان اعظم تنافس الحقلاء وغاية مرمى انظار الفضلاء ... العلوم الحكيمية والمباحث الفلسفية
T1	وبعد فهذا تخميس للقصيدة المسماة بالعينية المنسوبة للرئيس ابن سينا للشيخ العلامة منصور المصري رحمهما الله تعالى
13	وبعد فهذا تعليق نفيس على القصيدة النفيسة النفسية العينية المنسوبة الى حكيم الملة الاسلامية عظيم العصابة الفلسفية المنعوت بين أهل التأصيل والتأسيس بمولانا الشيخ الرئيس ابي علي بن سينا وقد علق عليها جمع جم منهم العلامة السمرقندي فأتي بما انباء عن سمو محله
T6	وبعد فهذا شرح القصيدة الروحانية التي خدم بها حضرة الملك المعظم صاحب المفخم ... شرف الدين والدنيا عبد الرحمن لا زالت الايام متابعة لذاته والاعوام مباهية ببقائه والقصيدة الروحانية هذه ولقد تقضى من رياض روق
20	وبعد فهذه حاشية للقصيدة المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله وهي هذه هبطت اليك ... وتمنّع
26	وبعد فهذه حاشية للقصيدة الروحانية المنسوبة الى الشيخ الرئيس ابي علي بن سينا رحمه الله تعالى هبطت اليك
19	وبعد فيقول أوحج خلق الله الى غفرانه سديد السمغاني ان اولي ما تصرف فيه الهمم ... هو معرفة النفس واحوالها وكيفية ترقبها بحسب قوتها النظرية والعملية من بداية النقصان الى غاية الكمال وقد اشار الى هذا المعنى قول النبي ... من عرف نفسه فقد عرف ربه لكن الشيخ الرئيس ابا علي بن سينا ... أودع في قصيدته العلية بعضاً منها وقد شرحها بعض الفضلاء شرحاً
12	وبعد فيقول افقر عباد الديان ... محمد ابن احمد بن عيسى المغربي المالكي سبط العفيف رئيس الاطباء والكحالين بالبيمارستان المنصوري ... لما كانت القصيدة العينية المتوحدة في نظمها المنفردة في دقة فهمها المنسوبة الى قدوة العلماء المتاهلين قرّة عيون اعيان الحكماء المحققين ... مغلقة الابواب مسدلة الحجاب فيها شفاء من امراض الجهالات
1	وبعد قد قال افقر خلق الله اليه عبد الواجد بن محمد ختم الله له بالحسنى لما نظرت في قصيدة الشيخ الرئيس ابي علي بن عبد الله بن سينا التي عملها في كيفية تعلق النفس بالبدن وتأملت في الدقائق المودعة فيها رأيت في بعض مواضعها صعوبة ودقة
7	وقبل الشروع في بيان ما ذكر هذا الناظم لا بد من تقديم مقدمة عامة
7	وقبل الشروع في بيان ما ذكر هذا الناظم من الاشارات والرموز وابرار ما تحتها من الدقائق والكنوز لا بد من تقديم مقدمة عامة
n56	وشيخ رئيس را كه مروج حكمت مشائيه است قصيده عينيه است در اين باب چون لفظا ومعنا تماميت دارد

T5	ولقد تقضى من رياض روق ببغاء ذات تنوّق وتألّق
22	يا سائق البكرات نحو الاجرع يطوى الفلاة بكل نضو مسرع
T2	يا سائلي عن كنه ذات البرقع ناظم ابن سينا اللبيب الاروع
T3	يا سائلي عن واصله المنفرع وبيان ما في سره المتودع
T1	يا سائلي عن وصف ذات البرقع ان كنت للاسرار اهلا فاسمع
T1	يا سائلي عن وصف ذات البرقع ان كنت للاسرار ذا تطلع اسمع
T7	...؟ الى المقام الرفع بالامر فانقادت بغير تمّتع طلبت كمال صفاتها؟ فتعلقت بمزاجها
5b	يقول الفقير المحتاج الى رحمه ربه ابو الفتوح احمد بن ابي عبد الله بلكو بن ابي طالب الاوي عفا الله عن زلاته هذه قصيدة شريفة أنشأها المولى الامام ... الشيخ ابو على بن سيناء ... التمس منى بعض اصدقائى ان اكتب له شرحا موجزا غير مخل ولا ممل فاجبت التماسه مع قلة البضاعة وشرعت فى ذلك ...

INDEX OF THE “COMMENTARY ON THE FIRST VERSE”
(Including commentary on the first verse of a *takhmīs*)

26	استعار لفظ الورقاء للنفس الناطقة استعارة مصرحا بها ... وقبل الشروع في شرح هذا البيت لا بد من تمهيد كلي يتضمن معرفة حقيقة النفس الناطقة وكيفية تعلقها واختلاف المذاهب فيها فاعلم انه
6	أشارة الى النفس الناطقة وحق لها التعزّز والتمنّع اذ كان مركزها الافق العلوى وابتأء جنسها الملاء الاعلى القدسي وماهيتها مجردة عن ممازجة المواد وملازمة الكون والفساد
23	اعلم ان الهبط الانحدار والاورق البعير الذي لونه لون الرماد والحمامة ورقاء سميت لكونها اي في لونها بياض الى سواد
25	اقول الجوهر الغائب ان لم يتعلّق بالبدن تعلّق التدبير والتصرف فهو العقل والا فهو النفس
17	أقول الهبط فرود أوردن والهبط فرو آمدن بنشيب من باب ضرب
11	أقول ان الهبوط لغة يدل على الذلة والخمول وهو مأخوذ من العلوم الفلكية فإن ارباب الرصد لما شاهدوا احوال الكواكب
14	أقول وأنا الفقير الى الله الحامي علي بن مجد الدين الشاهرودي البسطامي ... الهبوط النزول من العلو الى السفلى والظرف اعني اليك متعلّق به
22	انما قال هبطت ولم يقل نزلت ووصلت لأنّ الهبوط يكون من غير اختيار بخلاف النزول
13	بيان اللغة الهبوط النزول يقال هبط يهبط هبوطاً نزل وهبطه الله أنزله
10	الناء من قوله هبطت يعود الى الروح والمخاطب هو الهيكل المحسوس المعبر عن البدن والمحل الارفع هو عالم الارواح
T6	التقضيّ نزول البازي وما يشبهه من الهواء الرياض جمع روض
T6	التقضيّ نزول الطير من الهواء الرياض جمع روض
25	الجوهر الغائب ان لم يتعلّق بالبدن تعلّق التدبير والتصرف فهو العقل والا فهو النفس
9	فإنه عنى بذلك ما جرى من فتور من فتر عن قبول الإجابة في عالم الإبداع
4	فقوله هبطت يريد به نزولها من الاعلى الى الادنى الذي لا يستقيم الا في هذا الحيز
3	فنقول هبطت يعني نزلت اذ الهبوط لغة الحركة من علو الى اسفل ممن له شعور ما وبالشعور يباين السقوط وإن اشتركا في مطلق الحركة اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الى حضيض بلا شعور سقط فعلى هذا لا يقال لجبريل سقط بالوحي بل نزل وهبط قال تعالى نزل به الروح الامين وقال تعالى اهبطوا مصرا اليك اشارة الى المخاطب المحسوس الذي هو الانسان الحي الناطق
2	قال الشيخ الرئيس ذو العلم الانيس هبطت اليك ايها الانسان والهبوط هو الحركة من العلو الى سفلى ممّن له شعورتنا والشعور يباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من تنكس بغير اختياره من اوج الجبل الى حضيضه سقط ولا يقال للنازل من الجبل باختياره سقط بل هبط ولا لجبريل سقط بالوحي من السماء بل هبط وبرداه نزل وزناً ومعناً قال تعالى نزل به الروح الامين على قلبك وفي التحقيق كان هذا ذوق عرفي خصّ الوضع اللغوي حتى لو استعمل الهبوط موضع السقوط او بالعكس كان مجازاً بالنظر الى الجهتين العرفية واللغوية وقوله من المحل متعلق بهبطت

14	قال الناظم المدقق الكامل هبطت اليك ... اقول وانا الفقير الى الله الحامي علي بن مجد الدين الشاهرودي البسطامي ... الهبوط النزول من العلو الى السفلى والظرف اعني اليك متعلق به
5	قوله هبطت من الهبوط وهو الحركة من العلو الى السفلى كالنزول
4	قوله هبطت يريد به نزولها من الاعلى الى الادنى الذي لا يستقيم الا في هذا الحيز
27	مستعبراً هبطت لفاضت دون نزلت والورقاء للنفس الناطقة دون غيرها كما استعار له مولانا جلال الدين
23	الهبط الانحدار والاورق البعير الذي لونه لون الرماد والحمامة ورقاء سميت لكونها اي في لونها بياض الى سواد
17	الهبط فرود أوردن والهبوط فرو آمدن بنشيب من باب ضرب
2	هبطت اليك ايها الانسان والهبوط هو الحركة من العلو الى سفلى ممّن له شعورتنا والشعور يباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من تنكس بغير اختياره من اوج الجبل الى حضيضه سقط ولا يقال للنازل من الجبل باختياره سقط بل هبط ولا لجبريل سقط بالوحي من السماء بل هبط وبرداه نزل وزناً ومعناً قال تعالى نزل به الروح الامين على قلبك وفي التحقيق كان هذا ذوق عرفي خصّص الوضع اللغوي حتى لو استعمل الهبوط موضع السقوط او بالعكس كان مجازاً بالنظر الى الجهتين العرفية واللغوية وقوله من المحل متعلق بهبطت
12	هبطت اي نزلت اذ الهبوط لغة الحركة اذ يقال في الحجر سقط وفي من تنكس من اوج الى حضيض بلا شعور سقط
20	هبطت اي نزلت وانما لم يقل نزلت لأن الخطاب للنفس الناطقة في القرآن بما اشتق من الهبوط كقوله تعالى قلنا اهبطوا
20 n302	هبطت اي نزلت وانما لم يقل نزلت لأنه اقتبس من القرآن بما اشتق من الهبوط كقوله تعالى قلنا اهبطوا والخطاب للنفس الناطقة قوله اليك مخاطب مع المشاهد المحسوس
5	هبطت من الهبوط وهو الحركة من العلو الى السفلى كالنزول
4	هبطت يريد به نزولها من الاعلى الى الادنى الذي لا يستقيم الا في هذا الحيز
3	هبطت يعني نزلت اذ الهبوط لغة الحركة من علو الى اسفل ممّن له شعور ما وبالشعور يباين السقوط وإن اشتركا في مطلق الحركة اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الى حضيض بلا شعور سقط فعلى هذا لا يقال لجبريل سقط بالوحي بل نزل وهبط قال تعالى نزل به الروح الامين وقال تعالى اهبطوا مصر ا اليك اشارة الى المخاطب المحسوس الذي هو الانسان الحي الناطق
28	هبوط فرود آمدن بود ورقاء نام كپوتري است تعزز عزيزي نمودن بود
23	الهبوط الانحدار والاورق البعير الذي لونه لون الرماد والحمامة ورقاء سميت لكونها اي في لونها بياض الى سواد
1	الهبوط النزول من الاعلى الى الاسفل الورقاء الحمامة التي لونها سواد مع قليل بياض التعزز كون الشيء ذا عزة التمتع الاستقامة والقوة
14	الهبوط النزول من العلو الى السفلى والظرف اعني اليك متعلق به
29	الهبوط النزول والاورق من الابل الذي في لونه بياض الى سواد ومنه قيل للرماد اورق وللحمامة والذئبة ورقاء
13	الهبوط النزول يقال هبط يهبط هبوطا نزل وهبطه الله انزله

19	الهبوط ضد الصعود وهو الحركة من الأعلى الى الأسفل وقد خاطب بقوله اليك مع الهيكل المحسوس المشاهد والمراد من المحلّ الارفع المبداء المفارق الذي يفيض عنه النفوس على الابدان عند حصول الاستعداد للفيضان والورقاء حمامة يقرب لونها لون الرماد وقد عبر عن النفس الناطقة بها لما سنذكره يقال عن الشيء اذا قلّ وجوده وعسر حصوله وتمنع اذا صار ممنوعاً بحيث لا يصل اليه اليد
16	الهبوط ضد الصعود وهو الحركة من المحيط الى المركز والمراد من المحلّ الارفع المبداء الفارق الذي يفيض عنه النفوس على الابدان عند حصول الاستعداد التامّ للفيضان والورقاء حمامة يقرب لونها الى الرماد والمراد منها ههنا هو النفس الناطقة يقال عزّ الشيء اذا قلّ وجوده وعسر حصوله وتمنع الشيء اذا صار ممنوعاً من ان يوصل اليه
3	الهبوط لغة الحركة من علو الى اسفل ممن له شعور ما وبالشعور يباين السقوط وإن اشتركا في مطلق الحركة اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الى حضيض بلا شعور سقط فعلى هذا لا يقال لجبريل سقط بالوحي بل نزل وهبط قال تعالى نزل به الروح الامين وقال تعالى اهبطوا مصرا اليك اشارة الى المخاطب المحسوس الذي هو الانسان الحي الناطق
11	الهبوط لغة يدل على الذلة والخمول وهو مأخوذ من العلوم الفلكية فإن ارباب الرصد لما شاهدوا احوال الكواكب
7	الهبوط معروف وهو الحركة من العلو الى السفلى ممن له شعور ما وبالشعور تباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من ينكس من اوج الجبل الى حضيضه سقط ولا يقال لجبريل سقط بالوحي من السماء بل يقال هبط ولذلك قال نزل به الروح الامين وفي التحقيق كان ههنا ذوق عرفي خصّ الوضع اللغوي لو استعمل الهبوط في موضع السقوط
24	الهبوط هو الحركة من علو الى اسفل مع الشعور وبالشعور يباين السقوط اذ يقال للحجر النازل من أعلى الجبل سقط ولا يقال هبط ووصف النفس بالورقاء اظهاراً لشرفها ومبالغة في علوها اذ لقايل
2	الهبوط هو الحركة من العلو الى سفلى ممن له شعورنا والشعور يباين السقوط وإن اشتركا في مطلق الحركة على ذلك الوجه اذ يقال في الحجر النازل سقط وفي من تنكس بغير اختياره من اوج الجبل الى حضيضه سقط ولا يقال للنازل من الجبل باختياره سقط بل هبط ولا لجبريل سقط بالوحي من السماء بل هبط ويرادفه نزل وزناً ومعناً قال تعالى نزل به الروح الامين على قلبك وفي التحقيق كان هذا ذوق عرفي خصّ الوضع اللغوي حتى لو استعمل الهبوط موضع السقوط او بالعكس كان مجازاً بالنظر الى الجهتين العرفية واللغوية وقوله من المحلّ متعلق بهبطت
n62	ورقاء در زبان اهل معنى كبوتر نفس ناطقه است سيما نفس كلييه الهيه وهبوط آن فيضان آن است از محل ارفعى
21	الورقاء من صفات الحمامة والامر الذي وصفه بالهبوط هو النفس الانسانية فأراد بالمحلّ الارفع عالم المعقولات يعني أنّ جوهر النفس فائض من المبادئ الروحانية

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